

uslin un pros nufce

Tanuarie bath xxxi. dayes

Sunne rifeth at vii. of the clocke, xxxiiii. minutes. Sunne letteth at iiii. of the clocke, xxvi. minutes.

211		Morning i Lesson	prayer.	Euening	prayer.
A	New yeres da	Gen.17.		Deut.r. Gen.ii,	Colof ii.
C		ut	ii	ini	ii
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f	welfe day.	A atres ries	Luk.iii.	Clairlin.	
5		Ben.ix.	Mat. b.	Gen.m.	Rom.b.
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6		bii		niit -	114
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¶Februarie hath xxviii.dayes.

Sunne rifeth at seuen of the clock, & 14. minutes, Sunne setteth at source of the clocke, & 46, minutes

1.1/1/2011	Mornin	g prayer.	Euenin	g praye
or gance	i.Leffon.	ii. Leffon.	i.Leffon.	in Lef
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	Fall. Purifica Marie Blatti. Agathe, Sol in Pifces. Clalentine. Dartti. S. Matthuss.	Fall. Purnica. Marie Blassi. Blassi. Agathe. Sol in Pisces. Clalentine. Dartis. Clalentine. Dartis. Fall. Fall.	Fall. Purnica. Marie Blassit. Blassit. By gathe, coit c	Falt. Purifica. Marie Blass. Purifica. Marie Blass. Agathe. Post. pri Propher. Agathe. Post. pri Propher. Agathe. Post. pri Propher. Prop

March hath xxxi.dayes.

Sunne rifeth at 6, of the clocke, and 20 minutes.
Sunne fetteth at 5. of the clocke, and 40 minutes.

yer. effor

	en com		Mornin	g prayer.	Luenir	g prayer
.13	(63)	1 2010 2014	A.Leffon.	ii.Leffon.	Leffon.	ii.Leffin
30	0	Danie		Luke.pii		
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an e	f		Josue.i.	titi	John, ii.	i. Thef.i
0	g	Equinoctiu.	tti	rett	itti	II .
1	4	Gregorie.	b	criti	bi	itt
2	9	Solin Aries.	bú	rritti	But	utt
21	6		ir	John.i.	E	b
-	D		rxiti	u	exiiii	u. Thef.
710	e	Aprilis.	Judg.i.	ttt	Judg. ii	ii
6	f	101	m	itis	uu	itt
7		Edwarde.	b	0		t. Eim.t.
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1 1		ALL MARKET	riti	inc	ritti	bí
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3 C		fall	rbito	ri	com	u .
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6 b)	to the second second	cci	cuit	Ruth.i.	Titus.i.
C			Buth.ii.		nt	1.111.
8 0			titi	rbi	The second secon	Ohile.1.
9 6		101	king.ii.	rbii	int	debre.i.
of	6	i inti	titi	rbiti	b	The same

April hath xxx.dayes.

Sunne rifeth at v. of the clocke and xviii, min. Sunne setteth at vii. of the clocke, and xlii, min.

		Morning i. Lesson.	prayer.	Euenin	ii.Lesson
1 10	1	i.king.bi.	Joh rir	i.king.bii	Deb. iii.
I g		bin	icic .	it .	itit
	Richarde.	E	ext	rí l	b
3 b c c c c c c	Ambzole.	kit	Act.i.	citi	bi
5 0	1		ti diam'i	rb	bii
6 6	1	hbi	iti	rvii	biti
8 8	de la residencia	kotti	itti	KE	Ú:
8 0		CC.	6	cci	E
8 9	1	ecti .	bi	exiti	ri
10 b	14.1	eciti	bit	pro	rii
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12 2	Solin Tauro	- proiii	in .	recie	Jacob.
13 6		perce	C	crit	Rt.
14 (Maij.	ii.king.i.	ri	2.king.2.	tit
15 0	1	iii	cit	un	iút a
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	D	3 king.	Preirie	3.kmg.2	
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29		6	exbi	bi	6
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May hath xxxi. dayes.

Sunne rifeth at iiii. of the clocke, and xxiii. min. Sunne fetteth at vii. of the clocke, and xxxvii. min.

yer. Jon. tii.

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		Mornin	gprayer.	Euening i.L. ffan.	
200-1			lii Leffon.		ii.Lesson
-00 P	Philip & Iacob	wate.or	act.biii.	3.king.r.	
		3.king.t	COOm	rit	ii
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	of the croffe.	riff	tit	rbi	itti
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10 h	September 1997	Ú.	C CÍ		rii
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6		rb	citti	rbi	rb .
Z	Manual.	rbii	rb	rbiti	rbí .
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	Dunstane.	por ·	rbii	rrit	ti ·
0		mit	rbiti	pritti :	tit
1	3	rrb_	rix	i.ED.L	ttit
2	6	i.Eld.iii.	TE -	iiii	b
23 (b	port	bi	bí
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25			rrift	H.ED.H.	bill
26	f Augustine,	titi	criti	8	tr
27	g	bi	cro	biti	r
28	2	年	erbi	E . Charle	Di C
29	0	etti	ccott	Helter.i	rii
30	C	Hest.ii.	cebiti	ш	riti riti
30	D	ttit	Mark.i.	b	Etits

Iune hath xxx.dayes.

Sunne rifeth at 3. of the clocke, and 47. minutes. Sunne fetteth at 8. of the clocke, and 13. minutes.

	14.	Min 2023	Morning		Euening	prayer.
		and the state of	i.Leffon.	ii.Lesson	i Lesson.	ii. Lesson.
8	e	1	Delt.bi.	Mark, tt.		i.Coz.m
-	100 B. A	O'd amora	out	ui	tr.	roi
	3	Michomede.	Job.t.	titt	Job.u.	ii. Con
	17-3	115 oniface.	ut	D	titi	u
	b	Dumau.	b	bi	bi	ttt
	C	1	bit	bit	biti	un
	9		ix	bitt	F	b
	e	a maria	171	it:	rii	bi
2			riti	5	pitti	bit
0	T.	Barnab.Ap.		pt and will	rbi	bitt
1	b	Sol in Cancer.		Acts riffi	Eccle. rii.	Act.rb.
2		A STATE OF THE STA	30.17.18	Mark, p		n.Coz.
3	C	Solftitium estin		ritt	100i	r
4	D	3444	pocis	ruit	pritt	ri
5	•	(2) 1 m	24.25.	KD .	26. 27.	rii
6		train in in	rrviii	roi	xxix	pui
7		lo r	KICK	Luke.i.	popul	Galat.
8		11	CCCLL	ü	ECCUIT	tt
9	b	Diwarde	populi	iii	NOCE	tit
55 557	5	e umatue	ricioi	titi	perbu	titt
1		R I I	rrrbin	b	recen	b .
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23	DEST.	STORES OF STREET	Mal.iii.	bit	1920u.i.	Ephe.i
reich.	2	John Baptist.		Mat.iii.	Mal.iiii	Mat.1
45	a	101	1920,n.	Luk. biii.	A PROPERTY OF THE REAL PROPERTY OF THE PARTY	Ephe.
	b	12 11	itti	ix	0	tti
27		E-0	bi	E	bu	itti
18 B	D	Faft	biti	ri	ix	b
1000	3	5.Peter Apost	Eccle. rb		Eccl. rix.	Act.iii.
30	1	10 mg	Proux.	Luke.rii.	1970.KI.	Ephc.v

Tuly hath xxxi. dayes.

Sunne rileth at 4.0f the clock, and 12.minutes.
Sunne setteth at 7.0f the clocke, and 48.minutes.

,113		to introduce.	Morning	prayer.	Luening	prayer.
1		lau :e	i.Lesson.	ii.Lesson.	. i.Leffors.	ii.Lesson
	9	Milita. Ma.	Prouen	Luke.pin		Phil.i.
	4		riiii	ritt	rb .	u
3	b	Martin.	rbi	ro	cott	tts
	C		evit	rbi	CIR	titi
3	D		TOC .	rou	TOCI	Coloss
,	C	Dogge dayes.	cicii	roiti	criti	u
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3	g	2 (2004)	ccos	CC .	probit	trif
	A		cebiti	uni	ricisc	i. Thef
0	b		rect	cott	Eccle.t.	u
1	C	A	Eccle,ii	witt.	111	tti
2	0	Solin Leo.	itti	1	0	Hilliam
3	9		bi	John.i.	bit	b
4	f	the battants	biti	u	C .	ti. The
5	g	Swithune	r	iti	ICI .	ti
6	30	August	rii	itté	Jere.t.	tti
7	b		Jere.ii.	b	at .	i.Cim.
8	C		iiii	bi	b	ii. ui.
9	0		bi.	bii	bii	titi
ó		Margar t	viti	biti	T Y	b
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679	g	Magdalen.	rii .	2 -	ruit	it. Ein
23		and was lived to	viiii .	a	rb .	ii
	6	-falk	rcbi	titi	zbii	tú
A 180	C	Iames Apoftle	Ecde mi	Eitt	Eccle.23.	mi
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28	f		titti i	cos	COLL	39 hile.
	g	The state of the s	priiii	chii	1310	Debre.
	13		urbi	cour	parout	100000000000000000000000000000000000000
1.70	la b		exbiti	CUE.	ticat.	iii

August hath xxxi. dayes.

Sunne rifeth at foure of the clocke, xxxvii. minutes. Sunne fetteth at feuen of the clocke, xxiii. minutes.

1,0		of the state of th	Mornin	g prayer.	Euening	g prayer.
		1 6 1 A	i.Leßon.	ii.Leson.	i.Leßon.	ii.Leffon.
I ·	10	Lammas.	Here xxx.	John tr.	Jere ppi	Debr.iiii
2	D	(I)	restit	rici	Exciti	b
2	0		recitti	Mctcs.i.	rrrb	bi
	f		recoi	it	rrrbii	bit
1	2		recibiti	iti	ECCE	biti
	1	Transfigur.	ri	itti .	rli	ir
1	b	Mame of	rlii	b	rliti	2
3	C	Jelus.	rluit	bí	rib.ribi.	ri
•	D		rioti	bit	rioiti	rii
10	3	Laurence.	rite	bitt	1	riii
II	f		li	tt	lit	Jacob.i
12	g	Solin Virgo.	Lamen, i.	r	Lamon.ti.	11
13	可		tti	nt	titti	tit
14	D	Septembrie		cii	Ezech.ii.	iiii
15	C		Ezcc.iii.	riti	bi	b
16	D		dii	riti	citi	i.39ct.i.
17	9		ritit	rb	rbiti	tt,
8	f		viciti	rbi	rectiti	u
19	g		Dan.i.	roff of	Dan.ii.	itti
to			tti	rbiti	iiti	b
1	b		b	CIC	bi	n. Pet, i.
22	6	faft	ott o	rr	biti	tt
23	D		IL	ichi.	E .	iti
14	6	Barthol Apo.	Eccle.prt	trii	Cede. 29	i. John.i
25	1		Dani.ri.	criti	Dan.m.	4
26	3		riti	rritt	riii	iii
27	C		Diec.i.	rkp	Diec. 2.3 b.bi.	üit
28	12	Ingultine.	iiii	nebi	biti	D 7104
29	E	Dehead. of	bii	richti.		2.3.310h.
30	D	John.	it ri	proiii Dat.i.	rii	Jude.i.
30	16	1	ihr.	Etyat.i.	'ALL	wont.t.

TSeptember hath xxx, dayes.

Sunne rifeth at v. of the clocke, and xxxiiii.min.
Sunne fetteth at vi. of the clocke, and xxvi.minut,

		The tart.	Morning		Euening Li Lesson	
20 49		AND Years	s. effon.	ii.Lesson.		H.Lefon
1		Gylcs.	Ole.rii.	Mat.ij.	DE.14.	Rom.i
2	2		Joel t.	tts	Joci ti.	iiii
3	b	1. 10.11	tit	titi	tti	b
1	č		Amos ti.	bi	b	bt &
2 3 4 5 6	D	Dog dayes	bi	bit	bit	bit
2	6	citot,	biit	bitts	it:	Ditti
7 8	F	Matinitie of	Abbi.i.	tic .	Jones i.	IE .
	g	Maric.	¥0:2.3.	E	itti	
9	2	20,000	Mich. i.	ri	Wich. ii	rí
11	b	27.0	iii	rit	titi	cif
12	C	Sol in Libra.	b	riti	bi	riti
13	D	la contra	bit	ritti	Dann.i	
14	e	Holy croffe.	Pati. ii.	rb	itti	ID .
15	f	Aequinoctium	Abac.i.	rbi	Abac.ii.	roi.
16	g	Autumnale.	itt	roii	Soph.i.	i.Co.i
17	3	Lambert.	Soph. 2.	rbiti	itti	ü
18	b		Agge.i.	ric	Aggeti	tti
19	C-		Jacha.i.	EX.	3ac.2.3	
20	9	falt.	itii. b.	ppt	bi	D
21	6.	S.Matthewe.	Eccle.35.	cris .	Eccle.38	
22	f		3ach.7.	priii	Jac.biii	And the Park of th
23	g		Ú.	rritti	T.	bus
24	A		pi	nrb	cii	红
25	b		riti	ccoi	rititi	F.
26	10000	Cipzian.	Mala.i.	exbu	39al.ii.	III.
27	D		m	crom	THE PARTY	100
28		1	Tobi.i.	Mark.t.		riti
29	- N W COST	S.Michael.	Calc.39		Ecce.4	A STREET, SHARE STREET, SALES
30	g	Dierom,	Cob.ni.	iti	Cob.iii	P.D.

T October hath xxxi. dayes.

Sunne rifeth at vi. of the clocke, and xxxv.minu. Sunne fetteth at v. of the clocke, and xxv.minu.

		in the state of	Morn	ing prayer	Eucnin	prayer.
T	13	Bemige.	Cobi.b.		Tobi.bi	. I.Coz 16
2	b		bu	b	oiti	2.E02. 1
600 V-50	C	1.	the	bí	r	13
3456	0	let sel	pt .	bii	rti	itt .
5	E		citi	biti	citt	itti
6	f	Fayth.	Judit.j.	ix	Judit.ij.	b
7	S A	of the second	tti	E	itti	bí
8	13		b	pi	bi	bit
9	b	Dennis	bii	pii	but	bitt
10	E.		ttc	ritt	E	ix
11	0	Calin Coam	ri	pilit	vii	E
12	e	Sol in Scorpio.	riti	ro	reitt	rci .
13	-	Edwarde.	TO .	roi	rvi	Cit
14	3		milo.j.	Luk.di.j.	Wildo.ii	
15	60.7	Mouembris	itt	Di.i.	itti	Gala.1.
17	38	Etheldicde	bii	ti tit	bí bíít	iii
18	Ы	Luke Euange.	Eccle.li.	titti	Job.J.	ítíí
19	5355	Luke Eulinge.	wifo.ir.	b	wifd.r.	b
20	f		ri	A TOTAL CONTRACTOR OF THE PARTY	rii	bi
SPECIES	g	n	riti	W. W. C.	ruit	Ephe.1.
22	4	Marin Pali	rb .	biti	roi	it
CONTRACTOR	b		rbii		roiti	tii
24	C	**************************************	cie	r	Eccle. I.	titi *
25	0	Chaffpine.	Eccle.ii.	ti	iú	b
26	2	Mark Ballet	titi	lasa .	6	bí
27	Fd	Fall.	bí			19hil. 1.
28	g	Simon & Jude	30.24-25		30b.42.	B 040.
29	6	建筑等。 近天的一	Eccle.8.			iti
30	b	A STATE OF THE PARTY OF THE PAR		cot		iiti.
30	E,	falt.	icti	coti 1	ciit k	Colol.1.

Nouember hath xxx. dayes.

Sunne rifeth at vii. of the clocke, and 33. min. Sunne fetteth at iii. of the clocke, and 27. min.

No.			Mornii	ig prayet.	Euening	gprayet
		Charles The	i.Lesson.	ii.Lesson.		ii. Leffo
	D	All Saintes.	wild.3.	De.n. m.	wind.v.	Apot.ri
1	6	2.5		Lu. rbiii.		Colof.u
1	f	Page 1	rvi	ric	rou	m
1	T R		rviii	XX.	ric	un
1	4	711	th.	ppi	xxi	i. Thel.
1	b	Leonarde.	rrii	poii	priii	1
1	C		poitti	priii	nco *	úť
	D	19	rebu	priiii	proiii	inis
1	9	911	cric	John i.	kick	b
0	f	60 Lancerta	riciti	u	propri	u. Thef
1	g	S.Martin.	protiti	tit	ecciui	18
2	3	Sol in Sagit.	KKKO .	titt	recor	itt
3	b	Brice.	recoii	b	recebiti	i. Eim.
4		Decembris.	ricit	bí	n	ti.iii
5	D	Machute.	xli	bu	riti	titi
6			rliti	biti	rlitt	b
7	f	Elizabeth be-	rib	tr	ribi	bi
8		gan her reigne.	ribit	E	ribiti	ii. Tim
9			rlix	ri .	1	tt ,
0		1	lt	ris	Barnc.i.	itt
1	C	L	Baruc.		itt	titi
2		Cicelie.	titi	ritt	0	Titus
3		Clement	bi	150	Efai.j.	tt. tit
4		14 30 30	Cla.ii.	roi	iii	19 bite.i.
5		Katherine.	ttit 1	rou	b	Hichr.i.
6		1 A 300 83	bi	roiti	bu	i o
7	b	A London	biti	rix	E	titi
8		All to see the	r	th.	ci	mi
9		faft.	rit	toti	citi	b
30		Andrew Apoll	1920.tx.	Act.i.	Dec.mi.	bi

Note that the beginning of the xxvi. Chapter of Eccleft. (unio) But when one is, &c. muft be read with the xxv. Chapter.

T December hath xxxi.dayes.

Sunne rifeth at viii. of the clocke, and xi. minutes. Sunne fetteth at three of the clocke, and xlix. min.

			Morni	ing praye	i.I.eßon.	g prayer.
I	11	1	@fat.14.	Mct. ii.	Clarb.	ii.Lesson
2	g		roi	itti	cott	biti
3	13		roiti	titi	cu	tr:
	b	1	ice. ext.	b	CCU	100
5678	16	04.7	exitt	bi	critti	ri :
6	0	Micholas.	nrb .	di.vit.	crot	acts .
7	100	Consent of	perbu	di.bui.	ecbiti	cut
	200.00	Concept. of Marie.	CUC	bitt	CCC	Jam,t.
9	2	Myatu.	pecii	ix	populi	ET.
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12	c	Sol in Capric	princit	cti	ECCOUNT	b
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Me H E Newe Teltament , focalled, conteyning the writings of the E-uangeliftes, with the Epiftles of Christes Apostles, and with other fuch diume bookes, declareplainely voto vs. the fumme & effecte of dishe Seripures, apprefied in the old, Teffament. andhich was in figure & in objective involved the Patriauches & Prophetes in their prophe- 2. Peter ro the volumes, written by the information of the ho-lo Ghaft, is in this booke more plainely and cul-denty ferous, vetered, allous the felle fame spirite by the children of the Prophetes, the holy Apo- Plalme. Aless Indende the laws was given by Moles, but John I. co& strice came by lefus Chrift, which grace this booke of the news Testament doeth most euitioning commends and fer out in this is diffourfed the whole mysteric of our faluation and redomptipunchaled by our faujour Christ, here is his ho- Colof. z. y terception described; his nativitie, his circum-cities, his whole life and equier lation. his godly lecture, his divine intractes. In this booke of the cate Telloment, infex out his death his refurredion his aftention his landing of the holy spirite, his fallion in our lether, on the right hand of his fisher, making continual intercellion to him for Matth. 15. red Inthis books is conteyned the fourme & order lenn.20.

FINES

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of his fail indeement, after the general refuterion of our body. These be the my terries of our taith, thefe be the grounds of our falnation, thefe be thus written, that wee flould beleene them, and by our beleefe flould enjoy life enertailing. Once and in times past God diversly and many wayes spake vnto the fathers, by the Prophets, but in these last dayes he hath spoken vnto vs (vpon whome the ends of the world be come) by his owne lonne, whome he hath made heite of all thinges, whole dignitie is fuch, that he is the brighmes of his fathers glorie, the very image of his fub france, ruling all thinges by the word of his power. This beauenly doctour foilldurd with glorie and maieftie, wee ought most reverently to believe, as commended vinto vs fro the authority of the heavenly facher to be heard at his most welbeloued forme in whome is his whole delight, by whom he will be pleafed & pacified. It will offe come to paffe, faith that Proplicte Moles, that who focuer that nor hear and obey that Prophere in the worder he had speake in his fathers name I wil be with the father renen ger of him. This is the laft prophereve be looked for to fpeake vitro vs : to him be vniuerfally in clofed the riches and tresfered of the wifedomband knowledge of God his father? by him he bath descreed finally to hidge the whole world, the hing & the dead by him hath the detreed to give to his electe the life cuertsfting; and to the reproble (who have contemmed his life and do en mendeath everlating. Ler vs therefore lenoutly hoste & bey this our heavenly teacher februic our fe lacett this our judge and rewarder beres chedined doctrine and conjectation is whall, perfectedant fufficient paterne of all bolinesse and vertice! In

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vsetteeme the doctrine of this booke, as a most inflexible rule to leade vs to all truth & newnelle of life. Here may we behold the eternall legacies of the newe Testament, bequeathed from God the father in Christ his sonne to all his cleete, I say, the legacies lively renewed vittovs, not of deliverance from Pharaonis lefaitude, butfrom the bondage Galamai & shraldome of that perpetuall aduerfarie of ours the diuel: here may wee behold our inheritance. not of the temporall lande of Chanaan, or of the translation of vs to the place of the worldly paradife but here we may fee the full refficition of vs. both in body and loule, to the celeftiall paradife, the heavenly citie of Hierufalem aboue, there to reigne with God the father God the fonne, & God the holy ghoft for ever. Which legacies of his Tes Hebras frament promised and bequeathed were notwithflanding recorded in the bookes of the old Teftamesto our auncient fathers, which in hope beloeue in Christ to come, who was painted before the inegures & shadowes, and fignified in their oldiacamentes orderned for diartime : but no more udently renewed and exhibited voto ", not in agure, but in deede : not in promife but in open highesin feeling, in handling & coching of this co change his blood in this hill ewe Tell ament contimucd & rouned, yet in we facramentes, the beter to beare in our gamembrance this his eternall Leftamet of al sychol felicities. Let vs nowe therefore good e william people, rejoyce in thele glades dines en relied ynto vy by the name of the Goffel of on lamour lolus Chriff and ler it never fall out of wremembrance, y we'e we're foretime ouerwhelmed in carkneffe, and let in the Mradowe of The pith deaths

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Matth.4. Ephel.2. Rom.11. 1.Thel.5. Ephel.5. death lervs confider that wee were sometime by our netwal birth the children of God his wrath. and wholy effranged from the houshold of God Let vs beare in minde that wee were fometime no people of God nor his beloued, that wee were by nature braunches of the wilde Oline, and nowe by meere mercie grafied into the right and naturall Oline tree; whereupon let varather repole our life in feare and reueronce. If we be now the children of lightsless walke in this our light in al holineffe & godlinefig of life, approving that which is pleafing to the Lord Let vs have no fellow hip with the vnfeuntul woorkes of darkenetle, and let vs hence forth be no more children, wavering and carried about with enery winds of doctrine, and by the deceie & stations of men, whereby they lay inwante to describe sa; but let vs tollowe the trueth it love and charitin, and in all thinges growe vp into the become the childre of grace, & made linely into-bers it his body, though sometime firangers of creatings burg off, and made neere by the bloud of Christ, and nade currens with the faincles, and o houshold of cd; let us direct our hearts thither where our hearts delighting our felires in at heatenly cogitations, whing in all spirituall woo'kes and sources of the spirit, as Gods deare elect. God granns that Christ may lo wel in our hearres by faith that we maye be sole to respect hend with all sands she unipeakeable spire of the q, which paifeet almansknowledge. Who him there are which his able to doe exceeding aboundantly abageall to also church by Chair Jetuschroughout all the low church by Chair Jetuschroughout all the generations for cuer Amen, death The pith

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"Who principally treas ceth of the Actes of Chille, of his humas nitie, of his beath, refurrection, and afcens fion. Chapterg. 28.

Wherein chiefly is treated the fortinge of Chrifte, and bueth tes peate most thinges of Matthewe. Chapters, 16.

Which weaketh chiefly of the Amuniciatis on of the bleffeb birs gin , and of Thailtes actes , beath) w refine tection. Chapters.24

In whome Chaffes Dinimitie in apiellye theweb, worther acres Chapters 212.00

Wherein Saint Luke beclareth the fentin of the holy book, his vinbte afcenfion into beauen, and of the Actes of the Apolities. especially of Dani. wherein is also fet out as it were the younge her figit growen. Thanters 28

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2. Wherein Daul bp on their connection repentaunce, platfeth Chapterg. 13.

Wherein Wanlealleth bome againe fuch as were becented by falle mophetes, that they would return back to the law & to their ceres engnien', and willeth them to come agains to the true faith of the Chapters, 6.

Wherein the Anothie pratieth p Cobeliang, which bid perfift conthe Golpel received. Chapters 6.

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Mherein the Apolle praiser the Philippis and for that after they had received the word of trueth, they do not receive the falle aposities. Chapters.

wherein paul blameth p Colodians for that they were feduced by the faile apolites, a exported them to resturne to the bestite of p Golpet. Chapters,

r. Wherein her booth commend the Theffalonians, which recevuingthe word of truth. though they inffered perfecutio of their own hinred, per they bib Det fift in the faith, nos would receine the falle apolites. Chapters.4. Boberein & Apollie instructeth them of the laft times, of the come ming, and of the peelecution by Antichailt, of bis abununcement cos merthrowe. Chap . 3.

1. Wherein Paul institucted him of the older of office of bishops and weacons, and of all eccleliasticall bisis pline. Chapters.

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Robertuing Apports practicely eige (Objudger wall ratio teat tot, our a Cagul Pardamator Cay of the the thep but not Tue cattle the auth and Timothie, outd tree me of the other of Cotoffing to Control of the Contro both fall enought of est of hear the to te the children the backite of A STRIGGE D. SELECT OF drood sact more. Titus. campande Thedas dans philips and hel utive the more extensely. Stallal gatta Sapientiall Sapiential att of the fapile. co affermonding epolies. Chapters stitually misses Philenton. infinite that have not the los en ser of the const entered and of the patter io. flat farmily of toren. ratumement & 3. der Come Cher its r. Wherein Dant its freineelphinis of the mis amount to same Hebri enakoesteng, and ot . all eccleffafficall billie

both exhort him to the crown of marry dome, and both informehim of all the rules of the catholique beritie, and what shalle bone in the last dayes, although the controlled the catholique berities.

Chapters: 4.

Wherein Paul booth intruct Titus his hits ciple of the collecting and ondering of priefle or elders, & of all this rivall connertation, and of the eldewing of breetques, and of the eldewing of breetques, and

adhereinthe Apollie commendeth Adhles mon of his faith to Chill, and of his charitie to the godly, and he praieth him to deale gently with Onelinus bis fernant, and to instruction him friendly.

Wherein the Apossie specific specific the weakeness and the abolishment of Moles lawe, and the perfection of the Gospel, and that Chisli is true GOD and man, and a mediatour between God and man.

Chapters .12.

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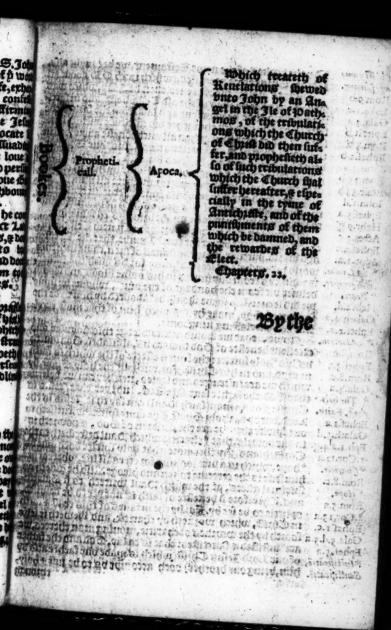
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Christ came our Caniour. Rom g.b Luke.I.e Gala.4.a Ephc.1.b Rom. s.b Ephel.2.b Titus. 2.4 Rom. 15.b Efaic. 53.b John.r.d Ephel, 5.a Hebr.g.g Actes.3.c Ephel.2.c Apoc. I.a. A Lambe. A Sacrifice * Peace. Heb. 2.d. Galach 4.2 Echela.a. * Adoption. Rom.8.e Ephel 3.3 Rom.8.c Gala.4.a * The boly shoft Faith. Ephef.x.a Galath.5.d Eph. 1.2.4.g. 1.Cor.12.2 "Charitie. Rom. S.c. Hope. Rom.5.4 1.Cot. 1 4.2 Ephef.r.c. Ephel.s.a *Inftification Sandificatio.

Dy the booken of the newe Telkament, we be taught all beines Chieft afone promited, (which is 600 downer chinges malt bieffed for ener) ener be, Nay, which we diadowed in the bookers of the old Telkament, and in fast fices figured, that he was fent at healt boom the fathers felte fame time which the father do continue within his felte. I say at that time, when all wichednesse about Sayon being booke in the field, liestered death, while agains to head. Which area of his were not done by him in refer of the good workes of any mission bourse this condition of the good workes of any mission appears the inners to that the aboundant riches of his grace which he promised at the cloudy his mercie he might bring by to saluarion.

Whereupon it is embered the weath here Tellange that Jelus Chail being the true Lambe, the true lacel of hwotld, putting among the trues of men, came into the world to purchase grace and peace for his with the fath walking his from our finnes in his owne blood, and tho belauer his from the bondage of the divel, whome by lame but leave: And so we though be adopted by him to be some sof food, made better with him of that most en

lene and enertalling kingdomie.

Nowe, that we hould acknowledge this finantar excellent benefite of Bod toward be almiabrie Bod an by his boly loirite: the faut & effecte of the which is to in Bod, and in his Chill. For without the holy Sholl which we are infructed and fealed, neither can we belt that God the father fent Mellias, not yet that Jefus Christ: for no man (laith Want) can lay that Telus ist Lord, but by the holy Shoft. The lame litrite witnellet our wirite that we are the children of Dob, a sowreth to our bowels, that * charitie which 10 and describeth to Corinthians. furthermore, that holy write both qui "hope, which is a fire looking for eternall life, whereof himfelfe is the certeine token and plebge. Allo be giveth spiritual giftes, of the which Waul waiteth to b Ball and. Therefore à benefite of faith is not vet to be bely of little to be let by. For by the meanes of this trult a f in Chieft, which worketh by charitie, and theweth it! Gala. g.d. g.a foosth by the worker of charitie, mouring man thereto. are "inflified a fanctified: that is to lay, to ob and the fi of our Lord Jefus Chift (which is made our father all bim, being our brother) both accompt be to be indeb

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to his grace, and through the meetic of his fonde Je. Heb. 12.d Count, not imputing our finnes to be to farre forth, p. Rom.; f.4.a monto infer the paines of hell for them.

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the their passes the first the first the research from Heb. 3.c. on their the first the first Heb. 3.c. on the first mb workes wholo bath not Doeth freme Ephe.2.b Teffe not co haue luch a taith in Chaille as le ceguire o Lo Christ must we come and followe him witty a "Christ our

in its. To t Cipielt must we come and followe him with a "Christ our mannershill muste, that he man track his for he is out man mater and distalously and humble of heart; he is to us an example, Teacher, whereby he must learne the rate to line well.

Teacher, whereby he is out billion to old himbyriell, which his Bishop, he followed the old him being the onely Ephe. 5.2 mediatous between Bode men: Who now firstly at the "Mediatom which have a fing graper and interested in the heart manner in the public field in Match. 5.2 him graper and interested have been shall believe the first which he is father of this father. I have the that he will leave the their this being the true best lohn. 13 d. ting thall belieue that he will to bo : for thus hattrhe pro: 1. Peter.2.b niled. Therefore let pe not bonbt, if we finne at any time, Heb.4.d mentance (to the which be both innite and 1. Tim. 2.4 inge bet ar the bery beginning of his pleaching and with 1.10hn.2.4 in mull, to the throne of his grace, with this belove, that 10h.4 b. all obteine mercie ! Southerefore came be into the 16.c

with that he entight lane finners by his grace. Chie is berffy Chrift Jeine , which half come at a cer. Matth.4.e to moor al men and to remerce entry man the works 1. Tim. 1.c of his bodie according to that he hath done, whether it be od of citil. And he that he to thus which this be on the Match. 25.c. he die, mostly in this world his looks 603 h good things at the cities world his looks 603 h good things 2. Tim. 4.a. a cities to the life eierial find, if one, we hiereful of 2. Tim. 4.a. 2. Cor. 5.b. you to the beginning of the world, but in them which *Eternel life, the antife left fine he that fay, "Depart from me ye citied Match. 25.c. assertabling the prepared for the build and the angels." *Eternal fire. if the mail if end be when Chast linung damifilhed maner of enemies, that bettier by the tingboms to pack father. debe Father.

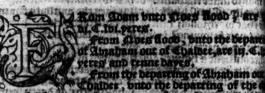
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bren of Ifeaet out of Egypt, are fonce humbreth and Deced.

Promithe Departing of the dillozen of fleael out of oppr, butg the first building of the Temple, or els buts fourth years of the reigns of Solomon, see itil i himbs and foure foots verys.

Arom the first building of the Temple, but the cape the of Babylon, are four humberly ninteris perces, and modellies.

From the captilatic of Bubylan, buts the newbulb agains of Pierufalem, are Crisis/seees. From that time buts Chief, see institutely business bus

peeres. all believe that be well to be; for firing

expensively which perfect acts states of arts come An exhortation to the diagent findie of the holy Scriptures, gathered out advertit at anter arrivefthe 15 this game and

etaces Mauthale. Christynto the people. Iohn. I. . 1.m.T. all Searche the Scriptures , for they are they that tell

Action Dene, with Company ati no se Paul vor dimother, dat 6/2. Jun

All Scriptife ginneby insperation of God; tet another bit to track, to improve to amende and to instruction of capilloste, that the man of God may be perfect and present to the good workers. The lame to the Rommes 2 Roman set chings logier are insirted, are unitten tot n , that we evidence paperies and countrie of one, might have hope. Scripture, might haue hope.

re Pather.

Solomons proverbes, Proverbaxxx.

MI the woodbes of & O to are pure and cleane : it is a hield buto them that put their rentrin t. Witt nothing bea to his troothes, left he reprose thee, and thoube founde

Moles to the people.

De fall not boe enery man what fcemeth him goobin ann out rowne eyes: But whatfoener I commanute von, that she beebe ve boe, and put nought thereto, nor take ought

The Lorde vnto Josuah, H Josuah, i.

Let not the books of this lawe depart out of thy mouth. ine escape therein buy and night, that tharmayellbe fire from the ministration of the fire according to a lithat sharmayellbe fire according to a lithat sharmayellbe fire according to a lithat sharmay then that then fialt thinks then but then make the way prosperous, and then fialt thinks then but be better the lithat the fire the lithat and then sught hand, not to the left, that that imagel had bunden. othe Epheliadus in flash undt tadt lie in panded and of

The fame to the people.

And thou finet them thy famme at that time, faving, This is bone, because of that which the Lord bil bing me, when I came out of Egypt. Therefore it Balbe a flade betto thet bpon thy hand, and a remembrance betmeine chine epes, that the Lordes lawe may be in thy mouth. For with a frong band fire Lord brought thes out of £0

The fecond of Peter The first Epistic of Folia The fecond of Iohn Tactha loft and

The Epificorlude The Revelation of Chin.

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THE JORDER OF THE BOOKES

The Gospel written by Matthew Chapters
By Marke dramast to make the mast to make the mast to make the matter of the Marke the matter of the Marke the matter of the Market the M

THE RPISTLES

Paulto the Romanes
The first to the Corinthians
The fecond to the Corinthians
The fecond to the Corinthians
To the Calathians
To the Philippians
To the Coloffians
To the Coloffians
To the Coloffians
The first to the The fial on tans

The first to the Thestalonians

The first to the Thestalonians is said to the delivered to the Thestalonians is said to the delivered to the thestalonians in the second to the delivered to the delivered to the delivered to the Hebrewes

The Epistle to the Hebrewes

The Epistle of lames

The first Epistle of Peter
The fecond of Peter
The first Epistle of John
The fecond of John
The third of John
The Epistle of Jude
The Revelation of John

The life of the bleffed &uangelist Saint Matthew,

written and fet forth by the most holy doctour Saint Hierome.

Atthewe, who also was called Lens, beeing of a Publicane Made an Aposta did first in lurie write the Gospell of Christ in the Hebrawe tongue, for their sakes which beleased of the circimcisson. It is uncertaine who afterward did translate in into the Greeke tongue: Howbest, the copie of the Hebrawe is kept onto this day in the Librarie of Cospera, which Librarie one Pamaphylin martyr did gather together migh diligently. And the Nagarius, which in Berea, a citie of Syria, did Use the same booke, gave or lease to copie it out. Uthereya thall note, that where he enemed to supplie the Enangelist, either in his owne person, or in the person of the Lorder went, he followed not the authoritie of the schemetic vite error term, but the authoritie of the Hebrawe. Among the which these twe sets is monies are. I have called my sonne out of Egypt, and the shalled called a Nazarence.

The Gospell by Saint

The first Chapter.

The genealogie of Christ from Abraham. 18. The Marriage of his mother Marie. 20. The Angell fatifieth Losephs minds. 20 The interpretation of Christes names.

* Judas begate Phares Lara Gene. 28 d. of Thamar, Phares begate Chom, Chom les Gene. 38 g. pate Bram.

The Gospel

4 Mrain begate Aminabab, Mininabab begate Mas Ruth 4.d allon, * Maallon begate Salmon. Num.I.a. 5 Salmon begate 28008, ofd Kachab, * 25008 les Ruth 4d. gate Dbed. of Kath, Dbed begate Jeffe, 1. Keg. 16.2. Jeffe begate Daum the King, Danid the king bes 2.Reg.13.f. gare Solomon, of her that was the wife of Wrie. Solomon begate Koboam, Roboam begate 26. 2.Par. 3.b. bia,* Mbia begate Ma. 2.Par.11.d. 8 Mla begate Jolaphat, * Jolaphat begate Joram. 2.Par.14.3. Tojani begate Dzins, 3.Reg.15.f. 9 Dzias begare Joatham, "Joatham begate Achas, 2.Par.17.a. "Achas begate Ezekias. 1. Far. 2'.a. 10 Eichias begate Manaffes. * Manaffes begate 21. 4 Reg. 11.a. mon," Minon begate Jofias. 2.Par. 16 d. 11 * Joffas begate Jechonias and his bierhien, as 2. Par. 27.b. bout the time thep were carped awap to 25 abplon, 2.Par. 28 d. 12 And after thep were brought to 28 abplon, Jes 4. Keg 20.d. thomas begate Balathiel, * Salathiel begate %0. 4. Reg. 21 d.

robabel. 19 Morobabel begate Mbind, Abind begate Clias

kim Eliakun begate 20302.

4. Reg. 24.a.

" Some reade,

begate fe-

chonias.

1cre. 22.f.

1.Par.3.d.

1.Efd. 3.2.

2.Par. 3.d.

4.Reg. 18.d.

Hagge. 1.a.

lofiasbegate 14 * 2301 begate Baboc, * Saboc begate Achen, 21s lacim, lacim eigen begate Clind.

15 Clind begate Cleazar, Cleazar begate Matthan,

Matrhan begate Jacob. 16 "Jacob begate Joseph, the husband of Marie, of

whome was boine Jelus, that is called Chift. 17 And fo all the generations from Abyaham to Pa uid, are fourteene generations : and from Dauid. butill the earping away into 25 abplon, are fourten generations : and from the carping away into 28as tolon binto Chrift, are fourteene generations.

18 The birth of Jeins Christe was on this wife, When as his mother Marie was betrothed to Joseph, (before they came together) the was found

with child of the hole Whole

10 Then Joseph ber hulband, being a righteons man, and not willing to make her a publike grams

ple, was minded minily to put her awar.

20 But while he thought these things, beholde, the 2 . Angelofthe lood appeared buto him in a breame, Japing, Joseph thou some of Laut, feare not to dans take voto thee Marie, the wife: for that which is

21 She

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Stu

by Saint Matthewe.

Chap,ii

Die halthing fooith a forme, and thou fhalt call D me name . Jeins:for bethat fane his people from Phil ad. their finnes. Actes 4.b.

ab antiffic was bone, that it might be fulfilled, which

minestpoken of the Lord by the prophet, laping,
23 1 Sebolde, a Bitgin that be with childe, and thall Elsy 7.c.
who may both a forme, and they thall call his name Es
manuel, which is by interpretation, God with 198.) 24 Then Jolephybeing railed frum fleepe, bib as the

Angell of the Lord had bibben bin, and he took his or wife superior with a nitra was

2019 and knew her not, till the hab brought fourth her fre boine lonne, and called his name Jeing.

the Notes.

1. The Golpellis a preaching of our Saviour Tefus Chrift. that by his death and blood shedding, he hath made full Atiffaction for all our finnes.

b. In Mofes bookes the genealogie of Adam is deferibed. In whose children are the children of wrath, and of death. In the newe Testament the genealogie of Christ is set foorth in whome we are borne of newe, and are made the children of God, and heires of the kingdome of Heatien through faith.

c. Onely fuch women are named in the genealogie of Chrift, as the Scriptures do openly reproue, that we leeing Christ to be borne and come of sinners touching the fielh, might believe that he would be mercifull vnto finners.

d. Rachab & Ruth are here named among the graundmothers of our Saviour, thereby to fignific that he was not onely come of the lewes, and for the lewes, but also of the Gentiles, and for the faluation of the Gentiles.

lefus doeth faue vs from our finnes, whereby we may enidently fee that he is a very natural! God, for God one-

ly faneth from finne.

Their Chapter.

The time and place of Christes birth, 14 Christ fleeth into Bgypt, 16 The young Children are flaine.

Tomen Jefins was bonne in Bethlebenn, a citie A of Jurie, in the dayes of Berobe the kingshes The Goffel laide, there came wife men from the east to on the Epipha-Diern falem.

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The Gospet d

Num.24.c For we have teene his home singufthe Jenem! Num.24.c For we have teene his harrein the Call and are come to worthip him.

3 When Herove the ting had heard chefathinger the was troubled, a althe citie of Hierotalantiques him.

- And when he had gathered all the chiefe Prieftes and Acribes of the people together, he benjaunded of them where Chill thould be borne, it have the
- 3 And they laid unto bin, Mt Bernlebein in Jupie:

Miche. 5.2 lohn 7.f

- 6 *And thou Bethlehem in the land of Juda, art not the least among the winces of Judas for out of the shall there come a captaine, that shall gonerne my people Israel.
- 28 7 Then Gerove, when be had writtly called the wife men, inquired of them viligently what time the starre appeared.
 - 8 And he sent them to Bethlebem, and saybe, Goe, and search diligently for the young childe, and when pe have founde him, bring me worke againe, that I may come and worthin him also,
 - 10 When they had heard the king, they beparted, and loe, the flarre which they faw in the Cafe went bestone thein, til it came and flood over the place where in the poung childe was.
 - 10. When they lawe the flavre, they reiopced exces

Pfal.62.d Efay.60.b

The Gofpel

on Innocents

price

- 11 And went into the house, and they lawe the young childe with Marie his a mother, and fell howne and wolfhipped him: And when they had opened their treatures, presented but him giftes, gold, and frankincense, and Myrthe.
- 12 And after they were warned of God in a deame, that they should not returne to Herobe, they beparted into their owne countro another way.
- 13 When they were beparted, beholde, the Lingell of the Lord appeared unto Joseph in a dreame, laying, Arise, and take the young childe, and his most ther, and her into Egypt, and he thougher the bound there the part that he robe that see that he works the point childe, to bestrop him.
- 14 When he arele, she tooke the poung childe and his mother by night, and bepanted into Egopt:

by Saint Matthewe.

Chap, ii,

se Mub was there buto the beath of Herobe, that it might be fulfiled which was woken of the Lord bp the Prophet faying, * Out of Egypt have I called Ofee.11.2 mp forme

Num.24.6

16 Then Merobe, when he lawe that he was mocken of the wife menne, was erceebing worth, and fent frich and have all the children that were in 25eths behent and in all the coaften thereof, as many as

were two peeres alde and buder, according to the rune, which he had diligently learched out of the milemen

17 Then was fulfilled that which was looken by Jes remiethe prophet faring.

18. In Kama was there a voice heard, famentation, Iere. 31.d. meening, and great mourning, Rachel weeving for her chilbren, and would not be comforted, because then were not.

10 But when Herebe was I beab, beholbe, an Ans gellofthe Lord appeared in a dreame to Joseph in

20 Daving, Mrife, and take the poung childe and Marke 1.b his mother and goe into the land of Iliaet: " for Luke 3.d they are bead, which fought the young childen life. Iohn 1.d 21. And hek arole and pooke the poung childe, and to

his mother and came into the land of Ifrael. 22 Wint when hee heard that Archetaus bid reigne in Incie in the rome of his father Herobe, he was

afraid to goe thither: notwithfanding, after hee mag marnen of Bob in Abreame, he turned alibe into the parties of Balilee.

23 And when he was come thither, he dwelt in a cis tie, which is called Mazaeuth, that it might be fuls filled which was woken by the Prophets, He thall becalleba Masarite.

The Heathen are called, and the lowes rejected in this, that the Heathen doe come from farre countries to feek Christ and the Ie wes, being ouen at home with him, will not acknowledge nor receine him.

b. It profiteth nothing to have vpon our fingers endes the red letter of the feriptures, except we have the heavenly starre to leade vs to Christ that is to fay, except we be inwardly taught of God.

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The Gospet ? yel

g. The godly doe reloyce when Christe is renealed vote them, where as the wicked worldlings and tyrants, with the earthly Hierufalem, being fore troubled doe tumulate and rage.

d. Marie is the mother of Christ, which thing could not be if he had not taken the substance of his body, of her sub-

flance and flesh .

e. Promise ought not to be kept, where Gods honour, and the preaching of his trueth is hindered. The wife men, notwith flanding their promife made vinto Herode returned home into their owne countrey by another way.

f. Iofeph was not the father of Christiels the Angell would not have faid, Take the childe and his mother : but ra-

ther, Take thy childe.

g. We ought to doe nothing against the will of God, but rather we must in all things obey him, and suffer parjently

whatfoeuer it shall please him, to do with vs.

h. As Herod, though he did sheade innocents blood, yet coulde not destroy Christ: in like maner, though tyrants doe rumulate and rage against the godly, yet shall they never be able to put downe the trueth, nor yet the Gospell.

i. The vigodly live prosperously for a while, but suddenly

they are throwen downe into hell, lob. xxi.

k. Many times after shedding of innocent blood, Christ returneth from Egypt, that is to fave, The Gospell docth fpring out of darkenesse, and the more that tyraunes doe oppresse it, the more stisspred abroad by the death of Martyrs, Many to come a mile cause thatic

The in Chapter,

- lohns preaching, office, life, and baptisme. 7. Reprehending of the Pharifees, 13. and baptifing of Christ in Ierdan.
- A those dapes came John the "28 aprist, preaching in the wildernes of Jurie.

2 . Mind faring, a Repent pe: for the kingdome of

Heaven is at hand.

for this is he that was woken of by the Prophet Claias, laping, * The bopce of one crping in the wilbernelle, b Diepate pe the way of the logoe, make pe his pathes freight.

This John had his rannent of . Camels haire,

Marke I.a. Luke 3.a. Iohn 3.d. Marke 4.c. Efai 40.a. Luke 3.a.

by Saint Marthewe.

Chap.iii.

anh a letherne oprole about his lopnes, his meate Marke La. mas locultes and " wilbe hortie. Then went out to him Mierusalem, and all Jurie.

and all the region round about Jordang

6 And were baptiled of him in Jordan, confelling their Chines:

7 But when he law many of the Phariles and Sa 25 buces come to his baptione, he fapt unto them. D Luke 3.b. generation of hivers, who hath warned pour to fice from the anger to come ?

8 Bring forth therefore fruites mete for reventance.

o And be not of fuch minbe, that pe would fap with in pour selves. We have Abraham to our father: For I far buto pouthat Bob is able of thele fromes to raile by children buto Mbraham.

ro Quen nom is the are also put unto the roote of the trees : therefore *enerp tree wilch bringeth not Matth. 7.e. foorth good fruit, is bewen downe, and caft into the Luke 3.b.

11 Thaprife pon in . water *buto repentance: but Marke I.a. he that cometh after me, is mightier then I, whole Luke 3.c. thoes I am not worthy to beare, he that baptile pon John Id with the hole Bholt, and with fire.

12 * 10hole fanne is in his hand, the wil through Luke 3.c. Ip purce his floore, and gather his wheat into his garner: but will burne by o chaffe with buquenchs able fire.

13 Then commeth Teins from Balile to Torban. , buto John, to be baptiles of him.

14 28ut John forbabe him, faping, I haue need to be Marke i.b. bautiled of thet and commelt thou to me?

15 Jehrs answering, saph buto him, suffer it to be so now : for thus it becommeth be to fulfill all rightes oulneffe, Then be luffered him.

16 And Jelus, when he was baptifed, went by frait wap out of the water: and loe, "the heavens were opened buto him, and John falve the spirite of God belcenbing like a Doue, and lighting byon him.

17 And loe, there came a popce from the heattens, laps ing.* This is my bearely beloued fonne, in whom 3 March 17-be am well pleased.

The Notes. a. No man commert to Christe, except he doeth first by John, that is to fay, by the preacher of the lawe, receive a 20.iii. fecling

Marke 1.b. Luke 3.d. Iohn i.e. Efay 42.4. Marke 1.b. Luke 3.d. 2. Pet.I.d.

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. The Gospel

feeling of his owne finnes, and acknowledge him felfe to be a finner. Then shall Christ be profitable vitto him.

b. To prepare the way of the Lord, is to receive gladly his grace being offered water vs, and with repentance and amendement of life, to put away those things that may offende the eyes of his divine Maiestie. To make his paths streight, is to interprete or expounde his holy Lawe after the spirite; and to seeke Iesus in the spirite; for they that do yet slicke to the letter of the Lawe, and seeke to be justified by their owne workes, knowing not the righteous feele of God, which consistent in the spirite, faith, & trueth, doe walke in crooked pathes.

 Temperancie, and moderatenesse, both in apparell, and also in living, is much to be commended in the ministers IO '

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of Gods worde

d. The Axeis the power of the Romanes, which were the infiriuments of God, to deftroy veterly the wicked and vn-

faithfull generation of the Iewes.

e. The Minister baptizeth with water, that is to say, doeth minister outwardly the Sacrament: but Christ baptizeth with y holy Ghost, that is to say, Christ worketh inwardly by his holy spirit.

P. The fanne is Gods worde: the floore is the people of Ifrael: the garner, is the kingdome of God: by the wheat he understandeth the elect and true Ifraelites: by the chaffe,

he vnderstandeth the vnfaithfull.

The iiii Chapter.

Christ fasteth, and is sempsed, 28 He calleth Peter, Andrews,

Then was Jelus "led by of the fpirit into wile bernelle, to be " tempted of the benill.

2 And when he had falled b fourty dapes and fourty nightes, he was afterward an hungred.
3 And when the tempter carriers him, he laide, If thou be the loune of God, commanute that these stones he made break.

4 But he aunswerth, and saide, It is written, Apan thall not live by bread onely, but be enery words that proceedeth out of the mouth of Bod.

5 Then the beuill taketh him by into the bolie citie, and letteth him on a pinacle of the temple.

6 And faith unto him, Afthon be the forme of God, raft the felle bownifor it is writte, "that he shal give his

The Gospell on the first Sunday in Lent. Marke 1.b. Luke 4.b. Deut, 8.a. Luke 4.a., Sapi, 16.c.

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Mark.i a.

his Mingels charge oner the, and with their hands thep that tife the up, left at any time thou bath the fore against a stone.

7 Being faibe buto him , It is e mitten agapne, 28 Thou halt not tempt the Lord the God. Deut.o.e.

8 Mainethe benill taketh him up into an ercebing Luke 4b. high mountaine, and theweth him at the kingdoms of the worlde, and the glop of them.

o Min faith buto him. All thefe thinges will I gine the if thou wilt fall bowne and worthin me.

10 Then fapth Jefus unto him , Bet the hence bes hindene Datan: for it is written, * Thou fhalt Deut.6.c. monthin the Lord the Bod, and him only that thou and 10.d. fernte.

Luke.4.b. II Then the binel leaneth him, and beholde, the ans i.Reg.7.a. gels came and minufred buto him. Mark.1.b.

12 When Jefus had heard * that John was delines Mark. 1.b. red bu, he bevarted mto Balfice.

13 And when he had left Mazareth, he went a binelt in Cavernaum which is a civie byon the lea coaft, in the horders of Zabulon and Merhthaling.

14 That it might be fulfilled which was fooken by a Claias the prophet, laping.

25 Theland of Zabulon, and the land of Bephthas Efgi.o.4. lim by the man of the lea bevond Torbane, Balilee of the Gentiles.

16 The people which fate in barkenelle, falve great light and to them which fate in the region and thas Matth. 3.a. bowe of beath, light is fprung by.

17 From that time Jelus began to preach, a to lap, Marth.r.b. 4. Kepent: for the kingbonte of heaven is at hand.

The Gofpel 18 And Jeine walking by the lea of Galile, lawe on Saint Attwo berinen Simon which was called Weter, and drewes day. Antheme his brother , calling a net into the lea (for Matth. 3.a. Mark.r.b. thep were filhers.)

19 And he fapth buto them, followe me: and I will make pou * filhers of men.

Iere. 16.d. 20 And thep ftraightiway left their nets , and follos Ezech. 47.b. mi foeb him.

21 And when he was gone forth from theme, he faw an other two bethen, James the foune of Lebebee, & John his brother, in the thip with Lebedee their father menbing their nets: and he called them.

22 Und they immediatly left the thip and their fas ther. Luke.s.b

Chamini.

flier, and foldweb him.

23. "Ind Jeine went about all Galife, teaching their Honagogues, and preaching the Golpet of thingbone," and healing all maner tickness, and maner of disease among the people.

24. Und his fame freed abroad throughout all he ria: and they brought but him al licke people the were taken with divers difealer, and gripings, and them that were possessed with bentis, a those which were functive, and those that had the paulie, a healed them.

25 * And there folowed him great umlritudes i people, from Balila, and from Decapolis, & fro Mierusalem and from Jurie, & from the regions the

lie beponde Jordan.

The Notes.

a. Christe is by and by after baptisme tempted, which thing we must looke for a year the more that we shall be create in faith and vertuous lining, the more strongly we Satan assault vs.

of fober liumg, not for fourtie dayes, as fome doe im gine of their owne braines, but as long as we are in the

wildernesse.

e. Christe would not ouercome Satan by his divine and mightie power, but with the Scriptures and worde God, to teache vs by his owne example, to fight again Satan with the holy and facred scriptures, which are of heavenly armour, and the sword of the spirite.

d. The doctrine of John, and the doctrine of Christ beone therefore their baptisme, touching the externe at

ourward ministration be allone.

The v. Chapter.

In this Chapter, and in the two next following, is conteyred it wost excellent & louing Sermon of Christa, in the mount White Sermon is the very key that openeth the understanding in that e. In this fift chapter of pecially, 3 he preachesh of the eighestisudes, or blessinger, 22 of manslaughter, 22 wrath, anger, 23 of swearing.

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by Saint Matthewe.

Chapy.

Then he lawe multimbe, he went by into a 2 de some montaine: & inhen he mas let, pis bilciples The Geftet came to him. on al faintes mit when he had opened his mouth, he taught der. them, laping Memorare the people in Chirite: for theirs is the Like od

Melebaro thep that mourne ? for thep thall be Efri. 66.2 and 67.d

Modeb are the mische : for they hall inherite the

6 Wielled are they which bo "hunger and thirli after Icre. 31 d righteouluelle: for thep thalbe fariffier

Bielles me the mercifull : for they than obtenne 28

8 Miellebare p' pure in beart: forther Marie God. Bielled are the peacemakers: foi thep thatte called the children of Got.

To Bielle are thep which have bene perfecuted for rightequinelle fake: for theirs is the kingbome of

Tie Bleffebare pe bifen wen fhall rentle pon, and pers 1, Pet. 1.0

fecuteyou, and lying, thail lap al maner of end laps 3.c.4.c
ing against point, for implants.

12 Ketopes we and be glad, for great is pour reward A6.5.g
in beauth. For the detrectated they the Prophets,
which were before you.

13 Pe are the late of the earth: "But if the late has Mark 9.g
toning unitarrow, tuperein that is be laten? If is Luke 4.g
theneforth good for nothing, but to be care out and Leuic.1.c.

trover wither frote of men. 14 Pe are the lighe of the thoughts, of chie that is fet a on an hill, can not be hit.

15" Reither bit men fighe a camble, and wit it binber Mark 4.b. a buffel: but on a camblefticke, and it miert light Luke 8.c. butuall that are in the house,

16 Let pour lique to thine before fmen, "that thep 1.Pct.a.c map le pour god works, and gloufit pour father which is in beanen,

17 Thinke not that I am come to beffrop a laive or prophets, Jam not come to bellrop, but to "fiffil, Matth. 1.b 18 For truely I fap bitto pon , " Till heatien & earth and a,c palle, one iote, of one title of the lawe that not fcape, Luke 16.d til al be fulfilled,

Efai.40,6

19 Wholes

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ath, 110 111 Chapy. The Gospel Tames 2.b 19 113 holomer therefore thall s breake one of a that be called the leaft in the kinabome of hear is ad final c but whologier that be and teache for the fame be called great in the kingdome of heaven, 20 for Tanbntopou, Ercent pour righteonin The Gofpel thall ercebe the righteouinelle of the Scribes on the vi. Sunday after Abhariles , per thall in no cale enter into the h boine of heaven. Trmsise. 21 Pe have hearde that it was fanbe buto them old time. Thou that not kill who loever killeth. Exod so.c Lukearad er of indgement. 2 But Jan bite you; that wholoeur is an 36 so with his process in admirable, shall be in bango tho indune: And wife lear that lav unto his broth 37 28 22 But Deut.5.b Kachally the in danger of a could but wholon for that lap floor foole, thall be in danner of bellings pe Therefore if thou bring the gift to the altar, or epe

there remembeelt that the mother hath ought 39 B gaing the dig i gallerandresse sider for c 24 Leave there thy gift before the altar, * and Job.42.b

1.Pet.2.c

Mark 9.2 S. solu.I Levis.2.c

Luke.12.g

Exod. 20.C Rom. 13.b

Eccle 41.6

Tob. 31.2

Mar.9.g

or bus

the way first be reconciled to the brother, and the come and offer the giftient, smill one working all 25 * Algree with this apperlant guickly whiles the arms

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there to the minister, expensions by sail into pill two 26. Berile Hamburn thee, then should be no mean 13. P. concount distant half payber the become for

De haue heard that it was laid buto them of of the time, Thou hale not commit conterie. 28 25 II I lap butto pour, that wholeener looketh a 43 C

moman to bull after her, bath committed abullu with her akceady in his heart. Tripp right ere offende thee, plucke it out a call it from thee for it is profitable for thee, that of the members thoulde periffe, and not that the 17 9

mhole boop thould be call into hell. 20 And if the night band offende thee, cut it off, all lat call it from thee: For it is profitable for thee, the will one of the members thoub periff, and not that all the the body thould be call into hell.

31 It bath bene lapde, Wholoener wil put away b with by Saint Matthewe.

hear ame Chap,v.

wife, let him gine her a writing of dinorcement. Deut.24, a 25 mg fap butb pou, That wholoener boeth put anap his wife, except it be for a fornication, canleth Matth. 19,2 en a per to commit adulterie: and wholoever marreth Mark. 10.b ber that is dinoised, committeeth adulterie. eoum Maine pe haue heard that it hath bene faid buto Leuit. 19.0 the of old time, *Thou thait not boulweare the lelf, but that perfourme but o the Lorde thine other. bes a

kethon 43 Chat pe map be the children of pour father which abulton is in heaven for the intaketh his wife borile on the coulons and subject range out the just. eniland on the good; and fenbeth capie on the iuft,

ont, a and on the bounds, that is used in the bounds, that as for if prione them that is used in that reward that is have performent the lame?

4, And if per fainte pour brethren only, what lingues of, as lar thing boe per? Do not alforthe Publicanes likes reach which is in peanen is perfect, even as pour father which is in peanen is perfect.

way by the state of the state o

Luke.6.c Leuit.19C with imbra

The Gofpel vd

The Notes

By this woorde righteousnesse, all Christian we of charitie commaunded vs in Gods worde, be vnder

They are called pure in heart, that believe vinfeya through faith, whiles they be yet in this vale of mi but after this bodily life, they shall have a full fruit him, and fee him as he is.

c. If we fuffer any thing for the truethes fake, we have T ther Prophets, Apostles, and Martyrs for an examp comfort vs: for they did all enter into the kingdom

heaven that way.

d. The Ministers of Gods word, are called the falt of hpp earth, because that men are made by their true dos the f (being received through faith) favorie vnto the Long that

The falt hath loft his faltnelle, when the Ministen pou, fall from Gods word, vnto the dreames and tradition

f. The godly conversation of the people of Godedon white nister occasion vnto, men, to prayie, lande, and many letter God: as on the contrarye side, our namehricalists. God: as on the contrarye fide, our naughtic living 7 But occasion that God and his holy worde is blasphemed then cuill spoken of.

Here we learne that the lawe is fpirituall, that is a life it require the perfect purenelle of our inwand affect of the same of the same of the same of the peak invaine, or to sweare by any maner of thing, gluing the nour and glorie who creatures, that ought to be a local bed only to God the creator; so when we are called to see fore Magistrates, we may lawfully take an othe, & swa The Lord lineth. Exod. xxii. Dent.vi. Hebaiii.Rm 11 (5)

We ought so patiently to fuffer all wronges; that bette shoulderather turns the other cheeke, then should state token of impatience. In the meane season, it pertent vnto the Gods, that is to fay, vnto the Magistrate, And Judges, to revenge the wronges of the oppressed.

The vi. Chapter.

Of almes, 5. prayer, 16, of falling, 19, he forbiddeth the MOL full feeking of marity thinges,

The peebe that pe boe not pour almes! a men, to the intent that pe woulde be fer

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them, or els pe have no remarke of pour father,

which is in heanen. Cherefore, when thou boeff thine almes, bo not blowe a Trumpet before thee, as hypocrites bo, in thelpnagogues, sin the ftretes, that thep might beeftemeb of men. Berilp I fap unto pout, thep haue their rewarde,

But when thou boelf almes, let not thy left hanbe

knowe, what the right hand boeth,

That thine almes may be in fecrete: And the fas ther which feeth in fecrete, bin felfe thall b rewarde the openin.

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And when thou praieft, * thou thait not be as the , Reg. 18,e inprocrites are: for they loue to pray flanding in Efai.20.c the fmagogues, and in the corners of the freetes, that they may be feene of men, Berily I fap buto pou, they bane their reward.

But when thou praieft, " enter into the closet, and 4.Reg 4.f. when thou half thut the done, play to the father whiches in fecrete, and thy father which feeth in

fectete, fhal reward thee openip.

But when pe prap, babble not much, as the Bea. 28 then bo, for thep thinke that thep thatbe beard for Elai.r.d their much babblings fake.

Be not petherefore like buto them: "for pour fas Rom. 8.d therknoweth what things pe hane neede of before

pealke of him.

Afterthis maner therefore plap pe: " Dour father Luk. 11.4 which art in beauen, haloweb be the name.

to Let the kingdome come. The wil be done, as wel

inearth, as it is in heanen.

I Gine bethis bap our daply bread.

12 Andforgine be our bebtes, as we d forgine our s; that betters.

thewe 3 And leabe by not into temptation, but beliner be from enill: for thine is the kingbome, & the power, trate and the glose, for ener, Mmen.

14 foi, tif pe forgine men their trespastes, pour heas March. 18.6 uenly father that allo forgine pout.

15 But, if pe forgine not men their trespasses : not The Gofpel more shall pour father forquite you pour trespalles. on the first th the to t Poreoner, "whe pefalt, he not of an heavie cous day of Lent. es be tenaunce, ao the hopocrites are: for thep billigure Elai. 97.a e feet

their faces, that they might appeare buto men to March.o.d. 1

falt lere.17.b

The Gospel

falls bertie I fap buto pou, thep have their rem 17 But thou, when thou e faltell, annount thine had annount the face:

18 That then appears not but omen to fail, but in the father which is in fecrete and the father wifeeth in fecrets, figally covarde the ovenly.

19 Youb not up for pour letues trealines byo ear where moth and ruft both corrupt, where then breake through and freak.

Luke.12.d. 20 "28ut lap up for you treatures in heaven, wh neither morth nor risk both corrupt, wherether boe not breake through nor steale.

D 21 for where pour treature is there will pour bu

22 * The camble of the body is the eye: toherefor thine eye be fingle, all the body thatbe full of the

23 23 ut if thine eye be wicked, all the body that is in be barkenede, wherefore, if the light that is in be barkenede, howe great is that barkenede?

Luke.16.c

The Gospel
on the xv.

Chall hate the one, and love the other: of epther
thall hate the one, and love the other: of epther
trainite.

Luke.12.c

Dod, and Maunion.

Luke.12.c

De darkenelle, howe great is that backenesses
for epther
thall hate the one, and love the other: for epther
thall hate the one, and love the other. Pe cannot in
Bod, and Maunion.

Chap.vi.

Bod, and Manmon.
25 Therfore I far but opon, "Be not careful for pulife, what pe that eat of drink, not pet for pour but what pe that put on: is not the life more won then meater and the body then rapment?

26 Behold the foules of the appe: for they fowen neither to they reape, not carrie into barnes, pour heanely father federh them. Are penot um better then thep?

Luke.12.d

Pfal.55.d

1.Pet.5.c

27 * Which of you by taking of carefull thought,
abbe one cubite but o his flature?

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Lillies. 28 And why care pe for rapment? Learne of the lies of the fielde, howe they growe: they weares them selves with labour, neither do they spinne.

29 And pet I fap butt pour, that enen Solomon all his royaltie, was not araped like one of thek.

30 Wherefore, if God to clothe the graffe of the fill which though it fland to day, is to morowe call to the Duen: that he not mich more doc the for pour, Die of little faith?

31 Therefore take no thought, laying, 10 hat fhall eater or, what hall we brink to, where with fhall

lerc.co.c.

John 16.f.

Luke 11.b.

Feele.as.

Cobin Linde

4.35 G.C.

am be clotheb ed si

32 (for after all these things doe the Gentiles seek:) for your heavenly father knoweth that pe have neede of all these things.

33 28 ut leeke pefirit the kingbome of God, and his righteoufneile, and al thefe things thalbe aboed bus

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The Notes. Was the print the world

a. That our almes may be acceptable vnto God, three things are required, first, that we give with a loyful heart, for the Lorde loveth him that giveth chearfully, 2.Comitthians a Secondly, that we give liberally, puring aside nigardshippe, for he that soweth little, shall reape little, & he that soweth plenteously, shall reape plenteously, 2.Comithians a. Let every man doe according as he is able. The poore woman that did offer but two mytes, did highly please God, Marke 12. Thirdly, that we give without hypocrific and offentation, not seeking the praise of men, or our owne glory.

b. We ought not to thinke, because & Christ maketh here mention of rewarde, that we doe merite or deserue any thing ribut rather we ought to acknowledge, that God of his meere mercy rewardeth in vishis owne giftes. For what liath the that giveth almes, that he hath not received? He tien that giveth vnto a poore man any maner of thing, giveth not of his owne, but of those goods that he hath

received of God.

e. In this thore prayer; Christ doeth sufficiently teach vs. that God om heauenly Father ought onely to be called vpon: For vate whome of the Saints shall we say without halphemie. Our Father which are in heauestee Consider this, ye that call still on dead Saints and holy Angels:

d. We may not thinke that by forgiuing vnto our brethis, we shall obteine forgiuenesse of our sinnes. But rather this stated for a plaine and infallible token, to certific therewish our consciences, that we have through faith in Iells Christ, free remission of our sinnes. For if we can find in our hearts, in fainedly to forgiue into our brethie their trespasses, it is a most infallible token that our sinnes are cleane washed away and quite forgiuen.

t. c. Fasting

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. The Gospel vd

e. Fasting is acceptable vnto God, if it be done without hypoerific, that is to fay, if we vieit to this intent, that thereby this mortali bodie and disobedient carkaste may be tamed and brought vader the Subjection of the fpirit. And againe, it we fast to this intent; that we may spare wherewich to helpe and succour our poore brethren.

If we feeke to ferue God enery man in his vocation, with mue dealing toward all men, we shall lacke nothing.

The vii. Chapter. Agardina

- a He forbiddeth foolish and rash judgement. 3 He reproueth by That our aimer man be acceptable veto Gashinioque
- things are received. Sith that we cure within int 1 1 Doge pe not that pe be unt inbgeb.

the day, is the

Luke 6.f. Rom. 2.a. Luke 6.f.

Luke 6.f.

2 1 * fo with what indgement pe indge, pe thall be indued: and with what measure pe mete, it - Olhalbe measured to pour againe.

2 Min feet thou the more that is in the brothers epe but percement not the beame that is in thme Downeepe?

4 Di howe wilt thou lap to thy brother, Onffer me, I will cast out a mote out of thine epe; and behold, or the beame is in thine owne eper and along of

5 Thou hppocrite, first caft out p beame out of thine owne eperand then thalt thou fee cleerely to cast out

sethe mote that is in the brothers epe, and the 6 Bine not that which is holp buto the boggen, neis a ther caft pe pour pearles before the lwines leaft thep distreade them buber their feete, and turning againe,

all to rent pou. 25 .7 Mike pe, and it thall be gitten pous feele, and pet thall ande: knocke, and it thall be opened buto pou, 8 For ruerp one that alketh, receineth: and he that feeketh, finbeth: and to him that knocketh, it fiall

> collin il lon dead baints and hastingood o What man is there of pon, if his fonne afke bread,

> will be gine hinn fonet muinol and

To Drif be alke fifte, will be gine him a lervent? II Afpe then being emil, knowe to gine pour chils bien good giftes howe much more will point fas m ther which is in heaven gine good things to them that afke biin de

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12 Therefore all epings," what foener pe would that men

lere.20.c. John 16.f. Luke 11.b.

Eccle.31.6 Tobit.4.c. Luke 6.c.

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men thould boe to pou, doe pe even fo to them: for the is the lawe and the prophets. 13 * Enter pe inat the fraite gate, for topbe is the Luke 13.c. agate, and broade is the wap that leadeth to deftrucs tion, and many there be which goe in therear. 14 Because frait is the gate, and narrow is the wap a which leadeth unto life, & fewe there be that find it. 15 * Beware of the falle prophets which come to The Gofpell pou in theepes clothing, but inwardly they are ras on the viii. riening wolues. Sunday after 16 * We thall knowe them by their bfruites : Do men Trinitie. gather graves of thomes ? of figges of thiftes? 17 Euen lo, enerp good tree bringeth forth good fruit: 1. Iohn 1.4, but a corrupt tree bringeth foorth entil fruite. Luke 6.g. 18 * 26 good tree can not bring froith bad fruite, new Marke 12. c. ther can a bad tree bring footh good fruite. 10 * Euerp tree that bringeth not footh good fritte, Marth. z.d. is hewen bowne, and cast into the fire. Luke z.b. 20 Wherefore by their fruites pe that knowe them. Matth. 25.d. 21 Aot enery one that fareth buto me, " Lord, Lord, D thail enter into the kingdome of heaven: but he Matth, 25.b. that boeth the wil of my father which is in heaven, Luke 6.g. 22 Many will fay unto me in that day, Lord, Lorde, and 14.c. have we not e prophetied through the name? and through the name have call out beuils? and bone inamp great workes through the name ? 23 And then will I confelle unto them, that I nener mewepou: Depart fro me pe that worke inignity, Ades 19 c. 24 Therefore who loener heareth of methele lanings, Pfal.9.b. and boeth the fame, I will liken him unto a wife Luke 13 de man, which built his honfe upon a rocke: 25 And the raine descended, and the floods came, and the windes blew, and beat upon that house : and it fell d not because it was grounded on a rocke. 26 And enery one that heareth of me thele layings, * a both the not, thall be likened buto a foolily man, lacob 1.b. which built his house upon the land: 27 * Mub the raine belcenbeb, and the flobs came, & Ezech. 130. the windes blewe, and beat upon the house, and it

felland great was the fall of it. 28 Andit came to palle, when Jeins had enbed thele & fapings, the people were aftonied at his boctrine:

29 * For he raught them as one having power, and Marke 1.c. not as the Scribes. Luke 4.G.

25.ff.

The

, swad The Gospel

The Notes 14 9 0 10 Committee Notes 14 9 00 100 Committee

a. Christ doeth not here forbid kinde of judgement that perteineth vino Magistrates, whereby euill doers are judged and punished, and the innocent delivered: of the which kinde of judgement, reade Exod. 18. Deut. 1. Pfal. 82, and Bfai 1. But rather here we are instructed and taught, that we doe not rallly and uncharitably judge or condemne other mens faultes, having alwayes an eye vnto their faultes, and forgetting our owne,

The fruite of the Prophets is their doctrine: therefore hif thou wilt know the true Prophets from the falle, trie their doctine at the touchstone of Gods worde, for else by the outward conversation thou mayest be deceived

and beguiled.

.D. Downer e. Wicked men may also prophecie and worke miracles, but this is permitted and given vnto them to their vtter damnation and vadoing. Whereby we vaderstand, that God doeth onely reward the good will, and the heart, & not the outward deede.

d. The doctrine of the gospel is a most sure rocke, against

.d. the which the gates of hell can not premaile.

e. He that practifeth not Gods word, which he hath heard, giueth a plaine testimonie of him selfe, that he doeth not beleeue nor credit the worde.

The viii. Chapter.

2 Christ cleanfeth the leper, 24 stilleth the Sea, and the winde, 28 and drinerh the denilles out of the poffeffed, into the Swyne.

Then he was come botone from the mouns Laine, great multitubes followed him. The Gofpel on

Und beholde, there came a lever, and work the us Sunday 2 thipped hun, laying, Lord, if thou wilt, thou canst after the Epimake me cleane.

> 20nd Jelus, when he had put fouth his hand, tous thed him faping, I will, be thou cleane, And immes

diatelphis leprofie was clenfed.

4 And Jeins faith unto him, Dee thou tell no man, thut goe, thew the felfe to the Prieft, and offer the aift that Moles commaunded, for a witnesse buto them.

3 And when Jeins was entred into Cavernaning there came but o him a Centurion, befeeching him,

6 And faying, Lord, my fernant lyeth at home licke of the pallie, grienoully vaineb.

Leuit.14,a,

phanie.

Luke s.c.

Marke I.d.

the door

Cleppyil

Luke 7.a. lohn 4.g.

7 20nd

7 And Jefus faith buto him, When J. come, I will heale him.

8 The Centurion answered, and faid, Lorde, Jam not worthy that thou honibest come under my roofe: but * weake the bourde oneip, and mp fer: Pfal. 107.c nant thall be healed.

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o for I also mp felfe ama man fer binber authoritie, having fouldiers binder me: and I fay to this man, Goe, and he goeth : & to another, Come, & he com. methe and to mp feruant, Doe this, and he doeth it.

10 When Jelus heardthefe things, he marneiled, and rafaid to them that folowed, Berely I fap unto pou, I hanenot found fogreat faith, no not m Ifrael.

II I fap buto you, That * many that come from the Luke 13.f. A Caft and Well, and fhall reft with Mhaham, and Elay 41.g. "Afahac, and Jacob, in the kingdome of heanen:

12 25 ut the children of the kingdome thal be cast out into btter barkeneffe : there thall be weeving and gnathing of teeth.

13 And Jefas faid unto the Centurion, Bo the way; ash halt beleened, to be it done unto thee. And his fernant was healed in the felfe fame houre.

14 * And when Jelus was come into Deters houle, of he law his wines mother laied, and ficke of a feuer: Marke t.c. 16 And he touched ber hand, and the fener left ber : & Luke 4.f.

the arole, and musifred buto them.

16 When the enen was come, they brought buto himmany that were possessed with denils : and he rall out the fpirits with a wonde, & healed all that werelicke,

17 That it might be fulfilled which was spoken by Elatas the prophete, faping, " He tooke on him our Efay 4.b. I. Peter 2.d. infirmities and bare our ficknesses.

18 When Jelus lawe great multitudes about him. the commanned them to bepart buto the other his disciples fibe.

19 And a certaine Scribe came, and fapte buto him, Bafter, * I will folow thee whither foeuer p goeft. 20 And Jeins faith buto him, The fores have holes,

and the birdes of the appe have neftes; but the lone of man hath not where to relt his head.

21. And another of his bisciples said unto him, * Lord, D in ffer me first to goe and burie mp father.

22 25ut Jefus laib unto him, Folome me, and let - Real Bels the

The Gospell

the bead burie their beab. 23 And when he entred into a thip, his bisciples fol The Gofpell lawed him. on the siii. 24 And beholbe, there arose a great tempest in the Sunday aflea, in formich that the thin was coursed with the ser the Epiwanes: but he was a fleeve. phanie. 25 And his bilciples cante to him, and awoke him. Marke 4.b. faping, Lorde faue be, we periff. Luke 8.c. 26 And he laith buto them, Why are pe fearefull, O Job. 26.d. pe of litle faith? The he arole a* rebuked the winds and the fea, and there followed a great calme. Pfal, 107.c.

27 But the men maruelled, faping, What maner of man is this, that both thed windes and the fea ober hun?

@ 28 * And when he was come to the other fibe, into Marke 5.a. the countrep of the Gergelenes, there met him two Luke 8.d. vollefled with benils comming out of the graves. very fierce, fo that no man might palle by that map.

Marke 5.a. Luke 8.d. 2.Cor.6.c.

29 "And belivibe, they creed out, laying. D Jelu thou forme of Bob what have me to boe with thee? Art thou come hither to torment be before the time?

30 And there was a good wap of from them, an heard of manpfwpne, feeding.

Marke s.b. ar Sothe benils belought him, laping, "If thou tall us out, luffer us to go a' vap into the heard of fwine.

32 And he faibe unte hem. Goe. Then went then out, and beparted into the heard offwine: and bes holde, the whole hear of the fwine rushed heads long into the lea, and peruhed in the waters.

33 Then they that kept them fledde, and went their wapes into the citie, and tolde enery thing, a what was done of the pollelled with the deuils.

34 And beholde, the whole citie came out to meete Ichis: and when they falo him, they belought him that he would bevart out of their coaftes.

Ades 16.g.

The Notes.

a. In all our troubles and advertities, in diseases and ficked nesses, let vs put our selves wholly vnto Gods pleasure and will, which knoweth best, and will alwayes doe the thing that is expedient for his glorie, and the faluation of our foules.

b, Through faith the Gentiles and Heathen are made the children

by Saint Matthewel

Chap.ix.

children of the Kingdome, as by infidelitie the Tewes are excluded from the kingdome, and cast out into ytter dark eneffe.

e. The corporall presence of Christ is nothing necessarie and needefull into vs. For it is his worde onely received through faith that healeth vs.

d. The Sea and winde are obedient vnto Christ, which thing they woulde not doe, valeffe he were a very natu-Leal Godna John Him P 10 -: 2 201 201 1

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e. Satan the deuill can doe no more then God doeth permit and fuffer him, no not fo much acto enter into a filthie hogge. We are much better the many hogges before Godifwe cleave vnto his sonne by faith.

some the an analy The ix. Chapter. dillage a good after

3 He besleth the palfie, 9 and calleth Matthew from the cuflome.

Ad he entred into a thip, and palled oner, and

came into his owne citie.

allo hour their. Our the chillennia

3 Mind beholde, they brought unto him a man ficke of the paulife, lying in a bed; and when Jelus fawe the faith a of them, he faid unto the licke of the paulite, Sonne, be of good cheare, the finnes be for uinen thee.

2 Mind beholde certaine of the Scribes faibe within them felues. This man blasphemeth.

a Mind when Telus law their thoughtes, he lapbe.

* Wherefore thinke pe enill in pour hearts ? 9 Mether is ireafier to fap, The tinnes be forque

the: of ta fap, Arife, and malke ?

6 But that pe map knowe that the fonne of man a nath nower to formine finnes in earth: (Then faid be to the licke of the paulle,) Brile, take by the bed and goe but o thine house.

Mind he arose, and departed to his house.

8 And when the multitude lawe it, thep marueiled, & ightified God, which had given fuch power buto

o And as Jelus palled fouth from thence, he lawe a The Goffell on mannamed Watthewe, fitting at the receit of cus frome; and he faith buto him, folowe me, And he day, arole and followed him.

10 And it came to palle, as Jelus late at meate in his boult beholde many Dublicanes also and sinners 25, iiii.

The Goffell on the xix. Trinitia. Marke 2.a.

Sunday after Luke s.d.

Luke r.c. Actes 3.b. and gif. Marke 2.b. Luke 5 c. Iohn 5.b.

S. Matthewes

The Gospell

the bead burie their bead. 23 And when he entred into a thip, his disciples fole The Gofpell lained him. on the iiii. 24 20nd beholde, there arose a great tempest in the Sunday aflea, in so much that the thin was courted with the ser the Epiwanes: but he was a fleeve. phanie. 25 And his vilciples cante to him, and awoke him, Marke 4.b. faping. Lorde faue bs. we verifh. Luke 8.c. 26 And he laith buto them. Why are pe fearefull, O Job. 26.d. pe of litle faith? The he arole a* rebuked the wmbs Pfal. 107.c. and the fea, and there followed a great calme, 27 But the men maruelled, faping, What maner of man is this, that both thed windes and the fea obep hun ? 28 * And when he was come to the other libe, into Marke 5.a. the countrep of the Gergelenes, there met him two polleffed with beuils, comming out of the graves, Luke 8.d. berp fierce, fo that no man might palle by that wap. Marke 5.a. 20 *And belivibe they creed out laying. D Jelu thou Luke 8.d. forme of Bob, what have we to doe with thee? Art 2. Cor. 6.c. thou come hither to torment us before the time? 30 And there was a good wap of from them, an heard of manpfwpne, feeding. Marke s.b.

31 Sothe benils belought him, laping, * If thou tall us out, fuffer us to go away into the heard of fwine.

32 And he faide unto them, Boe, Then went thep out, and beyarted into the heard of fwine: and bes holde, the whole heard of the fwine rushed heads long into the lea, and perubed in the waters.

33 Then they that kept them, fledde, and went their wapes into the citie, and tolde enery thing, a what was done of the vollelled with the deuils.

34. And beholde, the whole citie came out to meete Tehre: * and to hen they falo him, they belought him that he would bevart out of their coaftes.

The Notes.

Ades 16.g.

a. In all our troubles and advertities in discases and ficked nesses, let vs put our selues wholly vnto Gods pleasure and will, which knoweth best, and will alwayes doe the thing that is expedient for his glorie, and the faluation of our foules.

b, Through faith the Gentiles and Heathen are made the children

by Saint Matthewe,

Chap.ix.

children of the kingdome, as hy infidelitie the Tewes are excluded from the kingdome, and cast out into vtter darkeneffe.

The corporall presence of Christ is nothing necessarie and needefull unto vs. For it is his worde onely received through faith, that healeth vs.

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e. Satan the deuill can doe no more then God doeth permit and fuffer him no not fo much asto enter into a filthie hogge. We are much better the many hogges before God, if we cleave vnto his sonne by faith. in. Can the chilbren of

willing and an office. The ix. Chapter. Intally

3 He bealeth the palfie, 9 and calleth Matthew from the - custome.

Ab be entred into a fhip, and paffed oner, and

came into his owne citie. 2 Min beholde, thep brought imto him a man ficke of the paulife lying in a bed; and when Jelus fawe the faith of them, he faid unto the licke of the paulle, Donne, be of good cheare, the finnes be for ninen ther.

3 And beholde certaine of the Scribes faibe within them felues. This man blasphemeth.

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and he arose, and beparted to his house.

8 And when the multitube falme ir, thep marueiled, & inglorified God, which had given fuch power buto men.

o And as Jehrs palled fouth from thence, he lawe a mannamed Matthebe, fitting at the receit of cus flome; and he faith bitto him, folowe me. And he day, arole and folowed him.

to And it came to palle, as Jelus fate at meate in his boule beholde many Publicanes also and finners 25, iiii.

The Goffell on the xix. Sunday after Trinitie. Marke 2.a.

Luke s.d.

Luke s.c. Actes 3.b. and of. Marke 2.b.

Luke 5 c. Iohn 5.b.

S. Mattheway

Chap.in, The Gofpel seame and fate bowne with Jefus and his disciples. II And when the Wharifes fawe is, they faibe buto Publicanes his disciples, 10hp eateth pour master with 10 mbs eate with licanes and finners : Tefus. 12 Wit when Jehrs heard that, he faide unto them. Marke 2.c They that be whole neede not a phylition, but thep that are licke. a sas speciet hers s 13 Boe pe and learne what that meaneth, I wil mers cie and not facrifice : For I am not come to call the righteons but finners to repentance. & 14 Then came the disciples of John unto him, says ing, * Why boe we and the Pharifes falt oft, but Matth. 11.b. Matth.z.c. thy disciples fast not ? 15 And Jehrs laide buto them, Can the children of Luke s.f. the bude chamber mourne, as long as the budes grown is with them? 25ut the daves will come when the bridegrome thalbe taken from them, and then thall they falt. 16 Ro man putteth a viece of newe frioth into an Or rawe cloth. olde garment: for then the piece taketh away lome. thing from the garment, a the tent is made woise, 17 Meither some men put newe wine into olde bots tels, els the bottels breake, and the wine runneth .h.p other out, and the bottels will verifie: but they put news wine into newe bottels, and both are pielerned to gether.

The Gospell on the 34. funday after Trinitie. Marke 5.c Luke 8.f.

Marke s.c.

summed sende

18 While he wake thefe things but them beliefe. there came a' certaine ruler of the lynagogue and worthwood finn! faping, Dop banghter is enen noise dead: but come and lap the hand upon her, and the thall line, was autobal during our cause 19 20nd Jelus arole, and followed him, and fo did his . 111

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bilciples.

20 *(And beholde, a woman which was difeased with an illus of blood twelve peeres, came behinds him, and touched the spenme of his besture.

D 21 for the laid within her felfe. If Amap rouch but even his besture onelp, I shall be lafe.

22 25m Jefue lohen he hab turned him about, and lawe her, laive, Daughter, be of good comforte, thy faith hath made thee lafe. And the woman was made whole from that lame houre,)

23 Mit when Jehrs came into the rniers houle of Marke v.d. the Synagogue and fawe the minutelles & the people Luke 8.g. making mahinga nople.

Belaph buto them, Gine place, for the maibe is not beat, + but fle peth : and they laughed him to Iohn II.b fcome.

24 But when the people were put fouth, he went in and toke her by the hand: and the maibe arole.

26 And the fame of this went abroade into all that - lambe.

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27 And when Jefus departed thence, two blonde men followed him, crping, and faping, D thou foune of Danib have mercy on bs.

28 And when he was come into the house, the blinde men came to him: and Jefus faith buto them, 25es leene pethat Jam able to bo this! Thep laph buto him, Dea Lorde,

20 Then touched be their epes, laping, 3 Mccabing Mark. 8.b

to vour faith beit buto pou.

30 And their epes were opened: and Jelus fraightly charged them, faping, Dee that no man knowe it.

31 Butthey, when they were departed, fyjed abroad

his name in all that lande.

12 He thep went out, beholde, thep brought to him a bumbeman, voffelled with a Deuil. Mar.7.d

33 And when the deuill was call out, the bumbe Luke 2r.b wake: and the multitudes maruepled, laping, It was never to feene in Ifrael.

34 But the Pharifees fapte, * He caffeth out the Matth. 12.b benils through the prince of the beuils.

35 And Jefus went about all the cities, and villas Luke 11.b ges, teaching in their spnagogues, & preaching the f Cowelof the kingdome, and healing enery ficknes,

and enery difeale among the people. 36 But when he fawe the multitudes, the was mos Mark.6.d med with compassion outhern, because they were bellitute. a scattered abroade, as theeve having no

thevheard.

37. Then faith he buto his bisciples, The ' haruest Luke 10.2 truely is vienteous, but the labourers are felue.

38 Diap pe therefore the Lord of the harnest, that he will struct fourth labourers into his harueft.

The Notes. A Christ hath alwayes a most principall respecte vnto our faith without the which, all that we do is finne.

b. Though

Cháp.i. The Gofpel seame and fate bowne with Jefus and his disciples. II And when the Abariles lawe it, they faibe buto Publicanes his disciples. Why eateth pour master with Pubs eate with licanes and linners ? Tefus. 12 25ut when Jeins heard that, he faide unto them. Marke 2.c * They that be whole neede not a phylition, but they that are licke. 13 Goe pe and learne what that meaneth, I wil mers cie and not facrifice : For I am not come to call the righteous but firmers to reventance. & 14. Then came the disciples of John bare him, says Matth. 11.b. ing, * 10hp doe we and the Pharifets fast oft, but Matth. 2.c. thy disciples fast not? 15 And Jehre faide buto them, Can the children of Luke 5.f. the bride chamber mourne, as long as the brides grown is with them? But the daves will come when the bridegrome thalbe taken from them, and then thall they falt. 16 No man putteth a viece of newe cloth into an Or,rawe cloth. olde garinent: for then the viece taketh away fomething from the garment, a the rent is made woile, 17 Reither some men put newe wine into olde bots tels, els the bottels breake, and the wine runneth Ladge g.d. out, and the bottels will periffe; but they put news wine into newe bottels, and both are pielerued tos aether. The Gofpell 18 While he wake these things but them, beholde on the 34. there came a' certaine ruler of the lynagogue and funday after woshipped finn, faping, Dp banghter is enen Trimitie. nowe bead : but come and lay the hand buon her. Marke s.c. and the thall line, which actions Luke 8.f. 19 And Jelus arole, and folowed him, and fo did his disciples. Marke s.c. 20 "(And beholde, a woman which was difeased with an iffue of blood twelve peeres, came behinde him and touched the themme of his besture.

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D 21 For the law within her lelfe, If I map rouch but euen his befinre onelp, I thall be lafe.

22 25 ut Jefus loben he had turned him about, and lawe her, laide, Daughter, be of good comforte, the faith hath made thee lafe. Ond the woman was made whole from that lame houre.) who it

23 Mill when Jehrs came into the rulers house of Marke r.d. the Synagogue and fawe the ministelles a the people Luke 8.g. making makinga nople,

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24 Melaph buto them, Gine place, for the maibe is nor bead, but flepeth : and they laughed him to John II.b scome.

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26 Und the fame of this went abroade into all that .lambe.

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28 And when he was come into the house, the blinde men came to him: and Jeius faith buto them, 25es leene pe that I am able to bo this! Thep lapb buto him. Dea Lorde.

20 Then touched he their epes, laping, Mccombing Mark. 8.5

to pour faith beit buto pou.

30 And their epes were ovened: and Telus fraightly charged them, faping, Dee that no man knowe it.

31 Butther, when they were departed, wied abroad his name in all that lande.

32 Mother went out, beholde, they brought to him

a dumbe man, possessed with a deuil. Mar.7.d. 33 And when the deuils was call out, the bumbe Luke 2r.b. hake: and the multitudes maruepled, laping, It

bas never to feene in Ifrael.

34 Mut the Pharifees fapte, * He cafteth out the Matth. 12.b benis through the prince of the beuils.

35 And Jefus went about all the cities, and villas Luke 11.6 aes teaching in their sphagogues, & vieaching the f Colpelof the kingdome, and healing enery licknes,

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36 But when he lawe the multitudes, " he was mos Mark.6.d med with compassion on them, because they were bellitute, fcattered abjoade, as there having no thepheard.

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38 Drap pe therefore the Lord of the haruelt, that he will thrust fourth labourers into his haruelt.

The Notes.

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b. Though the faithfull may pray for me, and offerthe God with their faithful praiers, yet vnleffe I haue faith felfe, I cannot be faued: for the righteous liveth with owne faith Abacii Romanes i.

c. Christ both forgineth sinnes by his owne authoritie, also knoweth the thoughtes of men, which properties

perteine vnto God onely.

d The onely begotten sonne of God could not be the so of manif he had not taken his flesh of our flesh in the gins wombe, of her fubflance.

A minde that is nourified in blinde ceremonies & perfittion, is not a meete veffel to receine the pleafat w

of the Gospell.

f. We touche the hem of Christs vesture, when we bele that he did take our fraile nature won him, to heale file discales of our corruptible fieth.

Thex. Chapter.

s. Christe fendeth foorth in twelin Apastles to preach

Mark.6.b. Luke.6.c.

Claspik

A jab "when by hab scalled his twelne bild ples, he gas them power against uncleaned rites, to call them one, and to heale at manual licknelle, and al maner of bileale.

2 The names of the twelne Apostles are these: firth Dimon, which is called Weter, and Ander his hother, James the fonne of Lebebe, and I

his brother:

3 Philip and Bartholomely, Thomas, and M thew which had bene a publicane, James the fo of Mlobee, and Lebbeus, whole furname was T beug.

4 Simon the Cananite, and Judas Ikariot, wh

also betraped him.

Mark.6.b.

- 5 * Jelus fent forth thele twelne, when he hab co maunded them, faping, Goe not into the war ofth Bentiles, and into the citie of the Samaritans ter pe not.
- 6 25ut goe rather to the b toft thepe of the houle 1
- 25 7 No pe goe, preache, faring, that the kingdome a con heaven is at hand.
 - Beale the licke, clenk the lepers, raple the deal

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Mark. 12.b

Matth. 24.2

call out beuils : freip pe haue recepueb, freip

tue 3 Doffelle not golbe, not fluer, not braffe in pour Mark 6.b Luke.9.2

notriviolisties pour journer, neither two coates, peither thoes, noi pet a ftaffe : (* for the i.Tim, c.c

workenian is worthie of his meate.) The to what we ner city of towne pe that come, in: onire who is worthp in it: and there abide, til pe aa

mowhé pecome into an houle, *falute the fame. Luke.9.2

And if the house be worthte, let pour d peace come and 10.2. upon it: but if it benot worthie , let pour veace res turns to you agame.

4 Und wholoener that not receine pour tion wil heare & pour preaching, when pe bepart out of that house,

or that citie, * thake off the built of pour feete. 5 Berup I fap unto pou, it thatbe eaffer for the land Aces 13.g of the Dobomites and Comorrheans in the day of

indgenieut,then for that citie. 6 * Beheibe, I fent pour forth as thepe in the mib. Luke.10.2 belt of Wollies: be pe therefore as wife as the Ders

pents, and harmelelle as the Dones. 1 But beware of merfor they that beliner pout by to Mark. 13.d the coulets, fhal fcourge pou in their fpnagognes, Luke. 13.c 8 min pe that be brought to the head rulers, and John 16 b

Gentiles. 15 18 whether beliver pou by, take pe no thought, winefleto I bon of what pe that freake: for it thatbe given pour them. &c.

in that fame houre what pe that fpeake, Cather, here is which speaker, but the spirit of pour Luke. 12.4 (Author, here is which speakerth in pou. Exod. 4.d at The brother shall beliver up the brother to beath, D

and the father the forme: and the children that rife Miche.7.b against their fathers & mothers, and shal pur them to beath.

2 und pethalbe hateb of al men for mp names lake: *but hethat enbureth to the end fhalbe faneb.

oule 23 Bit when thep perfecute pou in this citie flee pe Matth.2.c into another: for berilp I fap buto pon , pe f al not Ades 8.2 cave all the cities of Ilrael, till the forme of man be and 14.a come,

The visiple is not about his matter, nor the fers Luke.6.f uant Disciple.

Chap,x. The Gofpel nantahone his Lorde. 25 It is prough for policiple that he be as hie fer is and that the fernant be ashis Lorbei thep have called the Lorde of the house Beels home much more thall the realithem of his Hold? 26 fearethem not therefore: * for there is not Marke 4.e Luke 8.c close, that that not be ovened : and nothing his and 12.2 thal not be knowen. 27 10hat I tell pou in barkeneffe, that fpeaker lofe light: and what pe heare in the eare, that pread on the houses. # 28 * And feare ve not them which kill the body. No are not able to e kill the foule : but rather tapen Luke 12.a him which is able to beliron both body and for Feare. hell. Sparrowes. 29 Mre not two little sparrowes folbe for a farth And one of them fhall not light on the groud out pour father. 30 Pea, even al the haires of pour head are munh 31 Feare penot therefore, pe are of more balue many warrowes. 32 * Enerp one Therefoge that fhal confelle meb

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Matt.8.d Luke 9.c men, bim wil I cofelle allo before mp father, w and 12.b is in heavens.

33 2But wholoeuer fhall benpe me before men, will I also benpe before mp father which is me. Th

34 Thinke not * that I am come to fend veaci the earth: I came not to lend peace, but a fwal

f 35 for Jam come to let a man at bariance fag his father, and the daughter against her mot and the daughter in laine against her mothe

36 And a mans foes halbe thep of his owne ho holbe.

37 * He that loueth father or mother more then the is not worthie of me: and he that loueth form baughter moze then me, is not worthie of me,

38 And he that taketh not his croffe, and follow me, is not worthie of me. 39 "We that findeth his life, thall lofe it: and bet

lofeth his life for mp fake, that finde it.

40 * We that receiveth pou, receiveth me: and

Luke 14.c

Luke # 2.g

Miche.7.a

Matt.16.d Mark.8.d Luke 12.b

Lukege Iohn 13.0

by Saint Matthewe.

Chap.xi.

epatteceineth me, receineth him that sent me.

As him the inatteceineth me, receineth him that sent me.

Diophet that recepneth a Prophet, in the name of 3.Reg. 18.b

Lorden that recepneth a righteous man, in the name of arighteous man, in the name of arighteous man, thall receive a righteous mans revarb.

Line him the individual court shall give but o one of these little that one bit of a bisciple, verily I sap but o pou, he shall in no wise see she sole his rewarb.

boby No man ought to put foorth him felfe into the office of

ather a preacher, except he be called and fent.

And four. God would keepe his promife that he made vnto the people of the lewes, though he knewe that they shoulde A faith not believe. Act. xii, It behoueth that faluation should be trouble preached vnto you first.

We must preache the trueth without any respect of remultiple wand or gaines. They therefore that preach for their bel-balues lies lake, or preach after the prescript of man, for saking the rule of the Gospel are not the disciples of Christ.

titte be. The Apolles are commanded to wife vato all them.
Der, in that they came vato, the peace of conscience, which is a true quietnes and tranquillitie of the minde that is justi-tien, fed through fayth. The foules are im-

mortall, whatfoeuer phantafticall spirites can imagine peace or fay to the contrarie.

The xj. Chapter.

The xj. Chapter.

er moit. Christe preachet h. 2. John Baptist findeth his disciples onto him.

mother 7. Christes testimonie concerning John.

A Jad it came to valle, that whe Telus had made on one has Lan ende of commanding his twelne bisciples.

be " beparted thence to teache, and to vieach in then their cities. The Difficult in the prison the workes The Gospel

fme. of Christe, heb fent two of his disciples,

Und fait unto him, Mer thou be that thord come? Sunday in or bowe loke for another?

Jelus answered, and faibe bito them, Boe and thewe John againe those things which pe bo heare e: and And fer:

s *The

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The Gospel

Chap.xi. Efai. 35.b s * The blinde receine their fight, the falt boeh the levers are clenfed, and the beafe heare, the F. (21.61.2 are rapled by, and the * poore have the Bofpel cheb to them. 6 Hind happie is he, wholvener thall not be offer in me.

Luke zr, d

7 * Mind anthey Departed) Jefus began to fan the multitude concerning John, What in out into the wildernelle to ie? A reche fhaken the winde?

8 De what went re out to fee? 21 man clothenin rapment : 25 chold, thep that weare foft clothing

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o. 25 it what went pe out for to lee : 20 Browhet! I fap botto pou, and moze then a Prophet.

Mala.3.d Markia 10 Porthis is he of whom it is written, * 28 eho fend inp mellenger before the face, which that parethp wap before thee.

II Berilp I cap buto pou, Among them harel of women, there hath not rifen a greater then 3 the Baptift: notwithftanding, bethat is leften kingdeme ofheanen, is greater then the.

12 from the dapes of John the Baytift butil the kingdome of beauen fuffereth violence, and biplent plucke it vnto them.

Luke.16.d

13 * for al the Prophets, and the lawe it felte, 18 phelied bato John, C 14 And if pe wil receine it, this is Chas b

Luke.1 b Mala.3.d John.I.c Luke.7.c.

dereche contrarie 15 We that hath eares to heare, let him heare. 16 * But whereunto thall I liken this generation iris like buty litte children, litting in the market

calling buto their fellowes. 17 And laping, We have piped buto pou, and pel not danced: we have mourned buto pou, & pell

not foroweb. 18 for John came neither eating nor brinking, thep lan, We bath a beuil.

19 The fonne of man cameeating and blinking. thep fap, Beholde a man gluttonous, and a w bibber, and a friend buto Dublicanes and find and wifebome was inflified of her children.

Luke 10.c 20 'Then began he to byblaide the cities, when fecin

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most of his mighty workes were done, because they repented not.

ino uno the Chorasin, wo buto the Bethlaida: in for if the mightie workes which were bone in you, hab benebone in Tyre & Sidon , they would have repented long agoe in fackcloth and afhes.

But Tap unto pou, It shalbe eatier for Type and boom at the day of intogement, then for pour.

In thou Capernaum, which halt bene lifted by hug beauen, halt be brought bowne to hell : for if the mightie workes which have bene bone in the. had bene done among the of Sodome, they would bane remained butil this day.

But I fap unco pou, that it thatbe eaffer for the lande of Bodome in the dap of judgement, then for

Me that time Jelus antwered and faid, I thanke The Gofpel the Dfather, Lord of heanen gearth, becaule thou on Saint balt hib thefe thinges from the wile and punbent, Matthias and haft themed them onto babes.

6 Even lo, D father, for lo was it the good pleas

*MI things are given buto me of mp father: & no Mart. 28.d smin knoweth the fonne, but the father; nepther Luke.10.d indirect any man the father fane the forme, and he John 3.d to whom foener the founte wil openhim.

8 Come buto me all pe that labour loge, and are las and 8.c ben and I wil edle pout.

9 1 Take mp poke byon pon, and learne of me, for Eccle.6.d Tammeke and lowly in heart: and pe thall finde reft unto pour foules.

o for mp poke is eafle, * and mp burden is light.

John 7.d

1. John. 4.2

The Notes.

Chiff is not content that he hath fent his Apostles to preache, but him felfe goeth on, and preacheth in al the townes and cities about, doing in this the office of a true Bifhop.

Ishn doth fend his disciples vnto Christ, not that he did doubt of Christ, whether he was the true Messias, or not, but that he might fo winne his disciples vnto Christ.

Christe did woorke his miracles, to the intent that we feeing his woorkes, Thoulde beleeue that he is the true Meffias. Mellias, and for giving credite vnto his doctrine, thus confirmed, as if it were by these heavenly should through him injoy life everlasting. Note! vie of the miracles of Christe.

d. They that seeke to promote Gods trueth, wil in backbite one another, but rather before the people mend eche others doings, as long as they doe agree Gods true doctrine.

e. He is greatest in the kingdome of heaven, that ish is best, that doeth most good. Here thou shalt marke the kingdome of heaven is taken for the doctrine Gospeland the ministerie thereof.

This fentence (wifedome was justified of her chi is fundry wayes expounded. Some by those children "vnderstand the elect and chosen, because that the imbraced the wisedome of God, in Iohn and in C iustifying, that is to say, allowing, and prayling ito foftome by the children, doeth generally vindents men, whether they be elect or reproued: for by th wisedome of God is instified, that is to say, by their confession she hathouercommed in judgement and omitted nothing that perteyneth to their faluati that their perdition can not be layed to her charge

g. We ought not to discusse curiously the counsels in his workes and indgements, but rather to pravil & magnifie them, for this cause onely, that it hath to fed God to doe thus or thus

h. We must so shake off the yoke of mens tradition in the meane feafon, we doe not refuse to inbmit neckes vnto the sweete and pleafant yoke of ours Christe, that is to say, we must so put off the intole burdens of Antichrifts dreames, that in the meanel we sceke no carnal libertie in the Gospell.

> The.xij.Chapter. 3. Christ excuseth his disciples which plucke the eares to He healeth the dried hand; 22. helpeth the poffeffed the blinde and dumbe. 38 He rebuketh the unfaithfull that needes have tokens, 39 and sheweth who is his brother and mother.

> A T that time, Jefus went on & Sabboth through the come, and his disciples we hungred, and beganne to * plucke the ear come, and to eate.

Mark 2.d. Deut.23.d.

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. But when the Bharifes fame them, they faib bus to him. Behold, the bisciples doe that which is not lawfilled boe boon the Sabboth Day.

3 Sm he laibe buto them, Haue pe not read what ... Band bib when he was an hungred, & they that

mere with hint.

Howe he entred into the house of God, and bio 1. Sam. 21.2 eate the theme bread, which was not lawfull for him to eat, neither for them which were with him, quely for the Drieftest

5 Di haue penot read in the lawe, howe that on the Sabboth Danes the priefts in the temple prophane the habboth, and are blameleffe?

ne I lap buto pouthat in this place is one gread tenthen the temple.

25 nt if pe had knowen what this meaneth, * 7 wil 23 mercie, and not facrifice, pe would not have con- Markett.b bermieb the ailtleffe.

8 for the forme of man is lorde of the Sabboth

o min when he was bevarted thence, he went into Marke 3.4

to And behold, there was a man which had his hand bured by, and thep alked him, laping, * Is it laws Luke 14.2 huto beale bud à Sabboth Daves: that thep might aconfe him.

In And he fait buto them . What man of pour will there be that fhall haue one fheepe, and if it fall ins Deut. 22.2 to a vir on the Sabboth Dap, will he not take holde ofit, and lift it out?

12 Bowe much more then is a man better then a threpe? Wherefore it is lawfull to doe well on the

Dabboth bapes:

Dilleril.

13 Then laith be to the man, Stretch forth the hand. and he firetched it forth, and it was reftored whole, like as the other.

14 Then the Pharifes went out, and he'de a come & all fell against him, how thep might bestrop him.

15 Bit when Jelus knewe it, he beparteb thence: Iohn 10.2 and great multitubes folomed him, and he healed them all.

16 And charged them that they should not make him knowen:

Ofee 6.b.

The Golpel

17 That it might be fulfilled which was fooken be Elavanthe viounete laving. Efay 43.a 18 * Beholde mp childe whome I have cholen, mi beloned, in whome inp lonte well belighteth : 3 wil put implymite upon bing ge that thew dinbarment to the Bentiles. 19 the thall not ftrine not croe neither thall any man heare his borcem the freetes. 20 . M benifed reede thalf he not breake, and fmakine flare that he not quenche, ell he lende fouth neber. ment unto licrorie. D 21 And in his name fhall the Beittles truft. Luke II.b 22 * Then was brought unto bim one posteste with a benill blinde and bumbe : and he bealed him, in so much that the blinde and bumbe both wake and lawe. 23 And all the people were antaged, and faide, Is not Mer 6 b. this that forme of Danid ? Matth. 12.d 24 * But when the Ohariles heard it, thep laide Marke 3.c This felow boeth not caft put o beuils, but bp Beek Luke 11.c sebuli the prince of the benils. 25 But when Jelus knewe their thoughtes, be laibe buto them, Euerp kingbome benibed againft it left. is brought to desolation: and enery city or house bembed againft it felfe, fhall not ftand. 26 And if Satan caft out Batan, then were he bent bed against him selfe, howe thall then his king dome endure? 27 Milo, if I by Beelzebub call out benile, by whom doe pour children cast them out? Therefore the thalbe pour indges. E 28 But if I call out the denils by the spirit of God, then is the kingdome of God come upon you. Luke 11.c 29 Di elle, * howe can one enter into a ffrom mans house, and spople his goodes, except he fift bonde the firong man, and then will coople his haule:

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Mar.3.d Luke 12.b

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that gathereth not with me, leattereth abroade,
31 Wherefore I fap unto pou, "Mi maner of Ames
blashemie shalbe forgiven unto men: but the blash
phemie against the holy spirite, shall not be forgives
but o men.

30 He that is not with me, is against me: and h

1.Reg. 2.e 32 *And wholoener speaketh a worde against the

foune of man, it thall be forginen him: but who foes ner treaketh against the fool Short, it thall not be forginen him, neither in this worlde, neither in the wall to come.

33 *Cieber make the tre good, and his fruite good: Matth 7.6 Di elle make the tre euill, and his fruite euil: * for Luke 6.f

the tree is knowen by his fruite.

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34 D generation of upers, howe can pe freake good things, when pe pour felies are euil ? * for out pfal.40.b

35 M good man out of the good treasure of the hart, bringeth footh good things: and an enull man out of eupli treasure, bringeth footh euill things.

36 But I fap buto pou, that of enery ible woodbe that men hall freake, they shall give accompt there

of in the day of indgement.

37 * for ofthe wordes than thalt be instified, and of 2. Reg. 1.e. the wordes than thalt be condemned. Luke 15.d

38 Then certaine of the Scribes, and of the Pharis Marke 8.a fees answered him, saping, * Master, we will see a Luke 11.d figue of thee. Matth. 16.a

39 But he answered, and sappe to them, An ensil Marke 8,6 and adulterous generation * seketh a signe, and sohn 6 e there shall no signe be given to it, but the signe of the Ionas 2 a prophete Ionas.

40 for as Jonas was three bapes and three nights in the Whales belly: so shall the some of man be three dayes and three nightes in the hart of the

41. The men of Ainine thall rife in the indgement with this nation, and condemnett: because they Ionas 3.6 repented at the preaching of Jonas, and beholde,

pere is one greater then Jonas.

42 *The queene of the South thall rife in the indges of ment with this generation, and thall convenue it: Luke 11.d for the came from the uttermost parter of the earth 3.Reg. 10.a to heare the wisedome of Solomost, and beholde, 2.Par. 9.a in this place is one greater then Solomos.

43 * When the uncleane fpirit is gone out of a man, Luke 11.d. he walketh throughout bife places, feeling reft, and

finbeth none.

44 Then he faith, I wil returne into une house from whence I came out. And when he is come, he fins C.it. beth

The Gospel

bethit emptie, lwept, and garnilhed.

45 Then goeth he, and taketh with him felfe feum other fourts wouse then him felf, and they enter in, and dwell there: * and the last state of that man is wouse then the first. & Even so shall it be also but this froward generation.

Marke 3.d. Luke 8.c.

1. Pet. 2.d.

Heb.6.a.

46 * While he per talked to the people, beholde, his mother and his brethren flode without, beliring we weake with him.

Marke 3.d. Luke 8.c. 47 Then one laide but him, * Beholde, the mother and the beethen frand without, beliring to locale with thee.

48 2But he answered, faid buto him that tolde him, Who is mp mother & Da who are my beethen?

Id 40 And when he had arerched footh his hand to warde his disciples, he said, * Beholde my mother and my beetheen.

50 For whosener thall boe the will of my father which is in heaven, the same is my brother, and fer, and mother,

The Notes

a. Charicie, faith and necessitie, may alwayes dispense with the Law.

b. Enery faithfull man is lorde of the worlde, of the Sab

both, and of the Law.

their neighbours to perish before them, then to lose on feely poore sheepe.

d. By the judgement, is understanded the doctrine at knowledge of the trueth, which whe it was refused of the lewes, was by the kingdome of Christ brought and pro-

ched vnto the Gentiles.

By the bruifed reede, and smoking flaxe, the adueraries of Christ, the Scribes and Pharisees are understanded
whose power is likened unto a bruised reed, and their inrie, wherewith they persecuted the innocent, unto smoking flaxe: so that it had bene as easie for Christ, to have
destroyed them, as it is to breake a sunder a bruised rest
and to quench smoking flaxe. Some suppose that the
fame should be understanded of the Publicanes and so
ners, whome he did not contemne nor despise, but mend
fully called them unto him.

f. To perfeuere & continue in finne of infidelity, to kicke against the manifest & knowen trueth, & so to die without repentance, with a despaire of the mercy of God in Jesus Christis to finne against the holy Ghost.

y valeife we doe nowe at this prefent take better heele voto our felues, and vie thankefully the grace of God now offred voto vs by his Gospell, and labour to expell those foule spirits that yet remaine among vs: as couetousnesse, whoredome, and vncleannesse, &c. the same that Christ threatness here to the sewes, shall happen voto vs.

The xiii. Chapter,

3 The parable of the feede, 34 and of the tares.

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The fanie day when Jefus was gone out of the A Marke 3.2

2 And great multitudes were gathered toges ther but o him, to that he went into the thip, & fate, & the whole multitude floods on the flore.

3 And he spake many things unto them in parables, saying, Behoide, the Sower went fouth to sowe.

4 And when he lowed, lome leedes fell by the waves libe: and the foules came and benoused them up.

5 Some fell boon from places, where they had not inuchearth, and anon they forung by, because they had no beepenesse of earth.

6 And when the Sunne was by, they caught heate: and because they had not roote, they withered away.

7 Againe fome fell among thomes : and the thomes 28 fpung up and choked them.

8 But four fell mto good ground, and brought forth fruite, forme an hundred folde, forme firthe folde, forme thirtie folde.

o Who hath eares to heare, let him heare.

to And the disciples came, and saide buto him, Dahp speakest thou buto them by parables ?

Li He andwered, & faid unto them, * Because it is gi Marke 4.a. nen unto pou to knowe the secrets of the kingbonne Luke 7.b. of heaven, but to them it is not given.

12 * For wholoener hath, * to him shall be ginen, and Marth. 25.c. he shall have more abundance: but whosoener Marke 4.c. hath not, fro him shall be taken away, even that he Like 8.b. E.iii, hath, and 19.d.

The Gospel

hath.

13. Therefore speake I to them in parables: becank they fæing fe not and hearing they heare not new ther boe thep buberfrand.

of 14 band in them is fulfilled the prophelie of Clains. which faith, * With the eare pe thall heare, and that not understande: and feeing, pe thall fee, and fhall Marke 4.b

Luke 8.b not perceine. John 12 b

15 for this people's hart is wared groffe, and their eares are bull of hearing, and their eyes have they closed: least at any time they should fee with their epen, and heare with their earen, and thould under flande with their hart, and should connert, that I might healethem.

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16 * 2Bleffed are pour epcs, for thep fee: and pour Luke 10.d

eares, for thep heare.

L.Pet.I.d. 17 Derely I fan unto pou, that many prophets and righteous men have delired to fee those things which wee le and have not feene: & to heare thok things which pe heare, and have not heard.

Heare pe therefore the fimilitude of the Down 18

er.

Marke A.C Luke 8.b

Efay 6.c

Actes 28.f

Rom.II.b

19 * When one heareth the worde of the kingdome. and buberflanbeth it not then commeth that enill. and catcheth away that which was fowen in his hart: this is he which received feebe by the way

20 2kut he that received the feebe into frome places the fame is he that heaveth the worde, and anon

with top receineth it:

21 Det hath he not reote in him felfe, but bureth fo a feason: for when tribulation or persecution arifeth because of the woode, by and by height fendeb.

22 He also that received feebe into the thomes, is he that heareth the worde, and the care of this worlde. and the beceitfulneffe of riches choke by the worde.

and to he is made unfruitefull.

23 Wint he that recemed feebe into the good ground. is he that heareth the worde, and underfandeth it. which also beareth fruite, and bringeth fouth, some an humbjeb folde, some little folde, some thertie folde.

24 Another parable put he footh buto them, faps ing,

by faint Matthewe.

Chap.xiii,

ing. The kingbom of heaven is likened buto a ma, The Goffel on minch lowed good leebe in his fielde.

25 But while men flept , his enemie came , and after the Epifomed tares among the wheate, and went his phanie.

the fitsh (uday

26 But when the blabe was fpung up, and had brought fouth fruite, then appeared the tares

Marke 4.e

27 Do the feruantes of the housholder came, and phe unto him, Spr, bedeft not thou lowe good ede in thy fielde, from whence then hath it tares :

28 He Capbe buto them , The malicious man & bath bone this . The fernanntes lapbe unto him. Walt thou then that we goe and gather them

20 But he laid. Man: least while penather buthe tares, persote by allo the wheate with theirt.

30 Let both growe together untill the harnelt : and intime of haruch I will fay to the Keavers, Gas ther pe together firft the tares, and binde them in hundels to burne them: but carp the wheare pito mp harne.

31 Another varable put he forth unto them, laying, "The kingbonie of heatien is like to a graine of Matth 4.c. multard feebe, which a man tooke, and fowed in his Luke 13 d fielbe.

32 Which in beebe is the leaft of all feebes: but when it is growen, it is the greatest among herbes, and is a tree: fo that the birdes of the apre come and make their nedes in the branches thereof.

23 Auother parable fpake hebuto the faying, * The Luke 13.d kingdome of heaven is like bitto leaven, which a woman toke and hidde in three peckes of meale, til all were leaveneb.

34 Milthele thinges fpake Jelus buto the people Marke 4.c in parables, and without a varable wake he not buto them:

35 That it neight be fulfilled which was spoken by the Prophete, laping, * I will open inp mouth in Pfal.68.a. saparables ; I will weake fourth thinges which have bene kept fecret from the foundation of the with the fire at the contract

Mr. S. W. C. C. Contraction

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The Gospel

Marke 4.c. Marke 4.c. When Je had fent the people away went into the home: " and his disciples came but him him, saying, Declare unto us the parable of the tares of the fields.

37 He antwered, and faid botto them, He that fower

the good feebe, is the fonne of man.

38 The fielde is the world. The good feede, these are the children of the kingborne: but the taxes are the children of the wicked.

39 And the enemie that fowed them, is the benil. The harnest is the cub of the worlde. The Keapers

bethe Angels

40 Euen as the tares therefore are gathered and brent in the fire, to thall it be in p end of this word.

41 * The forme of man than tend foorth his angels, and they that gather out of his kingtome althings that offend and them topich, bee iniquitie:

4.2 And half call them into a furnace of fire, there half be waiting and gnathing of cath.

Dan, 12.a. Sapi, 3.b. z.Cor. 15.f.

Apo.14.d

Chan, xill.

43 * Then thall the righteons thine as the Suntien the kingborne of their father. Who hath eares to beare, lethin heare.

44 Agapne, the kingdome of heaven is like time a treature hydde in the fielde: the which which a man bath founde, hideth, and for iop thereof, noeth and letterhall that he hath, and bupeth that fielde.

45 Againe, the kingdome of hearen is like buto's Marchant man leeking goodly pearles:

46 Which, when he had found one precious pearle, went and folde all that he had, and bought it.

47 Agame, the kingbome of heaven to like buto a net that was rall into the lea, and gathered of al kinde.

48. Which, when it was full, the fifters brue to land, and fare downe, and garliered the good into vellels, but call the bad away.

19. 49. So thall it be at the ente of the worke : the an gels thall come twith, and fever the bad from &

Matth.22.b

50. Hit thall call their into a furnace of fice ! * there thalbe waiting and gnathing of rect.

J. Jefus lapeth buto them, Baue pe buderfiande all thele things ? Thep lap buto him, Dea, Lorde,

52 Then

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Marke 6.c

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then tagbe he buto them , Cherefore enerp Deribe which is taught in the longoone of heas men is like unto a mathat is an hontholder, which buingeth fouth of his treasure thinges newe and

it Ind ircame to palle, that when Jefus hab finimenthele parables. * he bevarred thence.

Mark.6.b 14 And when he came into his owne countrep, he taught the in their fpnagogue, informuch that thep mere aftonieb, and lapb, Whence commeth this Luke A.c wifebome and mightie workes unto him!

55 "Je not this the Carpenters forme? Is not his Mark 2.2 mother calleb Marie? and his Viethien, James, Tohn 64 and Toles, and Simon, and Tubas?

to And are not all his lifters with bet whence hath I de the

bethenalithele things? 77 And thep were offenbeb in him, But Jefus land buto the. " A Drophet is not without honour, line Mark.6.2 in his owne countrep, and in his owne bonle. Luke 4.d

18 And he bib not many mighte worker there, bes John S.f. cause of their unbeliefe.

The Notes. state and fitte brookly the

a. They that have a defire of righteoufnelle, and of the trueth shalbe more and more illuminated of God. On the contrarie parte, they that doe not couet after righteonsnesseand trueth, are more hardened and blinded, though they feeme vnto them selues to be most wife.

b. God doeth here followe the example of a louing father, which when he feeth that fatherly correction doeth not helpe towardes his children, vieth another way, he realieth to be beneficiall voto them, and to minister fatherly correction, he giveth them over vnto them felues, fuffering them to live as they lift them selves: Yet his fatherly affection cannot be withdrawen from them, he loneth them fill he feeketh their faluation : wherefore he docth all that he can to bring them to a better life, but al will not helpe, for the children waxe every day worse and worfe.

c. The office of Scribes was to interprete, and to expound the lawe and the prophets. He is then a Scribe taught to the kingdome of God, that hath the spirite, that is to fay, the intermeaning of the lawe and of the Prophets, and

The Gospel

Marke 4.C.

Chan, XIII

36 Then Jefus, when he had fent the people away went into the house: " and his bisciples came but him, faping, Declare unto be the varable of the tares of the fielde.

37 We answered, and faid buto them, He that fower

the good feebe, is the fonne of man.

38 The fielbe is the world. The good feebe, thele are the children of the kingborne: but the tares are the children of the wicked.

39 And the enemie that fowed them, is the benill The harnest is the emb of the worlde. The Reaven

bethe Mugels:

40 Euen as the tares therefine are gathered am bient in the fire, to thattit be in p end of this worth,

41 "The forme of man thatt fend foorth his angels, and they that gather out of his kingbome al things that offenband them which boe iniquitie:

4.2 Mit shall cast them into a furnace of fire, there

Dan, 12.a. Sapt. 3.b. 1.Cor. 15.E.

Apo.14.d

fhall be waiting and gnafhing of teeth.
43 "Then thall the righteons thine as the Bunitein the kingbome of their father. Who hath eares to beare, let him beare.

44 Agapne, the kingbome of heaven is like time a treature hydbe in the fielde: the which when a man bath founde, bibeth, and for iop thereof. goeth and lelleth all that he bath, and buyeth that fielbe.

45 Againe, the kingborne of hearen is like buto's Marchant man feeking goodly pearles:

66 110 hich iphen he had found one precious pearle. went and folde all that he had, and bought it.

47 Agapne, the kingdome of heaven is like buto a ner that was call into the fea, and gathered of all kinde.

48. Which, when it was full the fifthers brue to land, and fate downe, and garfiered the good into beffels, but call the bab away.

11-49. So thall it be at the ente of the worke : the ans nels thall come footh, and fener the bad from & mong the ruft,

Matth.22.b and 25.2

50. Mit fhall call them into a furnace of fire : " there Malbe waiting and gnathing of rech.

51 Jefus lapeth buto them, Baue pe bnberffante all thefe things ? They fay buto him, Bea, Lorde,

52 Then

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Marke 6.c

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Polyn 6.a

Then facte be buto them, Cherefore energy of the which is taught in the hongoine of hearner, is like unto a ma that is an honiholder, which bingerh much of his creature thinges news and other.

3 And it came to palle, that when Jefus hab fini.

54 And when he came into his owne contierep, he taught the in their hmagogue, informed that they here altonied, and layb, Whence commeth this Luke 4.c

15 'Is not this the Carpenters forme? Is not his Mark 3.a mother called Paris? and his beethen, James, John 6.c and Joles, and Simon, and Judas?

16 And are not all his filters with best whence hath I agreed

he then all these things?
Ind they were offended in him, But Jesus layd but they all Drophet is not without honour, live Mark.6.2 in his owner countrep, and in his owne house. Luke 4.d

18 And he vib not main mighte walker there, bes John 5.f cause of their unbeliefe.

TOTAL CONTROL TO A A STATE OF A

The Notes.

a. They there have a defire of righteournelle, and of the truth, halbe more and more illuminated of God. On the contrarie parte, they that doe not cout after righteournelle and truth, are more hardened and blinded, though they feeme vato them feluesto be most wife.

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c. The office of Scribes was to interprete, and to expound the lawe and the prophets. He is then a Scribe taught to the kingdome of God, that hath the spirite, that is to say, the true meaning of the lawe and of the Prophets, and not

not only out of the dead letter, but of the treatment his heart, & with a feruent spirite of God bringeth and Christ out of the laws and the Prophets.

d. Christ might have wrought miracles, yes though the beleeued not, but he did not worke many, and that we their owne profite, left if he had done there, as hed

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so I ohn is taken and beheaded. so Christo feedeth fine thousand men with fine loages and two fishes.

in other places their condemnation (hould have b

M I A Tihat time "Gerod the Tetrarche heard i

Mark.6.c Athefame of Jeftt,

Luke 9.4 2 And faid but o his fernaunts, Chis is Joh the Baptift, he is refen from the dead, and then fore great workes doe thems fouch them folia in him.

by and 3 for hierod, when he had taken John, he bound to him, and put him in prilon for Berodias lake, he bother Philips wife.

Marke 6.c Luke 3.d Leuit. 18.c Matt. 21.b

Chapani.

4 for John laid buto him, ba It is not lawfull he thee to have her.

3 And when he would have put him to beath he for

redribe people, * because they counted him as a facoplet.

Gene.40,d

ced.

6 But when Yerobs * birth day was kept, h dank ter of Herodias banneed before them, and place yerob.

Marke 6.c

** Or, intifed.or, indu-

28 7 Wherefore he promised with an othe, to give him harfaeuer she would aske.

8. And the being before. instructed of her mothe saybe, Gine me here John Baptilis head a platter.

9 And the king was lovie: nevertheleffe, for the other lake, and them which fate allo at the tall be commanuable it to be given her?

10 And lent a cormencer, and be headed John in

11 And his head was brought in a platter, and gi to the Bamfel: and the brought it to her mother, 12 And his disciples came, and tooke up his bold

Marke 6.d Luke 9.d John 6.a

and buried it, and went and tald Helus.
13 When Jelus heard of it, he " beyarred theuri

aftip, were a vefert place out of the war: and whe the people had heard thereof, they followed him on fore out of the cities.

14 And when Jeles went fouth, he fawe much peo &

he bealed their liche.

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is Mud when it was evening, his disciples came but him, saying, This is a desert place, and the hours is now past; let the people depart, that they may goe into the villages, and byethem victuals.

16 But Jefins faid bitto them, Thep haue no neede

to goe awap; gine pethem to eate,

17 Thep lap buto him, We have not here but d fine loanes and two filhes.

18 We lapb, Bring them hither to me;

10 And when he had commanued the people to lit bown on the graffe, and had taken the fine to anes and the two fiftees, a lifted up his eies toward heating, he dieled: and when he had broken them, he gave the loanes to his disciples, and his disciples to the people.

20 Mubthey bib all eate, and were fufficed; and they toke by (of the fragments that remained) twelve

ballets full.

21 And they that hab eaten, were about five thoulan D

men, belide women and children.

22 Mind Araightwap Jelus coultrapned his discis Mark s.f. ples to get by our a thippe, and to goe before him loan s.b lato the other five, while he sent the people away.

23 Min when he had lent the people away, he * went Luke 6.c. b into a mountaine alone to prapant when night

was come, he was there him leffe alone,

24 But the thir was now in the middelt of the lea, and was tolk with the wanes: for it was a contrary tumbe.

25 And in the fourth watch of the night, Jelus went

butothem, walking on the fea.

26 And when the visciples sawe him & walking on the sea, they were troubled, saying, That it is a spirite and they creed out for feare.

27 But straightwap Jeins spake buto them, laping,

Beofgood cheare; it is I, be not afraid.

28 Deter

The Gospel

6 28 Beter anfmereb hint, and faib, Lorb, if it beih bid me come buto the on the water.

20 And he faibe. Come. And when Beter mas m boline out of the thip, he walked on the main

moe to Telus.

HER CE

Mark. 6.2

30 2But when he lawe a mightie winde, he man fraide: and when he began to fincke, he cryen! ing. Lord fane me.

31 And anmediatly Jefus, when he had frend fouth his hand, caught him, and sappe buto D thou of little faith, wherefore bibbeft thou be

ar.

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32 * Mind when thep were come into the thippe minbe ceaffeb.

23 Then they that were in the thip, came and h thipped him, laping. Of a trueth thou art the fi of Bob.

34 And when they were gone oner, they came

the land of Genegaret.

35 And when the men of that place had knowled of him, thep fent out into al that countrey rou bout, and brought buto him all that were licke.

36 And belought him that they might touchel henmie of his garment onelpand as many ash ched, were made verfectly whole,

The Notes.

a. It is a heathenish beliefe, to thinke that men can done greater thinges after their death, then in their life and hereof did spring this vaine woorshipping of folkes.

b. No whoremongers, adulterers, not voluptuous per can abide that the tructh be tolde vinto them, they therefore Gods veritie, and his heavenly doctrine.

c. Berter it is otherwhiles that a man forfweare him then to do any vingodly thing. This deede of Herodo no wife be excused for if the had asked his owne head her mothers head, he would not have grannted her.

d. Though we thinke our felues vnable to reach Chin congregation, vet let vs at the commandement of Chr employ and bestowe that little that we have your Ch flock,& he that augmented the fine loanes & two fill that also augment in vs his owne giftes.

Christe walking vpon the sea, declareth thereby

Godhead.

The xv.Chapter.

Chrifte exemfeth his Desciples, and rebuketh the Seribes and Phofes Contact 3. 148.

"Men came to Jelus Scribes and Pharifes, 21 I which were come from Mierufalem, laping, Mark.7.a

Why bo the disciples transgrelle the tradition of the elbers ? for they walk not their hands when

thep eate bread,

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But he antwered, and fait buto them. Who boe ve alintransquelle the commandement of God by pour trabition?

4 for God commanned , faping, " Honour the Exod 20 b father and the mother, and be that curleth father Mar.7.b

or mother, let him ope the beath.

ja But pe lap, Abholoeuer thall lap to his father of his mother, " By the gift that is offered of me, thou Exod, 21.6 halt be betred: Ephe. a. 6 Mile in hal he not honour his father of his mos Deur. b. Ephe.6 a

ther Ind thus have pe made the commaundement

of Sob of home effect by pour tradition.

7 De hopocrites, full well bid Claias prophecie of 25

pou laping.

8 * This people braweth nigh buto me with their Elaisoc mouth, and honoureth me with their live: howbeir, Mark.76 their heart is farre from me.

o But in buine bo they wooghip me, teaching hoce

trines, precepts of men.

10 And when he had called the people to him, he faid

buto them, Heare and buderftand.

I Chat which goeth into the mouth, befileth not theman: but that which commeth out of p mouth befileth the man.

12 Then came his disciples, and said buto him, knos well thou not that the Pharifees were offended afs

ter they beard this faving!

13 But he answered and laid, "MI maner planting which my beauenly father hath not planted, shalbe reoteb up.

14 let them alone: they be blinde leavers of the & blinde. If the blinde leade the blinde, both that fall

into the bitche.

15 Then answered Weter, and saide buto him, Des clare buto be this parable,

16 Jeins

. The Gofpel

16 Jeftes fapbe, Wre pe also pet without buberfe

17 Doe not pe pet unberstande, that whatsvere treth in at the mouth, goeth into the belly, & is not the beaught?

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18 But those thinges which procede out of mouth, come cout from the heart, and they be the man.

19 For out of the heart procede enill though murders, adulteries, wholedomes, thefres, a witnesse, blawleimes.

20 Thele are thethinges which beffie aman: 20 to eate with buwalben handes, beffieth not am

D 21 And Jelie when he went thence, bepartebn the coaffes of Tree and Sibon.

The Gospel on the second Sunday in Lent.

W. ond,

22 And behold, a woman of the Chananites, which came out of the same coastes, creed unto him, bring, Have mercie on me, D Loide, thou some David, my daughter is grievously vered with benill.

23 But he answered her not a boote. And his disciples came, and belought him, saping, bench away, for the creeth after us.

Luke 19.d

24 But he answered, and fact, I am not fent but be to the loft theepe of the house of Ifrael.

25 Then came the, and worthipped him, laping, la

26 25 nt hee answered and saide, It is not med to take the childrens bread, and to tast it to in bogges.

27 And the faide, Pes Lorde, for the little bagges at fo eate of the crumbes which fall from their man

fters table.

28 Then Jefus andwered, and faid but o her, D we man, great is the faith: be it done but o the even thou wilt. And her daughter was made wholen from that fame house.

29 And Jelus, when he was departed from them came nigh unto the least Balile, and when h was gone up into a mountaine, he late down

there.

30 Then great multitudes came buto him, haub with them those that were lame, blinds, bund mained, 4 other many, 4 cast them bowne at I

by Saint Matthewe.

Chap.xv.

the fiete, 'and he healed them:

Lai.35.b

Julia nuch that the people woondred, when they
fam the bumbe (yeake, the manned to be whole, the
lame to walke, and the blinde to lee: and they glosis.

forthe Bob of Itrael.

22. Then Jeius called his disciples duto him, and Mark. 3.4 fath, I have compassion on the people, because thep commission in the pages; and have nosthing to eater. I wilnot lot them bepart fasting, lest they faint in the way.

35 And his disciples law unto him, Adhence shoulde we get to much bread in the wilbernette, as to fulf file to great a multitude?

34 And Jefen faith unto them, Yowe many loanes have per? And they faibe, * Denen, and a fewe lits Matt. 16.b the fiftes.

31 And he commanded the people to fit bolune on f

36 And when he had taken the feven loanes, and the fifthes, and had given thankes, he brake them, and again to his visciples and the disciples gave them in the resple.

37 And they bid all eate, and were fulfiled: and they toke in of the broken meate that was left, feuen balkets full.

38 Muh per chep that bid eate, were foure thouland

39 Min when he had fent alway the people, he toke thin and came into the partes of Magbala,

Tribunariuming The Notes of the

God hath commanded to honour father and mother, that is to fay, to helpe and fuccour them: but the Scribes taught the people another lefton, faying, Whatfoeuer ye offer in the Temple, the fame is given to your parents, & therefore fay to your parents after this maner: The gift that I have offered in the Temple, shal be no lefte profitable to you then vnto me: And so brought to passe (by their desilish wresting) that the children offered in the Temple those things, wherewith their poore parentes should have bene succoured and helped.

b. God will not be worshipped after the doctrines & precepts of men, but as he him selfe prescribed and taught vs

mhis worde.

c. All

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.The Gospel

challe place of religion and doctrine that is not of a shall epiticited up by the rootes, onely the words of that commine for ones.

d. Ignorance excuse the norman; if thou of ignorance lowest a blind guide, thou shalt perish together with the west of the state with a bottle considence & trust in his meric, must still eye and call upon him, till at length he guy on petition.

file We are all infa wildernesse, as many as be in this value miserie. Christe is our passour and shepheard, which deth vs with his blessed word in the wildernes, that is say, among so many traditions of men wherewith we

burdened as a season and the train to 1185

The xvi. Chapters 1111100.00

The Pharifees require a token. 6 Lesis warneth his different berifees doctrine.

1

Mark.8.b John.6.d Luk.1.d Luke 12.g

Chapany.

A I The Pharifees alfo with the Sadducers can and rempting believe him that he would be them a figure from heaven.

2 He andwered and faid but othern. When it is to ming, pe lap it wil be faire weather: for the the redde.

3 And in the morning, to will be fould weather day: for the their is lowering reduc. De a finerites, pe can different the outward appearant the three; but can penot different the lignes of times?

Mark.12.c Mark.8.b Luke 11.d Iohn,6.d

4 * A freward and abulterous nation requireth figne: and there thall no figne be given burout the figne of the Prophet Jonas. And he left the and departed.

1 2000 when his Disciples were come to the of she water, they had forgotten to take by with them.

Luk,12.a

lonas 2. a

6 Then Jelus faibe unto them, " Take heve beware of the b leaven of the Phariles, and a Badduces."

28 7 And they thought in them felnes, faping, for have taken no bread with vs.

8 Which when Jefus unberfhode, he fapbe to them, De oflittle faith, who thinke pou will

by Saint Matthewe.

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Chap,xvl.

mur felues, because pe hane bronight fio Bient Marit de pe not pecteur fleither remeder thoir fine Matth.14.c Reither the fenen loanes of the four distriction, Marke 15.d in how ename ballacte tooke pe up.

11 How end it that pe boe not understande that A

Deake it not butto pool conversing bread, that pe
mollis deviate of the senier of the Pharston, and holding and his person of the Pharston, and holding and his person of the Pharston of the paint.

12 Then dipperhoods they how that he dade not his distribution of the lemien of the branch bright of the person of the Pharston of Cire fait Soint fag chat thou art John Baptif, Lukege ie M 13 We thich binto their; 2 But whome the perhat I 16 Sunon Peter andwiren, and laide, * Thouart Luke 9.c. 16 Jung, the funde of the living God. 18 Miles and John 6.g. 17 and Jeine and laid inches the living God. 18 June 19 J not opened that unto thee, but into father long e.d. a Tlap alfo buto thee, that thou are Derer, & Athin ruche Tiofil build imp tongregation . Cor. 10.2 am the games of fielt thall not prevaile against a one of peanen? and what were though ale bind in earth, habe bound in heauen: and unhaffbener thun thate work in earth, habe indeed in the earth. The indeed in the earth of the eart from that time fooith began Tellis in thewe w

from that time footh began Tenns to he was a few marke 8.4 the one one of the hearth special control of the second special con

.swed The Goldeld Chap,xvi. thall not beauto thee. and andinast Doe aftering & Dat in thout, and Life brite Peter for thou favoured not the things that be of Bel but those that be of men. bariette 15.d Then laph Telus buto his bil wies. If any man mill goe acer ine let him forfake him felte, and to by his crolle and foloweme for wholeener will lave his life, thall lefeft. Matth. Io.f painte wholoener thall lole his lyte for my lake in Luke o.d findestal art that he fatiadelling Marke 8.f 26 Formhates aman profitch if he hall minus the mistole weathe, and tole his numerouse of Dr what that expanding for a randome of the louis. 27. For the jame of man that come in the gloring of the carperared his singels; and then that help wards enter mant according to his worker.

28. Denity I for the part h. There be found that him him here which that in no dute tafte of beart, party of the second that he was t he Coinett Same Per Rom. 2.4: 1. 2 adiet Marke 8d John 9.c. then fee the forme of man commung in his line bonte. 2. Mans reason can comprehend all things that he world, but it is not able to comprehend a tree high mylicite of Chrest, without a special grace Belies that, though cantall reason can well trust is natural, creatures, yet will never trust God, nor yet his particle, without one Salinn art Interne outward figne or token. b. Leaven a here taken for the erromous doctrine of the Phantees & Sadducees, which with alter glofes depraised the Sarprures. Some thinks this words (Leaven is taken for the wholesome doctrine of the Gospell Man Macha 8.c

without flatterie...

Church is builded.

e. Origen is any man be a Bishoppe of a magilisate, in him bardly aske this question. What doe men lay orms But this they must aske of them that will tell the truck

de l'es aorganis he beleaue in que herres : but Chall

Solve de deschallo require of vi an open entrellion of the menta

Circh solve cocke whereupon the true Laureh is but

ded. No man can lay any puber foundation. Defluer the

whigh is loude already which is foundation. Defluer the

ter is ebrough fauth, one of the fluore whether the

Charten is builded.

Willia his vikiples afkeb him, laping, Mahr then Maguberther that Gilas mult first come?

D.I.

II Itins

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11 Jefter anfluered, and faib buto them. Allag teme Mala.z.d ip that first come and restore all things:

Matth. 11,b 12, 3600. Lay into pour, spot Sites is come alrest
and they know by him not, but have bone thirp him whatioener thep hufed: Likewife that also the form okum infer of them and they do a see of the to them tof John Bautillatten d a r4. Hun when they were come to the people, then came to him a certame man kneeling bathing to him and faring. 15 Lord, have mercy on my lonne, for be is lunatike. fore vereb : for oft tirfes befalleth into the fire, and of Christing He brestid ser done du Marke 9.f 196 Ampga brought him and bridiciples, and the tz Aring delivered, and later. O faithlelle and pro-nerle nation, how long that I be with you? how Lake och M einertottel mit and all afferparting and hithertotte is and deline rebused the acult, and he beyand but of hint: and the childe was healed even the Camptime 10 "Then came the vilciples to Jetus lecretip, and Marke o.d fait, Why rould not we call him out de in 20 Telus faid buto them, Because of pour bubeletic Luke 17-a docherety I day unto gon. Af pe hanefaith and as much. grame of multarbe leeds, pe thall fap hinco this enountaine, Meurone benge to pomber place de s it hall remove neither thall any thing be impossi bitto pou. D 21. Halbeit, this kinde goeth not out but be pre of divels. er and falting. 23. Abbile they were conversant in Balile, Jo Mafth! 16.d fus lapbe buto them. At will comete palle, th and 20.c the loung of manthall be betraped into the haute Marke 8. of men : peand be not afeato and g.d and 23 Thip they thall kill bing and the third bay fhalt li Io.e rile againe. And they were erreeding forpura him Luke y.e 24 And when they were come to Capernann; the and Restland pour mattergere tribute de going 25 He faith, Bes. And when he was content mhoule, Jelus preventer him , faping, What this helt thou Simmy of whome poethe kingen of 11.3

The Gordell

Chap,xvII.

Chap.xviii,

Marke of

Luke 17.2

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10 32 15 3

e garri mite tribute of bull of their otome chillian be ofthe finite for the supplemental sill, and

26 Beter laith buto him, of the mangers, Jelus mergund pint, Thendare the thingen direction

27 Morwithltanding, leaft we houlde offent shent goe thou to the lea, and cast are house, may saile too a the fifth that first contines of the sale of the sal

twentie pence, that take, and gine it buto theil for wanter best to stand shall say a not bed

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The News In allo and mindful to al Sight has we are from about Oby the voyce of the hea-

many father bidden ed heart Christ we ought not (as Billio Clonian fayth) to tare What the fathers have done herorovs but much rather what Christ (which was before the fathers) did command vs to doe, that we are most bound to followe and doe.

B. Tolin Paptift was called Tills, because that he came in such all pairs and power of Bliss, most that ply rebuiling fine, that so men knowing their owne finfull nature, who the dumnation that hangeth over them, should the more gladly embrace Christ the Saujout and redeemer of the world.

c. Satan and the flesh, which are our most mortall enemies. are overcome by faithfull praver, and true abilinence or fobernes of living, if we vie the fame according to Gods words, and the doctrine of Christ.

Though we be made free by the death of Christ, yet ought we to be obedient vnto magistrates, and to pay them fuch tribute as they require of vs.

The xviii. Chapter.

He teacheth his disciples to be humble and harmeleste. 6 To averde occasions of exill.

The Came time came the bisciples buto 3es The Gofpell fus, laping, * 10ho is the greatest in the kings on S. Michael. Dome of heatten? and all And

I Jeins called a little childe buto him and fet him in geb: the muobes of them, Marke o.f

3 And fapde, Berilp I fap buto pou, " Ercept pe Luke 9.g turne and become as title children, pe shall not ens Marke 10.0 to but the kingbome of heanen. 4 Wholoeuer 1. Peter 2.a D.iii.

Chap. vvill, 4. Miboloenet dierefose, fall dumble bins felfe as this little childe, the lame is the greatest withe king him of champs do sproding f And who is thall receive fuch a little childe in my no persectieth moet offende one of the felicle ones ne half deleste in incidence better for han that a Marke o.f Luke 17.a in fugitions were hanged about his necke, and charle 7 190 bato the worlde because of offences literat T.Cor.II.C needes be that offences come: but woe to that man by whome the offence commeth. 8. Hefren sehr handing ein foote offend ehe benteb Marth. s.c Marke o.f oncemer time life halt as mapmet , rather their then houlbeft having two handes or two feete, been conto the enertaling spie some ship said after and And if thine epe offend thee, placke it out, and eat ic from thee: it is better for thee co enter inta be with our eperather then having two eres to be cafe into hell fire. 10 Take trebe that pe befpile not one of thefelite ones: for I fap brig pouthat in beauen their and gels boe alwayes beholde the face of mp father which is in beauch, and II for the forme of man is come to fane that which mas loft. 12 Yow thinke pe f & If a man hane an hunbid Luke 15.b theepe, and one of them be gone aftrap, both bent leave those ninerie and nine, and goeth into the mountaines and feeketh that which went aftrap? 13 And if it to be p he finbeit, berely I fap bito pon he reispecth more of that theeve, then of the now tie and nine which went not aftrap. 14 Even fo, it is not the will of pour father which is in heaven, that one of thefe litle ones fhould verifbe. 15 Dojeouer, * iftlip bjother fall trefpaffe against Luke 17-a Leuit.19.d thez, goe and tel him his fault betweene thee and him alone: if he thall heare thee, thou hall would Eccle 19.5 the brother. Deut, 19.d 16 What if he will not heare thee, then take per with 2.Cor.13.2 thee one of two, that in the mouth of the or that Hcbr. so.f witnelles.

The Cofeel vel

by Saint Matthew.

Chap xviii.

es Cheundune of gain odical Constant elfe as e kine in nu

if he will not hears them, tel it diffict be Unio thee in a substantial being the country of the will be unio thee in a substantial being the country of the 19 Agaphe, truely 3 lap buto pou, that if the office

Balagree in earthan touching any thing that thep Mall after thatbevone to the of inplatter which

20 -for where those three are gathered together in inp name, there am 3 m the mibbelt of them.

on then came iderectohint, and laide, boios, house Dot thall my brother thine against me and I forgine The Golpell bine till lener times to the process of the golpell on the xxii.

32 Jelus laith unto han, I say not butterfree until les Sunday after uen times : but, butill senencie times free.

as Cherefoje is the kingbome of heaven likened bneh acertause man tobich was a king, tobich woulde

take account of his fernants.

14 And when he hab begonne to recken, one was bounder butg him which ought him ten thousande

25 Bur foralmuch as he had not to vap, his lorde commanubed him to be folbe and his wife a chil-

ben, and all that he had and payment to be made. bin, laping, Lorde, haue patience with ifte, and I will pap ther all.

27 Then the Lorde of that fernant, moned with vitie. looked him, and forgane him the bebt.

28 But the fame fernant went out, and founde one @ of his felowes, which ought bin an hundred pence: and when he had lapt hands on him, be tooke him by the theore, faping, Dap me that thou owest.

29 Wind his felowe fell bowne at his feete, and bes fought him, laping, Haue parience with me, and I will pap thee all, ...

30 And he woulde not, but went and caft him into prilon,till be foulb vap the bebt.

31 So when his felowes fame what was bone, thep were bern forp, and came, a tolde unto their Lorde all that was done,

D.iiii.

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Martin.6.b

Lirodania

32 Then

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Tacob 2.e Matth.6.b Marke 11.d

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with tabas? and duger, which is the preaching of freds worde, whereby his kingdome is overshrowed thing the same is concupi

su concesoraffections, leaft we be with them caff into the fire of hell.

c. Inchis appeareth the fatherly kindenesse of God in wardys that he doeth fend his holy Angels to keepean defend vs, even from our very birth. Junior.

d. Tobinder is to banish the thingeded and varepent finner from the congregation of the Saintes. To loofe, (when he repenteth and submitteth him felfe) to receive him againe into the felowshippe of the elect and chose people of God.

e. If we be through our vnthankefulnes put from the mercie of God we shall never be able to pay our debres, the is to fay, we are altogether undone and loft for cuern

18 23 ut die Leure fermant

g Christ gineth answere concerning mariage, 22 and tendent not to be carefull, as nor to lone worldly riches.

of I A. Adit came to palle, that twhen Jefus habis nithed their lapings, he gate him fro Baile Marke 10.a and came into the coaften of Jurie beponde amban.

and admired for an

- 2 29nd great multitubes folowed bin and he health them there:
- 3. The Pharifees allo came buto him, tempting him and faying unto him, Is it lawful for a man to put awar

by Saint Matthewe.

Chap,xix.

ration matering female, and the rate flat monde, and Ephes, of and faire, for this caule thell a man teams his fas 1. Cor. s.c. mater with his morthery; and thatbe union his topic, decrees d.; 1.mo.# and then twappethalhe one flethe qui sual stall 3.7.cls. Mhereforethepare no mote twame, but one fielb. to Chep for time of the point Polarithen come 25 of the M simulibra oine a muting of binorcement; and to but Loke solul her awap? Mach S.c. 21 Welaidbuto them Boles, because of the harbnelle of pour braites ; fuffered pou to mit away pour whiter but from the beginning it was thefo. imple, ercept it be for formication, anbthall marry lere 3.a. another, committeet adulterie: and topo to marris Mala, 2.d of the topic is but once, doeth commit adults rie. Matth. 3.e to file distribes to dotto him Afthe case of the man Mark. 10.b distribes with his tolie, then is it not good to marrie. Luke. 16.c 11 Sut he faire unto them, All men can not receive ithis faying, * fane they to whom it is given. Sapi.a.c of their mothers wombe: a there are force chafte, which were made chafte of men: and there be chaft, hich have madechemientes b chafte for the kings bome of heavens fake. We that is able to receive it. "Terhim recenteie." (4. Tar Chen were there brought tinto him poung chils Mark. 10.b bjenghat he thould put his handes on them, and Luke. 18 h. 14 But Jelus faibe tinto them. Suffer the poung diffusion, and forbit them not to come butto me : for shit which belongertrebe harebome of heanen infit in and when he had pur his handes on sheet bebes pared thence, it should be the state of the 16 Mit behold, one came and faib buto him, "Book Markiton (maller, what good thing that I bo, that I map have Luke 18.d ! eternall infe 17 We faide unto him, Whip eaflest thou sine goob? there is none good but one, and that is Good 2 Bitt if tion will enter into that life, lieve the tommanns

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Chap, xxx. Exed. 20.b Dour se

Rom.r 3.b Gala.5.c

dean instructor encouranted 18: Belautelindehim, Whiche Jelus latte, A fhalphoenenmerer. Choo hair vot commit a falleminelles ad Coloning punto . som and an

19 Manaurthy father and thymother: and, * shalr loue the neighbour as the feffe.

20 Themoung man faith buto bint. All thefet hanc Theptarous mp pouth up to hat lacke 21 Jefus faid buto him Ifthout wift be perfett

and felletie fithffance; and gine to the voie

Luke 12.d Matth.6.c

thou that hous treature in beaven: and come folowe me. 22 28 ut when the pound man hearb that faving ment amap forp: for he had great poffellions, all

23 Then Jelus faib buto his bifciples, Berny butopous that a richman thall hardin enter the kingbome of heaven to to the all an auto the

24 Mitt agapte I fan unte pour Arie caffer for at mel to goe through the epe of a needle, 4 then fi rich to enter into the kingbone of Bob.

25 Hahê the bilewles heard this then were erce to amaseb Caping. 110 to then can be faueb?

26 25ut Jeftes beheibe them, and fribe butat With menthis is bapolible. * but with Bel things are polible.

27 Then answered Weter and faibe unto him, holb," we have forfaken al. and foldweb thee. that me have therefore?

Telus faibe unto them. Berily I fap buto that when the some of man thail se in the thu his maieftie, pe that hane foloweb me in then neration, * that fit also byon twelve feates, mi the twelite tribes of Ilrael, adia and

20. Mind enery one that hath forfaken honfen or thier or fifters, or father, or mother, or tuple; or bren, or tands, for my names fake, * that recent bumbreb fold, and that inherite enertailing life.

30 *28 m many that are first, thalbe last, and the thalbefirft.

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The Notes.

a. Herhat purteth away his wife for adulterie, or for tion fake doeth not put afinder that which GOD! coupled. For it is God himfelfet which commandeth

Apoc: 10.0 Luke 18.d

> 1.5 C. C. 3. A. 11.33 46 Call Millian

Zach.8.b

The Gofpet on the conmer fion of S. Paule. Matth.4 d Mark.ro.d Luk. 18.f

Lnk.22.C Deu. 23. b Job . 42.C

Matth. 30.b Luke 13.c

to befored to death) that doeth feperate them.

He maketh himfelte challe for the kingdome of Heauens ake which either having the gift of fole life, vieth a perfet and natural man, taketh to him felfe an honeit soleratow, and lineth in chafte wedlock with her, fetting forth neuerthelesse Gods trueth, to his vicermost power.

a Ifthere beany goodnesse in vs, that have we of GOD,

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but Gut onely is good of him (effe. Onely they that put their truft and confidence in their owneriches, are here vnderstanded. For there be many godlyrich men, that wie their riches and substance, according to the will and pleasure of God. udlant adversed that the color of all a series

to the factorists of confirmed that God is debter unto no man, in the markets his descriptes to be thereby an and genelis two blade con their fight. Many Mills The xx. Chapter

dome of beauen is like buto a man 3 T that is an floutholder, which were out early in The Gofpel

a marning to hire labourers into his binepard, on Sepuagea dap he fent them into his bineparball

Ind when he went out about the third houre, he saweother standing idle in the market place, and faid but othern. So he also into the binepard, and supersoner is right, I wil gine you. And they and telestrates wap.

gaine, when he went out about the Ort and minth

houre, he did like wife.

Und about the elementh & houre, when he went out he founde other flanding idle, and faieth with them, Why Band pe here all the bap ible?

7 Thep faponto him, Because no ma hath hired be. 28 He farth buto them, Goe re alfo into the vinepard: and whatteener is right, that that pe receive.

Bowhen even was come, the lors of the vinepard faith unto his fleward. Call the labourers and ome them their hire, beginning fro the laft, butill the first.

9 And when thep came that were hired about the eles menth houre, they received every man a peny,

to But when the first came atio, thep supposed that they hould have received more; and they like tople receined enery man a penp.

II Mnb

. w The Gofpel 2 vd

II And when they had received it, they muring - a gainst the good man of the house, it was and

12 Saping. Their taft haue wought but one a thou ball made them equal buto be; which borne the burben & feruent heate of the bay,

12 2But he answered to one of them and faib. Tho thee no wiong bibbelt thou not agree with for a penpe

14 Take that thine is, and goe the war Twill

bntothis laft, euen as bntothe re Ig it not lawful for me to bothat I wil with owned Is thine epe enil, because I am good 16 * So the last shalbe first and the first shalbe

Matt.19.d Mark. ro.c Luke 13.f

Mark.g.c.

Luke.18.c.

for many be called, but feme be chofen. 17 20nd Jefus going by to Miernfalem, toh ... tipelne bilciples albe in the wap & lare bittot

18 * Mehold, wagoe up to Wiermalem and the of man fhalbe betraped buto the chiefe Brief is unto the Soribes of thei fhal condene thin to b hero sall position thall beliner him to the Geittles tobe . keb, and to be frougged, and to be critcified; and

and with Thirdday belgal colleagaine, and ad astill dis

The Gofpel on Saint I ames the Apolile. Mar.10f

20 * Then cante to bunt the mother of Kebebesa bien, with her formes, worther ping hini and ring a certainerbing of bing. G##. TI TOO

or And he faith unto her, What wilt thou? Shill binto him Diaunt, that thele mp two formes litte, the one on the right hand, and the other of

left, in the kingbome. 22 2But Jelus antwered, and faib De wote noth pe afke. Are pe able to blinke of the delivithat I bunke of, e to be baptized with the baptiline the am baptized by Thep fap unto him. He are all

22 He laith unto them, De thal dinke in debe of oup, and be baptized with the baptiline that I baptized with:but to fit on inpriant hande, and mp left, is not . mine to gine, but to the for w it is prevared of mp father.

Matth.27 a Mark.10.f

24 * 28nb when the tenne beard this, they bifday at the two hierbien.

Luke 22.c

24 2But Telus, when he had called them unto be faid, " We knowe that the Princes of the Gentil hane bominion over them, and they that are gu exercise authoritie byon them.

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25 2

murin Te fhal not be fo among pour But whofoener wil be great among pou, let him be pour intmiller. The Lot 27 And who to will be chiefe among pou, let him be which pour fernant. energe the forme of man camenet to be minis C gred puro, but to minister, & to gine bis life a raun. Mark.10.2 Crée unit fome for many. 29 Min anther departed from Jericho, unich peos, Mar. 10.9 ols foldweb but.
O And behold, two blinds men acting by the wap
Obe loben ther heard that Islus patied by they crised, laping, D kothehou founce of Danid, have mers Luke 18.c Too! halbe b ciconose andravara at And the people rebuked them, because they thould 3.6(5)4.3 Maheir peace: buetheperiebthemore, faping. t, tooke me mercie on ke, D ligid, thou forme of Danid. and Jefus frod fill, and called them, and faibe, What will pe that I that bo buto pour of each Thep fap buto hing tothe, that our eves man be b. 20. 1610 30 50 Jeus bancompation on them . & touchen ebs and LUE GEORGE their rien gigt immuediatly their rice receined fight, in the oldering play did recken twelve houres from at She a the eving of the Sunne, to the going downe of the fame? thereforothe tleventh houre was, as a man might fav, an houre before the Sunne going downe. Author States buffe be mate of the first, last, is to be excluded and shut. out of the kingdome of Heauen, as in a running game, not the pelatritum first but they that come first to the game, linte thu Lorendi wine the game, and beare away the praise of the fall anions and people are by the outwarde preaching of the Golpei gather but only they that are ordered and I the miles LARRY 1 G Ser Areld while make the dating doe beleeve and give credice; Se desta Lake og dinBetheetipue and baptime, he understandeth his bitter pallion and clearly as he him felfe reftifieth which after, fayand the this suppoper period from me that the fitter a factor and the transfer and received all power of his fathers A Dalfe that he not received it, to this endey that he shoulde A.2.14

give dingloriese his kingdome, wato out hen then his fa-

ther had appointed. Befide that, Christ docth here fpeake

. The Golpel 2 d

as a man : for touching his Godhead, he was and in with the father.

The xxi. Chapter.

7. He rider h into Hierifalem, is drinet h the marchants un Temple, sy and carfeth the figge tree, 0.

The Gofpel on the firft Sunday in Adment. Mark. 11.9 Luke 19.C

07.9610

The toben thep * Drew nicht buto Wiern's and were come to Bethphage. Unto then of Dlines, then fent Jelus two bilciples,

Saping unto them, Goe into the village that ! ouer against pou, and anon re that finbe an Mi ed and a Colte with her: when pe have loofebe bitte them butto ine

2. And if aip man fap ought buto pon ; pe thall . The Lord hath nebe of them:and ftraightm will let them goe.

4 Mil this was bone, that it might be fulfilled in

Ffai.62.d Zach. 9.b John. 12.6

was fysken by the prophet, Caping. . "Tell pethe banghter of Sion, Behalde, thp! sommeth unto the, make, a firring upon an and a Cole, the foale of the Affe bled to the pol

6 The billiples went, and bid as Telus comm beb them.

28 7 And brought the Affe, and the Colt, and vit them their clothes, and be fare thereon.

8 Mind many of the people fpieb their garmente the wap, other cut bowne branches from the m and framed them in the wap.

o Poreouer, the multitubes that went before. that came after, crped, laping, it ofanna to the lo of Dauid: * 28 leffed is he that commeth in on

Luke 19.f of the Lord Wolanna in the highest. John 12.b to * And when he was come into Gierulalem, al Pfal.118.d Ettie was moned, faping, Who is this! Mark. II.c Marth.14.2

II And the multitubelaid, This is Jehis that phete of Magareth, a cirie in Galile;

12 And Jelus went into the tempte of Bob, caftout all them that folde & bought in the temp and overtheewe the tables of the money chang and the leates of them that folde Doues,

13 And faib bire them, It is written, And bi Spalbe called the house of yraper, but pe haue at a benne ofthenes.

2.Reg. 8. de.f. Efai.g6 e Jere.7.c

Luke 19.g

by Saint Matthewe. Chap,xxi. sub the bimbe and the halt came to him in the Comple and he pealed them.

Is he is the chiefe Hugeltes and Scribes laime the monders that he did, and the children crying in the reune and laying Holauma to the longs of Bamb, nd is nts out nit cap unis mui. Bearelt thou what chele cap: in Jeins capit unio them . Bea, have pe neuer out of the mouth of babes and medlinges Pfal.8.a nate ordered praples and extended from went out of the citie, but o John 8.a mane, and be lodged there.
In the naturing as he returned into the citie, be Markey be etur then oles. that 11 260 olebe Ind when he lawe one figge tre mithe map, he Luke 12.b etole, and founde nothing thereof but leaves and lands wire, it, seemer fruits, grains on brucefolisato. And anon the figge use kipthes thall htw leb to non unear the disciples lative it, they marnepled, one is the fig tree ingressed always in a subject of the fig tree ingressed always in a subject of the late into their. Descrip I do not not not not the figuration, and different figuration, and different figuration, and the figuration of the figuration of the figuration. Take 17-a and 16 for health. In third this industries the figuration of the figurati the an e pol muna b put man timbe what wener pe that alke in praper, nente the to dening peffed reteine.

And unes by mas come hard the terrinle, the Mar. 11.d.

the Duckes and the cloers of the people came lohn 14.b. ort, the lo to him teaching, amb lap, ? As p what authoritie 15.b.16.c. if thou their chinges? and who gave the this Mark.11.d nem the antivered, and fapor but a them, I also hand le il alte pour one question, which is perell me. I in Aces 4, be to the pour of the pour Luke 17.2 m, ald nat "W most vanishing of John, whence was it? from such or of men! And they realoned with them mes, knowing Ir we was fav. From heduen, he will b, • ne ten hang no he name sid pentor then be lette sidule grow marcas se mentipen frate me pe peop 4 hou The state of the s aue m Matth. TAR HOOFT !!

by Saintellow oft. Chaptard. 27 2010 Mile antibereb that Tella & Value not tel. Und he laide univ thein, periberial by What althouses Too the traines. be Alfat Althorite Jou the traines. fonnes anto whe he chine to Phearit he lain not and worke to bay in my bineparte.

29 He diffusers of laise. I will not But after the revenitional beautiful and the lain of the Revenit beautiful and the lain of the lai and he apfwered, and laid. The fir and of whether of them twapen but the will there are there. dittothetti, Detily I lay bred port thatt canes and the harlets goe into the king Lukersb Bob before port. 32 * For John came unto pour by the way outsietle and be beloned built not burthe Matth.z.a carres a the partoes beteened their thin pe bad feine is, were not moute afterwarde in pentance, that he image have beingned him.

33 Hearden another images which planted have transfer an boulhalder, which planted parties and being a remain of the many present it, and being the many being a remain the many being a remain another than a present the many being the Genc. o.c Efai. 5.2 .. lere 12.0 Mark 12.c Luke 20.b fent his feruantes to the bulbandmen. inight recepte the fruites of it.

33. But the hulbandines, when the hab take fernance, they bear one, autopappiner, autopappine day of 36 Algarite the tent petrer ternandes intoe the 2.31.0 b. tr. Are 6.713 7. But last of all he leut unto them his owne faying They will hand in and of line toline 38. But when the bulbandings father the follow tapbe among them femes . This is the Gene. \$7.0 come let us kill him and let us feafon boot Matth. 26.a perdenter analysis in a particular plantage of the particular of t John.II.h

4. Thep die bico fille, ye with intherable or

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froped those murberers, and been up their at & Chesifaith he to his fernaunts, The marrie beebe is perpared, but they might mere in d here not worthpagar equis madaside

g. Goepe therefore out into the high wares. materas pe thall finde byb to the marriage 10 Andthe fernants went out that the pigh to and hatheren together all as many as they for both good and bad, aut the webbing was in fhed with aheltes.

11. When the King came in to let the ghelits he offere aman, which had not on a webbing gain 12 Whit he faith unto hum, Friende, hote carri in hicher, not having a h webding garment

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in then laite the thing to the priminera, 10hen pe pane benno fum hand arth foote, take him by, and call fun into utter backentelle, "there thall be ween call from into verer dackenelle, "there in all he weed Match. 13.8 and 25.6. Marth, 13.g dell va exercise, home thinkell change Is it latu-ulter ame tribute unto a plat oppose a mu Jetus, when he knows their brickebright. the letter the remember their incarrance, in this remember the second property. And they being the many the bone a peny.

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- 13 Wo linco pout Dicribes & Phariles app for ped that up the hingbont of peanen before pe neither goe in pour feines, neither fuller that come to enter in.
- 14 100 vinto pou Scriben & 18 hariles popole for pedenbure with the boules, and that h vierente of long vilipet, theretojt pe that treen greater bammation.
 - 15 100 peroport Scribes and Pharities beport for pecompatierpe fea stheland to make one felpte, and whe he is become one pe make him folde more the childe of hell then pe pour felnes
 - 16 1130 be buto pau pe blind aurbes, for pe lap. I forner than fweare by the temple, it to not him wholoener hall twente by the golde of the te he is a bebrer.
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- teth by it, and by an tynigs theteon, and asid
- D 21 And who to thall tweate by the comple, for by it, and by him that divellethelecon. Matth. s.f
 - by the leate of Bub, Chy him that meetli eper
 - 13 126 vitte de Derides & Pharites protein for pe riche Work, and Minke, and Curing, haue lete the waightee matters of the land, the ment, mercie, a faith; thele ought pe to ba not to leanethe other unbone. " all lead and his
 - 24 De blinde guides, which drame out a quat. fundome a dainet
 - 25 Mo buto pou Beribel & Pharifes hon for pentalio cleane the vivee fibe of the sup, and slatter, but within thep are full of bitherie a en

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Chap.xxv

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by Sailbollo Dod Te.

Chap,xxv.

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Chap,xxvi.

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Mark. manen pour Aubehep anyonnted lobe it. and seeing that time to the forther one of trucks and the forther of the forther to betrap him. is glaus, taping thata bins, 119here, lattit thou that Like 114

by Saibolo DodTe.

Chap,xxv.

Mfai. 18.b Ezech.18.a

Eccle.7.d a.Tim.i.d

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Pfalm.6.d Matt.7.d Luke.13.f.

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Chap,xxvi.

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the boundering (hall laft), the desired ad a later Jeine law unto him, Berelp I fap bnto thee that anie night befoge the cocke crow, thou hall me thile. Secretare bines plant, Though I fhounde bie foiste permin's by no maner of meanes beny thee. likewife also faid all the distiples. Mem commety Jelne with them botto a place Marke 14. d ere worde Pagoe and plap pomber! " 1.11 Thin when he had taken with him Defer, and the d. Re cuirit THE THEFT THE TO 8 Then fait Jehis brito them, " App . foule is erces Marke 14. d den lab Jelus brits them. App Coulers serves Marke 14.d.
The beam, eigen which the beach: tarp pe here, and lobn 12.b.
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the beam, praying and laping, D mp father, if it be
possible, " let this cup passe from the ineutriposelle.
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there a leepe and fairly unto Peter, Uhar, could be
the continued by the one house. and one, that peenter not the tempers teate. beneaway againe the fecond time, & praps (8 hin Dinpfather, if this cup map not palle as Marth. race pframe, except I brinke it, the will befulfilled. his when he came, he findeth the a fleepe against ind beleft them, and went againe, & praped the orine, laping the lante wordes. in commeth he to his disciples, and faith buto Actes 6.d hem, bleeve henceforth, and take pour rest, beliefe, me to at hande, and the forme of man is be Mile let ba be going: beholde, he is at hand that m betrav me.

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The Gospel

Chankayle

ing. 19 homfoener I thall kille, the fame is be both phunfalt, 3 49 And forthwith when he came to Jefus, held Baile mafter: and killed hun. 10 And Tefis fait bitto hort, friende, whereforem thou come ! Then came thep, and laide hands Tehis and tooke hint. 11 25nd behold one of them which were with Jehn Aretched out his hand, and brew his fword, and tel that he had ftriken a fernant of the hie Wie the finote off his care. 52 Then laibe Jefis unto bim. Turne backe m John 18.b hippibe into his * place : for all thep that taken Gene.9.2 Aporde, * ! thall verify with the (worde. Apoc.12.c 53. Thinkeft thon that I can not nothe play to m Ezech, 11.b father, and he thall cause to stande by me moreth tipelne legions of Mugris 14 But howe then fhall the fcriptures be fulfil Luke 24.d charthus it must be ? 45 In that fame houre faid Jelus tothe multitud Marke 14.f " De be come out as it were buto a thiefe, Luke 22.f Iwordes & flaues, forto take me : I late bally in pon teaching in the temple, and pe rocke me not 3 66. * 28ut all this was bone that the scriptures the Prophets might be fulfilleb. " Then all thet Pfalm.21. ciples hauing forlaken him, flebbe. and 60. 57 But thepthat hab taken Jelis, leb him away Caiaphas the hie Wrieft, where the Scribes & Mintell. Fa.e. Etbers were allembled. 58 2But Weter folowed him a farre off unto theh Diteltes palace, and went in, and fate with the mants to lee the enbe. 59 "The chiefe Priettes, and Etbers, and all Marke 14.f comfell, fought falle witneffe againft Jelus, to Actes 6.d him to beath. 60 But found noue:pea, when many falle withell came, pet founde thep none, At the laft came t falle witnelles, 61 Mit lapte, This felowe laibe, "I am ablete Marke 14.f from the temple of Bob, ato build it in this de John 2.d 62 * And the chiefe Dieft arole, and faid unto Marke 14.f Unfluereft thon nothing ! What is that which ! withelle against thee ? 63. But Jelus belo his peace, And the chiefe Jin Marke 14.f ANTE

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entingers & Caib wate him. I charge thee be the li-ning son, that shou tell us whether then he diguit the found of God.

Teftes faith unto hint, Thou baft fait ; neuerrhe rile 3 fap unto pout, "Mercafter thall pe fee the Marke 14. g come of man fitting on the right hand of the point. Luke 23. g mot God, and comming in the cloudes of the Thir.

Then the his Whist rank his clothen, faping. He Marke 14-g. apply the 14-g. apply the Marke 14-g. apply the 14-g. apply the 14-g. ap

inhecthinke pe (They anduered, and laid, He is morthy to die.

65 - There all thep fpit in his face, & buffeten bint Blay so.e with files, and other finote him on the face with

e palme of their hands, and Aprill, behars be

on Beter fate without in the palace : and a Damiell came to him, laping, Thou also wast with Telus of

70 Bin he benieb befoje them all laping. I wore not ! subaration fayette and promoton silver

ne de lien he was gone out two the parche, apagnet wench lawe him, a fire butte them that were there, nafelowe was also with Jefus of Masauth. Moth againe he benied tout an othe. I bes not

know the man. matter a while came buto him thep that from

in fait to Peter, Butely thou art euenone of Marke 14.8 them: for the weach bette a peth thee. Luke 22.g 74 Then began he to cuefe and to Iweare, faying, 43 John 184

mow not o man. And immediatly be ache crew. John 1846 751 And Perer remembred the words of Jelu, which aid unto him, Befoje the Cocke crowe, thou thalt bem ine think, And be went out, and went bitterly. The Notes.

a. We can not have Christ alwayes with vs touching his machoods for he waternoes younganesses as touching his differ he is afcended you into heaven with it, and fir-Godhead, he is alwayes with vsvnto the worldes emit.

Miney were called the dayes of fweet brend, because that among the Lewes, when they kept their Easter, Exod xil. P.II. c. Gining

The Geldmin vd Chap.xxvi. c. Child the minus wife Course one dead of hand which have received of God authoritie to firikants PARTY OF THE RUS DESTROOMS. THE OF PRIVACE POR CONTRIBUTE about to revenge them felues. a.o. ya. gu the same work could ned emaster in was the cutty bea distinh the west find party and now he will did nyed him : vet for all that afficine is he repeated and it is a wall free reich ewar fire the confiduration that which afficement, that if a man falleth; (after that the fall LIKABATA HE WATER CHARLES HE BETTE FOR MAKE 1965 O to built fagura A non elle was burt Frein of min The xxvii.Chapter. or and Ingerty of lame of the bound best of the country and beating with built stone afthe course wanted P[al. 2.3 2 2000 toben they habitounds jung they leder film Markets.a Luke 23.2 and a subsection of the state o Actes 3.c deputie. John 18.c Enen Invas wifier har verriger him when Camerian howas comminged repented him felt or filuerbrought agains the "thirtie filner dieces to the Course politics and course in sai moned matte lings and 4" Sapting I fraite timmen in that I frame betra depermentent blood that the lapte, 19 hat is the - 3000 billen lie Had en Brownie ine wiece is of the the temple, he departed, and went his wap, 2. Reg. 17.b hangebinn felfe, megewie flige oned Actes I.C 6 Am the thieft Prieftes tooke the Auer pieces apole, It is not lawfult for rowner the med the firte: becamle it is the price of bloob. 28 12 more rejensely parties father, to burie than 8 mhetern r.n. c. Gwing

by 60 Mutchew. Chap,xxvii, a deleumproteka de field of blood, Litte ACCES of the property of the state of the property of the prop la la milionistation in the control of the rither Jeins faith unto him, Chou favel, vior 1977, in John 184.

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THE Golpal Chap, xxvii. John I aim imporent of the brood of the fint b Aces see to the second of the people and faited by Market 16 and before be on the arts business of the people of t fee pe to it. a fearlet robe, in the final not be utill a find the fearlet robe and the point is to pain his beat, and we reise at the wife they have been been the before his beat, and we reise at the before his they have been reise at the feather they have been reise that they have they have been at the feather reed, and innote him on the peats. If the feather reed, and innote him on the peats of the feather reed, and innote him on the peats. If the feather they have been the feather they have been trained they are the feather than a superior and day of the feather and approximately performed wanter the feather and they will be the feather than the feather they have they relied to be the feather they have they are the Ela. 53.0 31.atch. 15.8 Marke 15.b Lake 23rd And when they were come binto a place ical of digiting, that is no lay a particle attaining to the digiting and lay a particle attaining to the digiting and laborated has a lay and lay a particle and lay a lay Mark.15 b John 19.4 Topics they have consideration, there proceeds to the consideration of t Pfal.22 d Mark.15.4 Luke 13.F one on the right hans, and meeter on the left of the one of the right panels in the left of the right panels in the left of the respondent Luke 23.f John 19.d Marke 15d Luke 23 d Efai.53.0 Sap1. 2. b

the Berthen and Elbera, faith, administration of him be the king of Altael, bet him nowe come boung from the citals, and we will befreue hun. Bebath toulet in God, let hun beliner him noth, Pfal.22,b perpienes also which were crucified with hun, be land, mag the manth houre. of the batton, unto the either hours, Jeins creed with a same about the ninth hours, Jeins creed with a family batton to no vopes, Caping, Eli, Eli, lamafabachtharus that in so as "Ope God, mp God, who halt thou for lake mes Marke 15.6 home of them that stoods where when they bear o plais 1.3 Mineret faib, der beilet boder whether Glias will & come to lave him. And which are a property of son Indian when he hab erpeh agains with a loubs. nour tung, yaheit as Modert gant mon bib quake, and the Romes rent, on quair, and the nones reat,

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many that there were a search oughe, a those Lukes 3-3 things that to be been the party of the best of the control of the 16 Among which was Parie Pagbalene, and Da I niethe mother of James and Joles, & the mother The Goffell of Kebebers children. mthe enen was come, there came arich ma on Eafter franche citie of Arimathea, named Joleph, which Euen.
Marke 15.
halfs him felfe was Jefins biseiple.

Marke 15.
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Dilate 15 heart to foliate, a become a basic of Jefins: the Luke 23.8

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Chap,xxvu, before Hillnew. Pilate commaundebrie boby to de belidere 3 60 And lapte it in his newetombe, which he der lieg . Pewer die of the rocke Land when he had to ntett. d'ir a , de ma arrett d'indet elle en contradi Marke 15, d 61 And there was " Marie Baghaline, and i ther Parie, litring oner agamit the legislesses 62. The next day that followed the ban of piens the high Priestes and Pharilles came to be the o to abdate, die dela mai die die green angoren 271 mil fic Griffing, Spr. tub rententien ahat this dere March, 1614 anti, while he man per alius, in alfrectines may arife againerall & soldfallar main aid Bonal is and 17.b Made da M 64 Columnatio therefore that the featulchie is me to faue min. pour wap, make it as filte inste mointe and atalian vint granviol durk involving voll do harkers, d madrification and applied ductorion grafifehand Line 23.8 bibquair, and the Rones retit, hed granes instructed attent in hip books of a. This was done by the distribute tout defice of Ochania distributed to the control of the co Bernettemil oft Berling for ing beneing bei fine fine friend with all the other should be inexcusable and nation Mimong tuluch was Marie Massoalene, and Mas I nethe mother reignal disoned pless, & inc mother ong enlands agail act. et . fired de neitsruder all g The Seller filher coloite executions and receive fraish chimilaged an Estar four the crite of the mattree, than to foley by Miller Men-Tine Gelbell Markersa I In the latter eithe of the Mathorh bangin tit The third of the first the post of the thecke, same s John so a staller Jil. B **SIB agi**

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Sohn 14.0

the of himself believes to the flight was became as a bead men.

the angel antwereb, and tapbonto the women, Mark 16.5 feare penotifor I know that pe feeke Jeins which Luke.24.a

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plateinhere isincelpe Land waretoptep 2014, diens 23 7 Amb goe quickly, and relisis discipleur hat heteris 23 23 Ambanath Bendram bestolite, he gadet before pour 25 Ambanath Perce that ye for hine tole, 34 hanc Lorde hath commanded carm, not mercon

8 1 Sind thep beparted quickly fromethe Cprikhee, Mark. 16.b

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with feare, and great iop, and did ritine to him his Luke.24-b bilityles word.

Ind as they went to tell his disciples, beholde, Jes

ins met them laying, All haple, And they came, and hed him by the feete, and worthings him.

The layd Jeftes but o them, Be not afraydrigoe will my berigen that they go into Galilé, and there

in her they were none, verioto, torne of the watche came into the clair, b. he with which be Hab Priefts all the chings that were volve.

12 And when they were affembled with the Elders, s hab taken countaple, they gave large money buto

the fonlbiers.

13 Saping, Sap pe, Dis bilciples came by night, out fole him away while we flept.

Bif this come to the Deputies cares, we well & britabe bim, and make pou careleffe.

ty bo thep, when they had taken the money, did as they were taught, and this fability was noticed as mongthe Jewes wird this day.

16 Chen the elementelitelles with a nap into Balife.
into a mountain habere Jenis had appointed the.
17 And when they lawe him, they worthipped him:

but fome bombteb.

18 26nh

.iiivxx.gsd The Goinel by Saint Marthewe, 18 Mind Jehrschine, and fpake untothem, fo *All poweris ginen buto me indeaum a ine 19 * Gope thereign and teach all nations, base them in the name of the father, and of the Matth.11,d John.17-2 Mark. 16.C and of the holy gholt: 20 & Teaching them to observe al things what I have commaunded pou sand loe & Flam John 14b wan alwap enen buto the end of the world. marlanage es same The angel animered associations receive themical, Mark. 16% energing through at perfection from the back Loke 24.3 They that goe about to feare the Ministers of G word are by the power of God, at the ryfing agains trueth, firiken downe to the ground, and he as dead b. Here do al preacher learne what they flould the nothing elfe but Gods words, opthing elfe, but the in Lorde hath commaunded them, not their owns dem then they benented antends fremething beat, Mark. 16.5 ableane, and greation, and ord rime to being his LokeTrout es mort. ind as they best in cellais priciales, deholder, Les anctelonalisme et dans els Andelses enneyand committe plus describeralisment principalisment of then lapd Jelus berto thren, is end arrander, to a

Here endeth the Gofpel

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where him away while me flour, Desire burn and make pour excelerite.

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feef the Buangelist Saint Marke, written by the famous Doctour Saint Hierome. Tine firft Chapter

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14 Witer that John was belinered coperion, * Jeins SHIE

Luke 3.a Mark. 2.b Luk.4.c d.s.rald Luke 3.c

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Macting b Luke z.c lohn ad

3 12tt. 2 C

Lis .332.35

Mart. g.d C.71.0.28 Marth.4.3 S. S. L. 16. 1 Mark.g.a d.i. dratt

2.1. ch . 14. LA SAVI

Mile Tiber Golfvelle S laint Mark a draiden by the fa-

mous Doctour Saint Hierome.

The first Chapter.

The office of lohn Baptutt, 9 The baptifme of Chi the being the disciple audientemportune of Tanguard the

Ence Deginning purb Tem a hein, the control of "rest hary verit will Digital Constant inchender verwe pro far Bau pievani nje udobud to popel of this that a principles prepare per le lump pri

6 - John was crocked with Carifets have a gerote of a tapate about the total of localities with militer bangual are notative

28 7 Bind preached labing at that to bronger in council after me while the careful I am mu thie to frompe bound and immen.

8 I have baptised pour bind materialit behalf

o Muo it came to palle in those bapes , that

came from Masacetti de chie of Comina baptiged of John in Jorban. wiedt mide

10 29nd as some as he was come to out of the ter, * he fame hearten over, and the fvirite . bing bpon him like a Done

II And there came a vopte from heanen, "C mp deare forme, in whom? I am well pleake.

12 *Mind immediatly the thicite drineth him in wilberneffe.

131 they he was there in the wildernelle fortiet injuteb of Batan, and was with the wilbeld and the angels ministreb unto him.

14 After that John was belinered to prison, "

Mala 3.a Marth.II.b Luke 7.d

Efai.40.2 Marth. 3.a

Luke 3.a Mark.3.b

Luk.4.c Mar. a,b

Luke 3.c

Mart.3.d

Matth.3.b Luke 3.c

John 1.d

Matt.3.6

Matt. 3.d

Matt.z.d 12-6.17-6 Matth.4.a Efai.42.2 Mark.g.a Marth.4.b

Matth 4.c Luke 4.b

The Goldelby Saint Marke. Chap.i. came into Galile, preaching the Boisel adthe king. aint er Mind he cathe and come her the the riging, (The five in come, and the hingborne to is at hande: Tepenk pe, a beleene the golyel. Match.4.b non pette fa of Galila, he lawe bis Matth. 2.4 e of Chr the brother, calling series into Mar. 4.c trke be they were follows,) in dozen around heft PA'D I was antended followers and I uto become fplhers of men. lere.16,c gene sante nedte skoltske ande D) Hit Turke 4-E n hab yatica litle further thence, he he ignice of Relieves, a John his igo-in their inch they munding their news. d.s.xrste ie diene is de Cop anavong eyeir ges. Wellebehour and chop is trajele facher elhin doub the producemanice and c medanier him. transition daperations, continued the Babboth baicarbe energy into the finas de dam et soon to faibe unto them, Cetalen iem as one that had authoritin and not as Mat.7.d amounted the preached in their fringonia there was in their dynagogue, a man here Matt.7.d and adams for ite, sub he creek stones, a Luke e Sala and a bas along to hat heart be so doe with aere Luke c.c Mazamens Art then connecte that 1111 11 michet definiot, dunct and describe und date eine rebukeb bint laging field the peace, he thal Rint as fame as he hab facility formulation that ! enthe uncleane fuirit hab tome him, and amb rosed with a forthe banger, be came one of hun. 7 22 of the trained for double thire? Which the mome becaring is thire? Which the month authoritie commanded by he the foreign more than the pools by his care by the care a shock who contract by his care by the cheat through the month the region by bering on Galiles 1730 or all the shock through the month of the care of the shock through the shoc te f our of mother among themselves, Lans Starker.d * 1 alen in in Mandauditonin, when they increase not of the stagogue of the mart. 8.6 into the home of the h ptieb Deb 30 But Simons wines mother lap liche of a feuer: n, #/ and

The Golfedo Banke. into Galife, psendiograd theing abone ding: 31 And he came and tooke her by the banbe, ner burante interestantly the fetter for to he be ie at hande: True and tound der finning de. Matein. d. end bebe mine Sett nadel eine faite faith Est bein bes a stain and another mill proved adoption Mar. 4.0 that were bered with beuilder rout grift in 31 Mind allthe Girie was gatherer tountie though the recommendation of their same 34 Mint behealed many that mere liske of bi eales, and call out many benils : and this

Luke 4.g Mark.3.b

the Dentis to farthe beaute they know him ff 35 And in the morning beip early before ban,

tohen he tono rpien by theist out, and bryang to a folisarie place and spece properly morning 36 (Man Someon, and their space best built bing

wed after him.

37 Mind when they hab founde hinry thep la trim. 2011 men Gete forther de tradines min

38 And he faibe unto them, Let be goe into th townesubut Thurp preach therealfor forth am Trong noting sad sail one as mother

39 And he preached in their fpnagogues in all in. and call the beatly one is the want grant of

Matt. 8.4 Luke s.c

40 Mind there cante a lever to ping belechin and knowing bowners tim, and Alping b Af thou will, thou cant make inc cleane.

at And Letis training compassion on him; w hab put forth his hand touched him, and fo to him, 3 wil be thon cleane.

6 42 And as some as he had spoken immediat leprofit beparted from him, the was made 43 And after be had ginen bim a ftrapse comi between, he sent him away forthwith,

Mark.7.d

Lukea

44 20 no faith buto him. See thou fay nothin no man: but ger the hence, Thewethp felfe ! Prielt, & offer forthy clenting chole thinges! Boles commanibeb, for a witnesse with the 45 But he as fone as he was beparted, began ip to beclare many things, and to publish th intotte: in to much, that Jefus could no mote places: and thep came to him from enerp qu

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Chap,ii.

s.o. dage to 6.2.201

C. F Hins

Luke sid M

The Notes.
The beginning of the Golpel, is the end of the lawe.
In lightime is a figure of repentance, and of forgivenesses the same of forgivenesses of them that he washest a say or forgivent the same of them that believe, and also whereby God doeth seale and admonth ye of true repentance allake dayes of our life.

c. Christ did come downe, the holy Ghost also did come downer Bur Christ the sonne of God did appeare in a true naturall and essential body, whereas she holy ghost came downe in the lakenesse, and not in the true and essentials of a doue. The father also did speake from heanen, Here yehane the whole Trinitie Ambro, de Sacra.

er blasphemed, which did call the Gospell a newe sodring for Christ did onely by him felfo speake shose things which he had spoken before by the prophets.

haldsteaming in its The ij Chapter. He healeth the man of the palfie, . 24 and calleth Lewi the Calemer asing of the contraction of

A ftera fewe bates also be entred into Caparnas A um agains, and it was nopled that he was in the house.

The house was no rome to recepte them, no,

not for much as about the bone: and hee pleached the moth of the Goffel unto them.

suile mhich was boune of foure men.

Ind when they could not come nigh, unto him for
prease, they uncovered the toole of the house that he mas in: s when they had broken up the coofe, thep do with cordes let bowne the bed luberin the licke of

When Jeins faine their faith, he faib unto the ficke of the palle, Donne, the fines beforginen thee. Efai 43.c

6 Butthere were certeme oft Scribes litting there, and 44.d and reasoning in their heartes,
7. Who worth he thus speake blasphemies? Who can 25
forgine shines, but God onely!
8. And immediatly, when Jelus perceived in his Luke s.d

birmethat they to reason within themselves . he Caith Water

by Seglo Deffe. Chap,ii. faith unto them, Uppp realth per fuch things e beginning of the Colpel, is the senstaint inno 110 herejer is it eafler to fap to the ficke of the -i (is Typ Time's beforgiven than to tay Trib loop the bio and walke's sound and dissipated to 20 2 28 to that we may knows that the forms of path nower, in earth to former finnes. (We fair the action of the balley and another the fair.) Matth.g.a ger thee tiener and thine foule itabil Luk.s.d in imarchiate be atole, tooke by the beb, went footh before them all, if lo maich that were all almach and gibrifes Good forms, we John 5.b ner lawe it on this falbion. 13 "Mind he went agapite by the lear five and all Matth.g.a people reloged but bin, and he raugher hem 4 14 And as Belles paffet bp, De fatte Beniche of Miphee, litting at the receipt of cultome, and buto hun, folow nie, And he arole, a folowed 15 And it eante topalle, b when gelits late atu in his honfe, many publicans and finners fau together at meate with Jelus and his disciple etherewise many and they rolowed fint.

16 Allowing the Stitues and Pharites laws
eate with unblicanes and finners; they laybel
pis disoiples Mow is it that he eatern and him with publicance and finners 17 When Jelits heard that, he laith butt them, that he whole have no neede of the Phylician they that are licke! * I came not to call the nous, but America to repentance. a.Timirzi

Math 9.b. Luke 5.f

Efai 43.0

Luke sal

is And the disciples of John and of the Phar bib fall: and they come and fay puro him, I

the distiples of John and of the Pharithes lat.

the bride chainber fall, whole the beidegron with thein? Aslang as they bride the bridegron has her e with them, they can not fall,

20 25ut the bapes wil come, which the bribent thatbe taken away from their, and then hall falt in those bapes:

po 21 Moman allo faweth a piece of new cloth with olde garnient: bigermates his newe piece taken by Saint Marke.

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beb. EUS hatt

to all tent the anb men atu a fatt ciple

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Chap,iii,

ine White febricities and his anent; and his chaire no anthe Bubboth Dayes, of to Doe colour no man polypeth new wine sind dib pellels the decome based beauty the decome and the beauty, the the content and the con the when he had nearly white water readouplat to when he had nearly white water an plane of the metal and plane of the metal of the me tald variety in France pe never reading at marated upon him for so south him, as man is nere in Marke called Leui, in the Golpell be-dired training, all that we have an extraplished.

The bevarled, and the estate backer to bring from the interest of the property of the prop is here in Marke called Leui, in the Golpelf bences & luftes do de Re Christ out of our Beatre. Matth. 10.2 tutty hum, and that he first the there Dicacii: The iii. Chapter. Colored and Land William Bridge 15 Shingson his Super nelles, and to can out benuls.

no he enter noming into the funacounter and Match 12.4 min their wateries principle of hands Match 12.4 min their wateries, principle of her would Luke 6.4 thin in the Bandachuse, pripe magne areule formation of the magne areule formation.

the late with the tigan which have the whites Mente jaid fland nothe entibute, dife, 2024 A MUD

The Gothe Chap, iii, 34:30m fr faith lines them. An its arother to dive on the Sabboth Dapes, of to bee cull ? to lane a out o aill e Mentrhas belotheir peace... an dill's Si Histo tuben heliab tooked round about an louth inch anger, anomaling for the hardwelle of pearteen he faith to the mouse "Stratch fouth to the money" Stratch fouth the me the house a sub his faith Matth. 12 b Luke B. B. M riforch as whole as the other and a glad and 1.Registb der and the Appartices benarred, and traight in particles of counted with the Heromaniscas built, that they be the particles of the containing and the counter of the containing and the counter of the c Marth.: 3.b mile and from Aurice to the local from from the late of the from the late of t Matth.4d Luke 6.c 8 Andreum Biernlaten, aub from Jumies, a abe region schich is beponin Jonban, Lant, the Match 46 divele about Tple and fature a great m Luke 6.c belien they had beard what things he bills Iohn 6.2 e conspient by his his color the Change through the period of the people into To for he had healed manp, in to much the vicated upon him for to conchiminas many as - dagnes. the incleans which when they falue it and the increase price, when the looks it tipp fell bount before him at his feers, and the family Thou are the forms of God, as in the large them that they be the large them that they be mormale hiurknower.

33. May be goeth by into a mountaine a callet Sep 3 201 d 14 * With bie pebeinete timenie that there Mu with him, and that he might lenbe them foot Matth. 10.2 The in. Chapter. 14 25 up that they mught, have police to beat line nelles, and to call out benits. ron Minbine gant butg frimonto name, Betet. anergrachitelite and Philip, 4 Bartholome. Marthetur, Thomas, and James the formal

Phee, and Thabane and Sunon the A ban

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by faint Marke.

Chap,iii.

who winds Acarac, which also berraped him:
and the people control to decipe againe, so hat,
the route not so vinch as eate breat.
This amenther that before burst him beath of
the people control of parities upon him; for the

att are is mad.

Sind the Secribes which came bowine from Ples mistor, laib. He nath iser seemb * e be the minice Matth.9.d orthe veints cattery he out herills. And inhen he had catter them into ban, he tappe Luke.11.b

2) This topen he had called them which him, he saybe hum them in parables, How can Satan cast out

tind if a realime be denibed against it leste, that aline can not endure.

reating can not endure.

India a house he bequired against it felf, that house in his continue.

In his continue.

In his Decart make influrrection against partiels.

It decares the can this continue, but that an end.

As man can enter into a strong manis polic, and the analy his goods, extremt he will first britis the large man, and their will fought his boots.

I have a say once you, an amount that he toppie as a soul.

I have a say once you, an amount that he toppie as a soul.

I have a say that had blat heries:

n he that that blatcheine against fie boide March. 19.6 pain neuer torgetteitens, but is in damper as Luke. 19.6

they laid, if e hath an bucleane forcier.

cre come his mother, and his previous and Match. 12.4
in just home, less water him, calling him.

Luke 8.6
the records here about him, calling him.

Luke 8.6
the records here about him, a laide butto bim,

a the mother with him.

be an hiered them, laping. Office in the wice
imposether.

Milet he had someth courses about he will be light to the high somether.

hen he hab tooked counde about on thein late about him, he faib, 28 cholbe inp mother

oldener than voethe will of Bob, the lame ather and my lifter and mother.

The Motes The Land Till No.

vacleane fpirits confesse here that Christ's the

The Gofpelle vd Chap, iii. a worle punithment then the decides have, that Christ to be a very natural food.

B. Here they are galled Christee prethres, which the course of the prethres which the property of the course of the bould and a representation of the properties of the fire the the wind the making in 17th of The prompt of the factor of the filleth the sample line commence was the A fet he began againe to teach by the Luke 8.a 3 - Bear map libe; and the faules of the arts, cathe March 1, 27 done of the street o beauth of sairth.

3.8 said and because to be to the boar that caught and because to be to the country of the one univite and tout their and tour and the faid with the made that bath eares to 10 And when he was alone, they that were a tion with the emekie alked of him the parab Matth. 13. b knowe the applicate of the kmadome of Gol Luke 8.b

buto them that are without all things are bone

me parables : in nist blille or shire en

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by Saile Marke Chap.iiii, comparison the part of the part for the back file Efa.6.c

come is in the property of the part for the back file Efa.6.c

come is in the part of the part for the part file back 8.b

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and be faite into them, know pe not file back Aces 28 f

and be faite into them, know pe not file back Aces 28 f

and be faite into them, and pe not file back are Match 13.a

part file the part of the part file back fi he work that was thinen in their heat is condition de tipe that recent in their hearts, compound, are they, which when they baile health the man are they which when they baile health the man are recent it with glavielle:

"This is no coure in them leaves, a to empure but find and another their trouble and verietation as for the wortes fake, linnteblach thep are ofsin there is receive feebe aimong the fire, are flich it is the cores of the morate, and the deciding it, was the cores of the morate, and the deciding it, was the morate and the interest of other things entring it, was the morate and the interest into give entring it, is inch as heare the morate and receive it. Is that the form both depresents from the give entries in the first and the firs and he law unto them. As the candit highest to Do one bilber a briffiel, or bilber the table, afternor Maich, s.d. Luke 8.c.

Luke 8.c.

To there is nothing to printe that that not Be and 11.e. methet path it bene to terrere but charat Marth.10.c. Tall come abload.

Luke 8 d

Luke 8 d ad And he faib, Do is the kingbome of Bob, euen as and 19,d Matth. 13:d if aman fromto fowe feede in the ground,

27 Mus month the pe, and the up might and day, and

B.iu.

The Golpeline ve ithe frebe fromth friging and growe by be & d.s i.dinalasing the habe earth bungeth heath truce of her could the blade, then the come after that, the fair Le i mini The state of the second in che care.

29. But inden the fruite is brought footh, and thursty in the lickle, because the harvest so and the like the house of Bud & Orivity what comparation shall be supported to the comparation shall be supported to the control of Bud & Orivity what comparation shall be supported to the control of Bud & Orivity what comparation shall be supported to the control of Bud & Orivity what comparation shall be supported to the control of Bud & Orivity what comparation shall be supported to the control of the c diamail 20.3 comparent? Matth. 12.d 31 "It is like a graine of multarb feebe: which to
the follows in the earth;
the in the earth; Matth, 13.e 32 Mind when it is follown, it grotherly up, & is gro teverbus all perfect, sub bearerly great braumches that the foules of the airs, may make their net nither the hadowe of it.

33 * And with many first parables preached be Matth.13.c worke bugo them as then were able to hearn 34 25nt without parable spake penot unto the with the work all the Matth. 13. c

35 Amethelame bap, when the ruen was come Saveth tinto them, Lerbs palle oner binco the fiele.

16 And they left the people, and tooks him, eneme he was in the thip, and there were also with him To ther like hipper, - are will produce the section

27 Mind there apole a great flounte of winde, and Matth 8.c manes balled into the thip forbat it was now Luke. 8.c

38 Andhewas in the fernica fleeve on a pillower thep appales hay and lay vince him, spafer, can thou not that we's periffe!

39 Meit hearele, and reduced the winde, and laft in to the lead Deace, and bedail; and the winde, and laft in to the lead Deace, and bedail; and the winde geals and therefoliolised a great caline.

40 And he faide unto them. Using are pe feareful. Howe is it that pe have no faith?

41 And they feared exceedingly, and laft one to an there will be a their section, the months and their

del obephing be ber all the still to the said said said said said

The Notes

a. Onch the fourth part of the feeds dorth bring footh fruite.

i bir Gint Marke, Chap,v. ing fee more heiministers of Dods was de be to found, besiden and the party his faid that the Lorde Heeperky When in the treathfest of a later free of this wortheine deferreth to heare and a man his vice and should apply the thing was here preferably technilespings sets 2007, 200 fit one day lord and all mail ou chercanu oper/spahentherfidenfalle fea. ? mo the countrep of the Gabarenes, and and Marke 8.d soland mundopen he imas connernit of the flyik firmer Luke 8.d. is me mentary there muching from an only the college, a man possessed of an buckenashprine of the college, assure had his abilities among the combene, and a manacombe binds him nonemouth the ment E nelle De ib rejt matten bound with fetters and the chaines hat bene placked a challes and the fators aroller in pieredines hen he had fried Jeins afacre of the ranne with a toro boice & fait, & What have 28 Mone of require epeem the name of Got Actes 16.6 anbth combut menaturing to dismits the factor of the contract of the finile lyirit.)

The heafth him fidhari a thy name. And heafte finest, laping, dop mantein degle fortwe are many. The his prayed him infrantly that he indulte not fentile may out of the countrepe with the not fentile may there was there wigh into the mountaines, which there was there wigh into the mountaines, which there was there wigh into the mountaines, which is all the beside being points. Laping, depende March. 8.6 is simulated wines, the feather him feels gaine than leave. Only the brack dealer hims bears out, a suggest into the function of the brack dealer hims bears out, a suggest into the function. aib ti wefull to a Cheles footh beard ranne headlong into the lea shep were fruite. about B.ini.

Chap.y. Sale Det Harice. 19 With they chine to Telus, and fee hint this were blunth the facilitainh had the Legion fire clatheb and in his right minbe could then d 16 20mb they that felipe it Tolbe them how it cam wafe to hin sthat was pollelled with the bend Luke 8.c. 18 17.31 Alimities intranspray in the state of the lupine.

Luke 8.c. 18 17.31 Alimities intranspray in the state of the late of principle principal apticipate there for their and a great things the Lapticipate there for their and a great things from the Lapticipate and begin to anothing in a point for by a great things Hoter had been been been the principal form the atth 9.d. 22 *Airb beholbe, there comment is not such as the such Matth o.d. Lukc 8.f utab ette transfer me twee than the man b the thall line. MINGE MIN 34 Whitelie west with dimentantinely po "Pourth him, and through him. (10 him) of 29 120th office of home a discribing thoman, holds bit bite after the him the state of an affice of blood threins pourte Matth o.e bin bifealed of anishing of black times as many pil Luke 8.f ans, and had cipenman that the had; and felt d & dunte allingibugen at antinuteaspecial todile. In the

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Chap.v.

ighttoap the fourthink of her blend is as ministratio instruing inchin felfe charun faid, Who couched in chether? And the bouched in Chether? Ande bout him, Chether? for the position, who did touch interpolitation is a facility of the fact that had o de trace de constant de la constan 35 But the woman fearing and trendling, knows. before him and course the pure alone trusty and as the before him alone trusty and the bath Luke 4 g the, goe in peace, and be whole of the plaque. hile he pet spake, there come from the Kuler of the brancoques house certaine which faire, The Matth.9.c. dangher is bead, why diseased thou the mater as Luke 8.g. limie as Teftis beard the word that was fooint attende once por trace of the pringionic, 266

Int be function on an to followe him, take Design of Annes, and John the Gooder of James, and John the Gooder of James, and John the Gooder of James, and the article of the Knier of the Matt.9 of magogue, and feeth the emants; 9 them that went Luke 8.g. moreover he was come in, no facel butto their, by madigue they above him was the Damiel is no bead, but fleepeth. 19. E. F. 990 Hal ther thughe paints konnectut he, after that-you them at our, taketh the father o the pip-Marting. ha other therofthe Daniel and them that were with him, Ly miole hehab taken the Damenthe the banb. com bitto ber, Talicha cumi, which is, being intel's minicipal tap vinto the lateral the 1.0.21516 highthrap the Daintel profesant walked: or for the was of the age of twelve peres: & thep we'te allower our of meature, the arts that is former charges them fraightly that no man found knows of it, and commaunded regins her Matthroc

mudel warts the event of course in the

thing in eiter intropessed eather ancher un cona. Here

A audita countries, and his distribles followed Mind when the Babbach base was come, but gait to teache in the springogue and many bear to teache in the springogue and many bear bone base with the spring many bear with the spring was and to bas an isommers this the Matt.13.g Luk.4c

2.4 mm gitten into him, and fuch inightic brother that 0.8 mm i busquele he his hander in i voi date into des 2.13g 3 "Is not this the Carpenter, "Paries found.

hiother of James and Jokes, and of Judawii mone And arenothis ideas here with his t they were offenbeb at him, drawich imbanish 4. Jelus Capbiento them, 120 Prophete is not t

outhonour, but in his otone countrep, and at his owne knure, and in his awate house, and and lande his handes upon a fewe liche folke, and led thems desirements, and productives of his final

6 Mind be marnenteb becamle of their bubeliefe. All he wet about be ehe billagen that day on everyl teaching, more more in the property and a suit said

25 7 * And he calleth the tivelue, wheneve from cleans Chicken and the manuscript and the state of the st 8 And commannoed them that they fould takes thing in their iournep fanen faffe onelp ; no fait

Mark.o.f

Matt. 13g

Matt.13. g

Luke 4.d

John s.f.

Matth.to.c

and Is .z

by Saint Marke.

Chap.vi.

beath the money in their spieles and that they are incoming to the both with lambalens, and that they are not enter ins and he lambalens, who he lambalens to be lambalens to the call pederate beath and the lambalens there is a boule, there abuse till pederate beath and there is Luke 9.2 the boule they extingue the bound of the bound there is Luke 9.2 the bound feets for a withten against them: "I say Mart. 11.d in butto poin, at that he easier to the bound the Complete is Luke 10.2 the Complete in the Com Mub ther cast but many bends, and aunoputed many that were sicke, with boyle, and healed them.
Industry signification of the significant s abn cape hints Beach. He is per laturent Levic. 18.d pretoje Gerobias lapbe mapte ins papa, aub and have belied described the combands.

"The black of the company that he was a street and as help and gave him recoveries and the hard as help and gave him recoveries and the hard as help and gave him recoveries and bear the heart him he heart him he heart him he had he ha Mast.o.d dist bee n when a convenient pap was come that We wonth in hinth hap make a supper an rise suskess Gene, i.e., and go lware buto her, " What focuer shou that

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with collection and state five E. smit do salls 24 And the went forth and taken unto her allowed the same forth, and taken unto her allowed that a same in transportant with fact the control of the control

27 And intereptato the king lent the familia

and beheaded him in the prison, and beheaded him in the prison.

88 And modified his head in a charge, and game the Bainte, and the Bainte in a charge, and game it to her non the Bainte in the head in a charge, and imports that combe to the bijes bood, and lapte it ma combe to the bijes bood, and lapte it ma combe to the bijes bood, and lapte it ma combe to the bijes bood, and the bijes been the bigs bood the bijes being t

b. Er zin- 133 And the people (pieb them wheil then ! and many fines pine, and rainic a roote of of al cities, and carrie there we before inci-

of al citys, and chine thereof which their specific time that the specific time that the specific their specific their specific the specific their specific their specific their specific their specific their specific transfer the specific transfer their specific transfer transfer their specific transfer transfer

supercome but o par was note farre from supercome but o pun. [apiris of this is a place and pictor of the control of the part of the part

two hundred penamoush of bread, and go

biog hing

Matt.g.d and tab Ezech.34.a

Mart 14h Lakeob John 6.a

by Saint Marke.

Chap,vi.

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Chap.vil.

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Chap, viii

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Chapwiil . Tibe Confident Marth. 16. a 11 * Hilb the Phariles cause foorth, and began i Dibrite with him feeting of him a light from he increase with him for the light from he is had lighted beepely in his fairn. I faith Why ha this generation ferice a figure is carle I fay butto, pout. There shall no light be you want this generation and all the light be you want this generation. John 6.d 13. And types he had left them, and entreb inter this again, he beparted over the water. Marth. 16. b 15. And he charged chem, faring, * Take bede hence of the leaven of the abharities, a of the Luke 12.2 nen of Merob. 16. Aut shep reasoned among them felues, far We have no bread. Be have no bread.

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Chap.viii.

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nd ber a built.

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chers, and of the pigd Mickey, and Berthen, a is time, and after these bases rike agains. May be spake that laying uponly, and theter tooks him after and began to rebuke bird.

Mu when he had turned about, and looked on his but when he had turned about, and looked on his but when, he reduced Pêter, laping, Goe after me batan: for thou tampell not the things that be of set, but the things that be of men, and sope he had called the prople but o him, but his aboutes also he fait, but o them, * Inholocuer Matth. 16.d but ome after me, let him forlake him felfe, Stake Luke 9.c

indicome after me, let pint folialte pint felte, Grake Luke se se ins profile auto foliome me.

3 for who cover thall faute his life, thall lole it, but A mollower that tole his life for mp fake g the Golfest of the life for mp fake g the Golfest of invariant hall it profite a man, if he shall whome althomorphe, and lose his owns foule?

36 for what shall a ma give for a ransome of his foule? Matcheto. 8

18 holoeuer therefore thall be albamed of me, g Luke 12 b invariant him also shall the some of man be asparationally into also shall the some of man be asparation him also shall the some of man be asparation to the hall another. with the boly angels.

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4 Want there appeared linto them Elias with

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And Peter answered a latte to Jelia, of bere is good being for one and let us make the bernacles, one for the pain for Opologiands.

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6 For he will not what he though lap : for the - Tore aftaib.

28 7 Minkspere was a cloube that haboties and a bopce came out of the cloud, laping

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9 Mai as they came points from the hill be geo them that they though tell no man thous that they had ferrefull the forms of man the from the beab.

10 Mind thep kept that laping within them, al manufet one of another, what the rilling from

bead thould meane.

It Mind thep asked him, saying, Mahp then Beribes that Chas muft firft come.

12 He answered, and faib boto them, when he commerh first; restoreth allehin Mala.4.b forthe of man, " no it is written of him.

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by faint Marke. Chap.ix, wanthings and be let at usualit. 13 But I fap bitto pou, that Clias is come and thep . m . 10 3.5 have bone buto have unhatforuer they would as it is profess of him are set and and outdoor of dreed imben he came to his bifoiples the fate much & nemie about the a tho services brivaring to them. 14 And fraightway all the people, when they bein lo sentment greatly amaled, and running to him, his the state of the state of the second of the is he asked the Beribes, What bisonte pe !a. " Some mong pour feines ? oper contraction entire in the reade, with name of the company and wered, a laid Mas them. dre. I have brought buto thee my four, which hath Matth. 17.c. abutible fairte : Matth. 17.c. abutible fairte : Luke 9 a dub inheresoener ha taketh him, he teaueth him, and be frincth, and gnaffeth with his teeth. E pie nio talthon out, and they could not, disminat ig Me antwereth him, and faith, & faithleffenation, from long that! I be with point from long that I finds freeder Abring him baco fire. intellectual dies o to And they brought him but o him: and when he towelling traightway the fairt eare hungand whe be fell bowne on the ground, he watered forming. March 18.a Luke o It find he alked his father, bow lang in it agae lince Dathis came unto pine? And he land, of a childer in the of times it bath saft him unto the fire, and Matth. 17.d the control of the co that arped with searce, he faib, toth, 3 belene, helpe that mine bubetiefe, and apple that state and the faith of the searce of 19 pm Jehn famethatthe people camerumina tr, he rebuted the foule fpirite, faping buto ini. Chon brimbe, and brafe spirite, 3 charge the the fpirice when he had creeb, and cent him ben came our of hint, and he was as one that had a bene beab, in the numbel star many fait, the is beab.

7 But Jeins when he had caught him hy the had, den if the heart selection of damage and the and the properties and the first of the poils of ciples

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ciples after him fecunty, Hope coulde not borne Hun out & Mat. 17.d 20 Mint he faib unto them. This kinde ! can m of denile. footth by northing, but by player and falling 30 Mub affectively beparted thence, they took the intuitive through Galille and be would not that my man though knoto its season to the se 31 for he taught his biliples, and faibe buta e Matth. 16 c The forme of man is belinered into the han Luke 9.c men, and thep thall kill him, and after that he is led, be fhall rue the third bap. 32 28ut thep buberflood northat faving and mere fraid to afke him. 33 And he came to Capernamn : and inhen hes come into the honfe, he afket thent, What was that pe bisputed among pour lettes by the war 34 And thep helbeheir peace, for by the way thepa reasoned amotio them letters, who should be f 35 Minb when he was fer botune he called the rim & faith unto them. If any man belire to be firth fame thatbe last of all and fernant but a all. Marth. 18.2 26 Mint when he hab taken a poung chilbe, hele Luke 6.f him in the middelt of them : and when he had the ken him in his armes he faib buto them. 37 IDholoener Chall receine airp fuch a pong chilbi my name, receineth met and wholocuer falls ceine me receiveth not me, but him that fent me, 38 Johnantwered him, faring, Bafter, we fawe calling our benils in the name and he folowers be, and we forbab him, because he followeth be 1.Cof.13.2 39 But Jefus latbe," Foibit him not, for therei in manchich, if he boe a miracle in mp name, all lightly freakeendl of me. 40 For hetharis not againfthe is on our parti Matth.to.d 41 " Wholoener thall in mp name gine pou a cut cold water to brinke, because pe belong to & verely I lap buto pout he that not lole his ret # 42 * And wholveuer fhall offende one of their Matth. 18, a ones that beleene in me it is better for him if at Rone were haged about his neche, and he wired into the flavor suprace that an arrang owest side Matth 18, b 43 * Minbifthp hand offent the cut it no: it ish

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Chap,ix.

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Chap.x.

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Matt.25.b Lukes 3.f

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Chap.xi.

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of the cirp of Jericho with his disciples, and a great Luke 18 g
munder aspeaple, bipathe Barrineus, the source of
Control, late by the hype wayers spice, begging: 21 muhwhen he heard that it was Jelus of feazaand have netreie ourne, the fresh have beite his and many rebuked him, that he should holde his account he creed the more a great beate, Chou of Danib have mercie on me, da sout the 49 And Jeius Acobe fill, and commannbed fineto & the called and they call the blinds, laying which him, the called danning 14 in the content of person, and lapbe but him, 19 hat wit thou that I bo but o the? The blinds faid but o them, and lapbe leaves the faith but o them, but the man, the faith hat he faith but o time. But the man, the faith hat he faith the faith municipality he received his light, and followed Jelus in the bloces, and followed Jelus in the bloces. Datoka I 0 .00 navive unela to a mine a mine osci The Mores, some superior open a 4. Vato fuch as children be, doeth the kingdome of God speciale: therefore ougher children to be brought into minife notinetably tiapeifine, which is she leafe of the birthers Chapter of Marchewe hall certifier hee to this > tion and the risk plant of the standard of the C. 23.30.25 w Christ eideth to Hieryfalam, 27 The Pharifees wife. Christ Luice spin. A finantingiae and Bertaile Bierufalem, buto 21 ar arini A Methohage and Berganic antipe naming of the 19.6 And fairly into them, who pour way into the rounce which is an investigation; a as formers, where man add and fairly of the fairly into the sounce with the first and fairly of the fairly of 2.17 10 1 2.Rec. 2.b.c 2.0.9331

Mat.11,b Luke 19.g John 2.c

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Blai.51.c 3.Reg.2.b.c lere.7.c 17 And he taught firing interchem, 'As it not me ten Andre halbe called the people of prairie all nations a But pe have made in a ben of the 18 And the Seriber and high Priedes hearth.

by Saint Marke.

Chap,xi.

thoweshee might beftrop hint ! for they fea: Matt. 21.d red junt, became all the people was aftonied at his to And when even was come, Jefus went out of the A too word in the Land of the estaof Moderathe morning as they palled by, they law Matt. 21.d me figgeren bipet up from the rortes.

Luke 11.g in herer haning remembred; lateh unto him, and 20.c in him, behold, the figge tree behief then confebil, D in mutherediated programmed to the state of the same o faith in God. 13 For verily I sap buto pou, that who sover thall the wrothis mountaine, Bethou remoust, and be thou cast into the sea, s that not boubt in his heart, methal beformether their effinges which he laptin it half to prish be tometa palk: whatlother he that the fit e belier when he play believe that pa receive them, John 14.6 per beller when he propositioner that he receive theeth, lohn 14.c.

In the period that theme is a new which it is the which a confine theme is a new which it is the white hance Matt.6.d wight against any matches pour factor also which and 18.d with his pour forgine pour factor also which and 18.d with the pour forgine pour pour trepadles.

In the shop come against to the receive and as he Luke 20.c. walken in the temple. There common him the high Matt. 20.c. walken is many factories, among a library. It is the way for the same per library. The propose him; By whom antiquities boost shou entire was a street of the same and the confine was the proposed to the same and the confine was the perfective of the same per should be a sufficient to the same which is the perfect of the same per should be a sufficient to the same perfect the perfect that the perfect the same perfect the sa afte alreations questions and antiques que and fivil established antiques of the state of the st h. 12.31078 Gene 77.d nemor afmentalinforreine, and idoor anticities ! Luke 20,0 and they reasoned with them selves, saying, Mf we hall in from beanen be wellap, 10 hp therebib

32. But if we that fap of men, me feare the people: for all new country Johnschar he was a berp prophet; . Art. min's animeter animering, lay but a Jefus, We can not the country of t

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Chap,xi.

.The Gospel

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This the Euangelist did adde, thereby to declare Christ did not come to the fig tree for co cate; butto figurate and figurate fomething He faith therefore C fonto teache format things Bythe tree then the leaves only, and not fruite, hypocrific and a friend is fignified hadowed and betokened in asily

Harris and artheris. Chapter, of the land

- 39. A Thi vineyards takist ove to tinflandaria. 42 The
- 1 1 A the began to speake with them be para An hebge about it, and bigged a wineput

3. 18 . 18 M I built a coloje, will let a one to Will Dandmen 341 mol , went into a Brange countep.

- 2 2010 when the time was come . be fent to the
- h.d. 2014 Adanbition a lervicht. Letjar be might recepted b. 8. hoe il pulbandimen of the france of the pinchard; 8 il
 - 3 And they caught him, and beat him, and fin awap empere antitution and non bo mon it the
- 4 And againe be fent buto them another ferna part eld etage due, establish per puit that Take soce
 - 3 And agains he font another; and him they life D :: many other, bearing fonte, and killing fome.
 - 6 : Municowienthe had per but one belouge form fent him allo at the last unto them, laying, The oftandinaweofmplome, the driven the
- 28 1 But the Infomionien fait anionale them & This is the beire come let be kil him and the Mart. 21.d 7,110017900900 ricance flatbe ours. Gene. 17.d
 - 8 And thep tooke him, and killed him, and call but of the binepard and their or mother grante
 - o What that therefore the Lord of the binepath He that come and betrop the hulbandmen, and wine the dinepard buto other.

Pfalm.128.e 10 Mane pe not read this feripture," The flome w the huilders visaloused, is become the chiefest Matt.21.d of the contest with a first with the first with Actes 4.d

Luke 20.0

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Exod. 2.b Matt. 23.C

26 Marone mini che deve dancemire de la read in the booke of Poles, wine in the in the in the hand had been and the condition of th

37 Tre id mostle would elevisar but

att. 32.6 Del had hent unfent bil puring rogende, ini Matt. 22.c D affail to rijar he had antivered the well; he alked hi the she flest confinantionnelment all? The man yellow antivered him. The first of all

Deut.6.a mambementes à geare, & Jean, en Matt. 22.d

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Leuit. 19.d loner of neighborn and the fell Amere's Matizzab communication granter sell thentill so Reduct zie Galan, gaine 32 Muntipe Stelle and period and annual lacob. 2.b half faid the trueth, for there is one with

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34 And when Jeins lawerthar permitteen ipi de kildenterpani. Andre interior vant.
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Matt. 22.4 Pfal.110.2

Matt.23.2 Luke 20.g

by faint Marke.

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Chap,xiii,

eleates in Conagogues, and the bye er freitesammente deutsche mit die de mikologe Houles, and Junter a mp prapersithelelhal receive greas cins fateouet against the treature. Canada many that were tich, call in much and the remains a certains poors, wibains, and the first which make a farehing of the March and distant en he had called buto him his bilciples he em Bereip I lan inte pon that this whathead motorn, then all they which mehe treasure. ten hin ealt in of their luperfluit ns es del sel set in the construction of the second the Moses.

The God is not in the gold, but in man. There and filter with other nebes much to be payde to be that our conferences and fouler ought to be to not conferences. The risis Chapter, and a proposition of the risis Chapter, and the strike come of the strike complete strike of the strike complete strike comp nat hulbings are here, 2000 to 11 to 110 Luke at.a anfluering, laid brito bins, Seeft thou at buildings there that not be left one Rone rathariball not be throwen bowne. e fate upon the mount of Dines, over as emple Beter and James, and John & hen that their things be and what that he with the state of their things be and what that a suben all their things that be findled?

Matth. 24.8

Luke 31.b

Luke at.b

many thatt come in any name, laying. I am and thatt beceive many. In we foull bears of manyes, and tubings of 28 to not croubled, for fach things itself that be pet, had 8 for

and mart beceins ponte dispersion of

The Golpel 8 For there hal nation rife against nation; and

boine against kingbome : and oper shallber quakes in buters places; and famines shall be, a troubles ; their are b tieginnings of lore * 28 ut take heede to pour feines: for thep that in pour up to countele, and to humanous of the top that the top the countele, and the bring of the before the countele, and the bring it before the countele the cou Iohn 16.2 Matt.ro.b

lers and kings fol my fake, that this might be ! Pikenie

Matth. 34. 5 10 . Mind the Golpell untit firft be publifeb at

all nations.

11 "But when they hall teads pout, belivering you when they hall teads pout, belivering you what pe thall heads; but what there take that went you in the fame hours, that the nate you in the fame that petic photoser to beath the father the formers the children thall rife age their fathers a mothers, whall put them to be 33 thind pe hall better of al men for my names but he p thal endure to the mother ame that be but he p that endure to the mother ame that be lation, whereof is spoken by Daniel the Spoken when you is the about the spoken when the fame that read independent where it ought not (let him that read independent powers). Matth.10.

underflambehen les them that be in Jurie, a the mountaines:

3. And let him that is on the houd top, not got into the house, mor entertherein, to feeth amp a out of his house.

16 Sond let him that is inche fielde, not turnel againe to rake his garment with him.

17 Bor halbe then to them that are with child to them that give fuche in those bayes.

18 But prop pe that pour flight be not in the w

19 Pos there halbe in thole bases fich ertbula mas not from b beginning of b creatif which created bitto this time, neither that be in any

20 Milb ercept o the Lorb hab thortenen thote no flefh fhould be fauebrbut for the elects faite be harh cholen, he hath fhortenep thole bapes. D 21 " Hind then if any man thall fan to pour lock

Chillion for he is there; beleene hill not.
22 For falle Chriftes and falle prophets that and thall theme times and a toonbers , to be

Matth. 24.b Luke 17.0

Matth. 24. b

Luke 21.C Dan.9g

by faint Marke.

Chap.xiii.

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pe beebe ; behold, I have theireb pon at

inthole bapes, after that tribulation, Matt. 24.0 is be barbeneb, and the Moone thati loci se one:

farres of peausoifiall fall, and the point are in heaven fhalle flaken. en fhall they for the loune of man come. Dan.7.c. ecloubes with great power and glopp:

ecloubes with great power and group, nihall he lend his angels, a thall gather to elect from the fours winder, from the earth, to the diternish part of beauen.

a parable of the figge tree when, her Matt. 146, that formier is neite:

that formier is neite:

like maner, whe pe thall fe theft this Me unberfland that it is migh, even at the

I far unto pour that this generation fiall palle, till all their things be bone, and earth that palle away but mp works

and that house knoweth no man, angels which are in heatien, neither the in felfe, b faue the father onely.

rebe match and map: for pe know not

maniubich is gone into a Grange comparti left his houle, and given aucthoritie names, and to enery man his worke, and

ned the poster to watch. of the therefore, (for pe knotne not tuben the F of the foule connects, at even, or at unibunghe, or at the battoning.) at the battoning.

The Nores

ne fhonid discerne and knowe false miracles and save are infliciently taught in the xiii. Chap, of Deu-nisto fry, the forme, in that he is a perfect and natuto the second with the father, and hath a most perfect nowledge of all things.

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Matth.24.5 Luke 12.C Matt.15.b Luke 19.b for fond of manis

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The Gospel

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The high Priests confore against Christ. as The P. repared and eaten.

The Golbelon the Mounday next before Eafter. Matth. 26.2 Luke 22.2 Marth: 26. a

John 11.f

free two dapes was the feat of the and of unleadened bread: and the high and the Scribes lought howether mi

him op craft, and put him to beath.
* 28ut thep laid, frot on the feath bap, leat.

imelle arile among the people. " Wild when he was in Bethanie, in the h Omion the lever, cur as he fate ar meat, ther a woma having an Mabalter bore of beip bioken the bore, the powers it on his beau,

Then there was form that had moignation them clues, and laid, 19 he was this water

ntent made

To it might have bene folbe for morether hundred pence, and have bene given to the

And Jeins faid Let fer elone, who trouble the bath bone a good workeon me.

Deut.15.c

* For ye have poore with pou alwayes an focuer pe wil, pe ni ip boe the good: but me not alwanes.

The hath done that the could: the came to anome nip boop to the burping.

Berely I Cap buto pour Wherefrener this allo char the party bone, that be repeated in brance of her.

Luke 22.a Iohn 13.2 Matth. 26. b Luke 22-2

Matth. 26, b 10 * 2010 Indas Inariot, one of the rivel way unto the hie Phelis, to betrap him 11 Dhenriep heard that, they were glad, miled that they woulde give him money

lought howe he might conneniently berra 12 And the first bay of unleauened bread. bid kill the Walleower, his biletyles laid t Mhere wilt thou that we goe and viena thou maift eate the Palleoner?

13. Mind he fenbeth forth two of his bilciples, bitto them, Go pe into the citic, and therel pou a man bearing a pitcher of water : fol C 14 And whitherfoever bethall goein, tap pen by faint Marke.

Chap, xiiii,

m of the house. The matter faith. Where is elt chamber, where I thall carefie Palleoner mediciples that a announce and only he will heme you a large bruce chamber, and prepared : there make cease for by ... omit as he had laid three them; and they be the Parkaner, there was nown enemals, he comment

perwelve. 1910 1900 did eate, Jelig lapr, Tap but o pour fone of you that eateth with

phetragam collectop, and to day have build aper beganne bedop, and to day have build are Isat I I ked another aid Isate is

make Is at Is The another made is one of the anterestation but a them, it is one of the anterestation became the beautiful me inche platter, it is important of a private that man be whome the some of appropriate from increasing the material of the haben bancours, and a many material ball when he are the other is all a they are a part of the part as the public some of the come of the come

pinedmit that day that I blinke it

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then the beautifu God, they went out Matth, 26.c mant of Direct in them. All pe halbe offens Zach, 12.c fe of me this night; for it is writte, I will Matth, 26.c hepheard, and the theepe thathe learered. Luke 22.d ter that 3 am rien, 3 will goe into Balis John 13.d

outant med and though all men be offens ill not The seem

And Jeins faith buto bin, Berely I fap buto this banginen in this night, before the Cock

the spake more behemently, 36 3 should bre 3.iii.

Matth. 26. b Luke. 22.b

Ionn 13.6

Shall betray me.

Matth. 26. C Luke 13.b Y.Cor.TI.C

The Golpel

inith the I will not bem thein am will all Matth. 35. d 32. "And chep all.

Getplemant, e he latch to his disciples, 5 it po tupile Alhali pear.

33. And he caketh with him Peter, e James, e and began to be lose amaleu, and to be in an an Match, 26, d 34. And latch butto them. "After louie in execution in the latch and a second and began to be seen." pelipally state the Match, 26, d 34. Indicate hunto them, App foule is encatus
holm 12.d niceteen hunto the beaths carp se here, and h

35. And inher he had gone formands a little, h

the ground, and prayed, that if it were poll
house might palls from hun.

Match, 26, d 30. And he laide, "Abba, facher atthinges, are tinte the take awar this cap from ne. A leftendrehat I will, ber that their will, ber 37 And he commert, and findern chem fler Luke 22. d ri 81 rulo ift pe enter into ter ade, but the firth is went alibe, and prap Matth.se. d che fame mornis.

40 This depende returnes de fomme thems a gaine (for their eyes source peants) nouther a white to antique thin.

41 And he comment the chiral cine, and fair them, ble ve hencefooth, and take poure prough, the hours as come, behalfs, the long to be the peants of the series are the series. 6 42 Rife lip,ler bu gote Loe, herhat betra at bandadia) ton dien Matthias, e 43 * Mint ummebiatip lubile he pet fpake, co Judas, being one of the swelne, and build great number of people, with flooples and from the his Pricto, and periben, and Clos Luke 33.e 44 Mint he that betraped him, hab given then neval token, diving, Wholesuer I hall kill fame io he: take him, and leave him away h to him, and faith buto him, Paffer, malit "Hilleb bind, and the review of the 46 2010 thep laid their hands on bing, cooks h 47 Andone of them that from bp, when he habi en muchig floorb, finote a fernant of the hir 10

by Saint Marke

Chap, xiiii,

andwereb and fair virtuebata, Teste away, uno a thirte with fluorites and with March. 26.c. the with powerthe complete acting and it nie fine : laste ikefe ikings come to pulle, chat nuce (posito de fulfille). nue all feufone him, and carrie above. Match. 26, 5 ers followed him, a certaine poung man, Luke 22.6 n hims upon the bate: and the poung men, loke 28.6 he left his immen garment, and fleb from the Min thep led Jeffis amap to the tipe Brieff, and March. 26. f Tohn 18.b was come into the palace of the the Prieft: and a lare with the france of the the Prieft: and a lare with the fernance, and warmed him felic at This Priests and all the counsell fought March ac.f. Ge against Jelus to put him to beath, and Acces 6.d. e agreed not logether. there arofe certain, and boundt falle wirnes stands him, laying.

A twin each pun lay. I will believe this temple Mat.26.f the implement pun lay. I will believe this temple Mat.26.f the implementate with hands, and within there bapes lohn 2.d that per their witnesse agreed not so together.

O this per their witnesse agreed not so together.

O this per their witnesse up in the middes, and alked Jelus saying thewest thou nothings side witness their bears witnesse against these.

Out to pelve his peace, and answered nothing. Mat.26.f their heir departs asked him. and saide buttons, and their stands of the last of the said said. I amu that of the balls se the some Mat.26.f than Jesus laid. I amu the right hand of the power of Luke 21.g tog. Then the his Pries, hauting tent his clothes, saith, ig that needs toe and further with the chinks pet. That neede we and further to tenette ? Be pane heard the blatchennie: what thinks pe? Und they al convenued him to be worthy of beath.

65 Mm

The Golpet

Titix Cini se And long began to foir at him, and h face, and to bente pin worly fine I and a Jim, Prophecie: and the Etnance of Sant attention Leeskal 66 * The as Peter was beweath in the pala Match. 36. 2 ediminicily one of the wenteres of the high Luke 22.f 67 And when the faint Peser warmin John 18.c ... after the par tooked open han the lamp. A sale with with Jelies of Pantone.

68 But he beare, toping, June han not more June to the beare of the land of the land. er 634 Classics porche and the Cornecreme and 131 at March 26 them that from Bb. I his is one o Mino he bentevit agame with the Asses who d.8: mid Cood by faid againe burg Weter . S 71 23 no he began to carles to twents laving 3 not this man of whome pe freake. through lecond time the Cache exclusion the certific land the certific land to Matth. 26.2 Luke 22.g 28 efore the Cocke crows the play thou make 6 rethere nervice and the training that half button Tobleffe, is not to make a clottle bur till fer be the clottle bur till fer be the clottle bur till fer be the clottle bur till fer be to clottle bur till fer b 10,5016 anna thanks both in the Greeke, all mehe Lacine. The xy Chapter.

s lefen is delisered bound to Pilate. 43 Tofeph bog geille body, and parjeth it.

A price had belte a counted with the and the Sectives, and the whole congregion in the bounds Tellis, they carped him awa belinered him to Pilate.

2 And Pilate alked him, Art pelje king of Pilate.

Mud be answering, laid tinto him, Thou land And the hie Priettes accused hun of many t but he answered nothing

nexe before Matth. 27.a

Luke 23 a John 18.c

The Golpelon

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by Shine Marke. Chap.xv. Conner third against Christing Weathering Manager increase on Protection with the Manager Lines Luke 23 b Manazb 1 antwered wording as Ally Webat Blate in the state one of the state on between one of the state one of the state one of the state one of the state of b.eg.maks Palmers d bons one that was named Barabbas. 25 may 10 a bono with them that made interfection which men have committed mirries also de constant de la con Matt. 29.4 b. Le salu 2 Fiai 17. d Live state dessall bilate in the same speed and the pipe and that he bodie; bilate in the same speed and section in the same speed and section in the same speed and in the same speed and in the same speed and the same spee Matt. 17.0 Marines where him like a marking to p the they inote present the plant like a wood find the purple of the part rescribed him, they table off the purple of the p Alexander and Kufus) to beare his croffe. Luke 23.d 22 *21nb

The Golpel vd Chap.xv. Maiceyid 1/20 A AID OF weeks was retries 23 And they inper he halfberteefisch it na 24 And when they had crucif Matt. 27.d PGlm-22.d or when 25 25 25 100 it a In thefe The lyng alshedence.

27 • And there crucine with him time themes, of an the right and sand one origin on his left.

28 • And the longiture was fulfilled which fair wordes. Matt. 17.d Luke 23.d The Parties of the Pa Efai 53. d The second second Matt.37.d Luke ag.b destinate to Matt. st.b. 32 les (10 million engine in Matt.37.0 Luke 33. f 131 arole 14 14E Motely 27.c Mart. 97.f Matt. 37-8 ban cress with a fem As committed A 1 Sout when Bellin hab cepts limbs a lambs be game up the groot.

Mart. 27. 38 & Sint the handr of the testule transcent of the sectors was sent of the lambs of the because that 39. Sint to have a century of the lambs and the lambs of th Mart. 27.F Luke 23.g Mat. 27.f Luke 33.9

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40 * TIM

by Saint Marke.

Chap.xvi

toten a grot tote official Manage f amas Parie Dagbalete, Luke 118 of James the title, and of Mart. 278 folower Like La p join vero generics & anest beforestic Cabboty,)
of the citicof Arimactica, a noble come Matt. 27.8
ich alle latich for the hingboms of Goty Like 23.8 lohn 19.g decadal di dataqua on discutividi et d Themen bes " the mant The contests and the contest of the Chiepiter unt find erbande (1 la la nassa The expi. Che Mart. 28 distantification and the state of the state d.S coBA 16,50€ mof the Mart, seaf A the beautiful and any and any to take a man the control of the con ogthemiel dige bue out the to when they had inchevating Actes 18.b O away for was very great. Os Luke : 4.5 Aftes 1 b Heb.s.a Marin be lairh buid them, Be not greath amaled Luk-24.4

bolowad Tarke. Chap.sit. Are with a specified defined of a sarray to birdy to an entire to the sarray to the sarray of the sa and the last of th Luke.23.b gandaling of familia is adea alem incent and tolber der aus and tolle aleman. barburs of heart, becaming the beignesses which has feene that he was tylen.

15 And he fait untached, die ge into al the beauty massing terms all the beauty massing terms and the beauty massing terms all the beauty massing terms and the beauty massing terms are the beauty massing terms and the beauty massing terms are the beauty massing terms and the beauty massing terms are the beauty massing terms and the beauty massing terms are the beauty massing terms and the beauty massing terms are the beauty massing terms and the beauty massing terms are the beauty massing terms are the beauty massing terms and the beauty massing terms are the beauty massing terms are the beauty massing terms are the beauty massing terms and the beauty massing terms are the beauty massing terms are the beauty massing terms are the beauty mas on Afferfing on day. Matt. 28.d 16 Wethat that belowe, and THE PERSON Acres 8.b 16.5.20.€ Adesa From 181 and 18 94.1 more many to the ficke, and the lake and the incorrespont unabeaten, om fax himbons
ordinariste hand of Clobstol defluid to the fife
20 Aut chrestout fuch And meached curry wh
ordin doth intelling with them, hand confirming
a work both intelling but from him and confirming and 23.b . Actes 18.b Luke 24.g Actes L.b Heb.2.4 d. 2 s. d . m. 14 . Walter to William David The Notes are the policy of a product as When we depart out of this world, cyther we belease by Saint Marke

Chap,xvi.

AL. 184 .

describe of the believes (I speake not lieve of a faith which is wellout workes) we are faited. The arrecational off a adoption there of the

Here endeth the Gospel by Saint Marke.

be life of the Euangelis Saint Luke, fet foorth by Saint

and the man Historians

m date) va o i dated at broof the family as [peaketh th burn also other, whole people dain the Golfell convergentions. Sand units the Soloffaciles. Like make water burns the Soloffaciles. Like ar alone. He did alfo fer forth ameter godly backs fr-Acceptate capatien. The biff were where of death conis found paired Mare i Erbarabien ette oriderfande, is effund by arred Nore i Erbarabien ette oriderfande, is um med ein i he fame i fine (Thinsfere tre die reiken et af Transaul Thisley and hill the inhibit fable of the case unner the adverteben for process. For here bond at the time amorphisms the company of the Apofiles, and the diene amorphisms the company of the Apofiles, and the diene and the case of the which was next untur har rime, wryteth that a certain Ellieur a famourer of Phall the Lapafile, was consisted bed as the was the later hand of the backs, and confossed that done it for the lowe that he bare to Past, and that therefore tione aid with Same foffeit, that whenfamer Paul inthis Epitisth for Carrieding to my Gofpet an month of Paul (which had title Lake this not inner leave his Goffet of Paul (which had time builty with fillelife) but alford the interior supplied which he such him falfo declare make beginning of this books faying the such him falfo declare make he had been inine had but he form A they de linered wine vig betrich from the bequining have both ften mabifelues, & have bene minifters of the word. Ther fore he did once the Giffely enem as he did heave. But he did fet forth that collect the explaint constitution of the manufacturing

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z.Par.24-2

The Golpel

the Apoller of his had faine, his fixed beautiful, he was bread to Athain : and of the which . bones, with the relikes of Saint andrama the apollows sed to Canftanimopolis, in the twentieth yours of Can

The Gospel by Saint Luk

The first Chapter.

- s. The Profice of Lukel 5- Of Zacharas and Blizabeth. 45 rie mifitath Elix



Brailmich as many have in hand to let forth in oper beclaration of those thi e most furely 4

Enen as they belinered buto to which from the ning fawe them them with their cies, and were

- It fielded good to me allo, having perfect to nanhing of althinges from the beginning to
- nto the inoster, mal excellent C Chat thou unighed knowe the cer nings whereof thou has bene tans

Here was in the dayes Jurie, a certaine Paiell, ma of the course of Misia, and h baughters of Maron, a her na 6 Thep were buth righteons b lacon, g her na

- all the commanubencies and phinances
- 28. 7 And thephab no child, becante that Glisabeth barren, sthep both were now wel firthen in ag 8 And it tame to palle, that luben Kacharias ev ted the micha office before Sahas his course co

 - 9 Mccorbing to the cultome of the tot was to burne incente, when he went inte temple of the lorb.
 - 10 And the whole multitude of the people were b out in player, while the incense was burning.

Chap.i. by Saint Luke. ed inner him an augulof h Lord, pulibe of the alcae perheincense, rias saw him, he was troubled, neo biten. Feare not Zacharie eard and the wife Chabeth that achou fhalt cal his name Tour. neue top and gladuelle, and many reas in the light of the Losbe, and inke wine not frong bunke, and he it the holp gholt even from his mothe chilbren of Ifraet thall be turne se before him with the friete and to suring the pearts of the lathers March, 12 b nd the bilabelient to the w to make readic a perfect p de inis fair but o the angel, My what to (- mil () intfor" I am olbe, and mp wife Gene, 17.6 and at.b milivering. laide build him. I am in the picknice of God, and was cother, and to figure thee chele

then thate be brindle, and not be able with bar that open things that per things that per unsertion between the roungs that per unsertion in their featon.

The mapter for Kacharias, and many percepted to long inche temple, a cameout, he could not theats butto a percepted that he had feen a button.

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to be beckened but o them, and res

poofle, that as lone as the bairs of re out, he beparted into his about house. Once bapes, his wife Clisabeth concess her leste fine moneths, laping, the Logbe beate with me, in the bapes

to on me, to take from me um rebithe Assembly a small

26 Min

- ad Anie Ale Me der henomery, dyeungel Cabel . Lent Anie Godolom da en te loc Galace, man , Jarrep ane da da met da dan gan Kendog
- 27 To a virgin spouled to a man topole na Toleph, of the house of bands a the virgin to man Charle, and agreement draid of the sign
- @ 28 dier une the ingel was eine in birober b " grade, chouchin a corpuge famour, che i spin thee: bleffed art that among women, we will
 - 50 20 Minibell'ibe latine part, the was combine a laping and call in her uniberopae manerolli attion that thousands along an insist while
 - 30 And the angel layd unto her, Redrunted

Efai.7.c Matt.1.c For the field south banout with Cob.

Efai 9,b Dani.7,b Miche, 3:b d. 8; bnz

- 33 And "he shal raigne over the house of Jan ever thin of his mingoone they that the noise 34 Appen sape spatie binto the tonget, by since be, seeing I knowe not a mane of the same of
- f 57 Ant effennget antwering this tomo per Che optor that come bounthee plane the power highest that the power holy thing which thathe topine, thathe come of Cot.
 - 36 Alind deholo, the could disaderby the gan concepted a forme in the oldering, a charte per moneth, which twice called date in

Zach.e.b Matt.19.c Marke 10.b Luke 18.c

- 37 * for with Gob that no word be empould, 38 And Marie laid, 25 cholde the handmapped Lord, be it but o me accoming to the word had Angel departed from her, 1422 142 142 143 144
- 39 Timb Maire avole in those bapes, and was the holl countrep with halfe, the a citie of 100 40 Unit entrep into the houle of Mathania and
- 40 And entired into the honde of Watharie, and the ten Chyabern, under the honde of Watharie, and the ten de ten
- 41 And itrame to palle, that when Eugabeth a the faint at of of Aparte of Date for mile as the first was the original property of the control of the control
- and Charlett was med bitty the pop Oto

 42 And the loake out with a land two ce, and
 25 lelled art thou among women, and the fem

by Saint Luke.

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Title

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heth

calleb John.

Chap,i.

rebiffet is called by this name, defield al be commeth this to me, that the monther in thould come to med mul anne dimout me fonce as the waite of the faintation A mine carea & babe furagin up mourbe n in the war believely for choleringes gurmed which were tolde her from the of Ring feare came on all them that blocker havie larbe, i silly bude anaguificth che Ela.61.b depoint de la commence de la large de la commence de la commence de Commence de la commenc hath looked and palothing that his bands loe, nowe from henceforth that all a 67 Wind him futher Anganihibism mercie te die the requirement anné paris est Pietrys.c 60 And hard raifen ber derinag de meisteringemiedten, vongersenete 1.Reg. 1.b inn the mightp from their forces Reclefi, 104 Constitution of the Consti afferbed: has freenes Algaely statements ionimoriande ratta ruo at a radi ati the leeds for any sign of the property of the gold of the gold of the country of the gold with her rivenue to palle, that ou the eight bantlep rechenance his father and had a and a a min mother and mering father and had a father and hearth an

Deplaid bento ber, There is none in the line

The Gofpel

M 69 Mint ünben be hab alkeb for wittingtable,

would have him talled.

reb that is called by this name. The carper, when

Conde

menteb all. Saprinio bis month was opened immediate Dis conque loofed, and he fpake, prailing Got 65 And feare came on all them that bwelt ron d. D. A. a spont theat, and all their lapings were no broad throughout all the hill countrep of Jude.
66. And arther that hav beard them, later than their hearts, laping, What maner of childer this be receive the James of the Lorde was the 67 And his father Racharias was fillebun in halp whole said pischeries, fapring, all single 68 Praifed be the Low Gob of Firael, for hel Ared and revented his people, Pfal. 132.c 60 21mb hath " taifen up an gome of fain mr Danibell This Wi Chen de he fputte by the mouth of grate phers, which were fince the world beganne, The some stracts to the land fivin our enemi from the hands of all that hate be. 91 That he words beale meretting intitionistin and remember his holyconenant. "A wide 71 Mant that he is beat of performe the order he fware to pur father Abyaham, for to give b Gene.23.6 Elaight of pants of the pants o highest : for thorishalt goe before the face foid to piepare his wapes. Tolen Batriffs 77 Co give knowledge offatuation buto his pe by the remillion of their limies." 78 Through the tender mercy of our Bob, 10 the vap foring from an high harm villed be 79. " (To gine light to thein that fit in barkent Efai.9.c in the hanowe of beath, to guide our feete Matth.4.c wan of peace.) 80 And the child grewe, and wared frong in

by faint Luke,

Chap,ii,

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The Notes

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Tacherie was a Prieff; and walked in all the precepts of COD without blame, and so he had a wife. Therefore wides doe not let but that may both please and seme GOD in this our mini-

Sythemat the children may be filled with the holy Golf even in their mothers numbe a who can include the to be baptized. For faint Peter faith, Who can for-bild the folker to be boptized with water, fyth they have necessed the holy Ghoft as well as well. Actes, Againe, but both, He that hath not the light to of Chrill, is not his, but he children are Chrilles; they then have the faither within and to dught to be baptized.

c. Christ coulde not have bene, the fruite of the virgins, subject he had not taken the implience of his body of he working, and that by the mighty operation of the had book.

though the bleffed wirgin was that choich willed of the appointed afore the foundations of the worlde were that he being forth the Saliour of mankind, and there is was replenished with all, heartenly graces for not wintending docth flat acknowledge, Christ to be bet

The H. Chapters

A must chine in palle in those bapes. that there ? went a continual observer from Augustus des unit that all the worlds spould be tared.

Marthis first caring was made when Epienius

will at went to be tared, enery man into his owne

Mo Joseph went lip from Galile, one of the crite land the Jurie, turn the citie of David , 2Reg. 30. but is called Bethlehelm because he was of the buse and buse of the buse of the buse and buse of the buse.

The caren with Charie his fronted wife, besing

R.il 6 And

Avabled him, and laide him in a manger, ber there was no require for them of the Jame.
There were in the faint rounter the bleart
which with fetor, beer by a watch over their ny night. This ive, the angenofthe roto nood part be and the glory of the Lord hone round about and ther were to eateard.
Tho the angell and bitto them. Be not aft for hegolde. I britte pour good reddings of grad ii for view pour is beine this pay in the cities. ning fantour unich in Spiffrie Ind 12 wied rane chis for a fignic Pethali flube in (wapled laid in a mainde!

17 And hindernip there was with d angel a will believe besting Cod and ladie of Coding to Soo in the highest, a peace on their and among men a good will. find the country of t The Gofpell on New yeres day. water which the constant the west union that end 16 And thep came with halte, and found Walle Joleph, and the babe laiding a manger. 17 And when they had feele highly published a the laying, which was rolly them of this col 18 And alther that hear his promited at those of the first beet wine from the first heart as to be first with the first of the first and promited them in her heart.

20 Bill hard heart of the first wine first her hard of the first of the f Gene.17.b The Gospel on 21 And when the "eight ban was come that the purification of Saint a "which was to name of the August was taked the mariety of the August, before Mariethe 22. And when the dayes of her purification! virgin. a news of apoles were accomplished, the m Matth. r.c Luke 1.c sing d

. The Garen

6 And fo it was that while they were there to beel attorn with every the distance the bender 25 7 And the brought footh her fire begotten in

Chapil.

by Standard T Chap.ii. min that first burners the monate matter at 1-Reg. 1.d Exodus 13. a topological articles that the first the first of the faite. Num.8 g re of Entile Boues, of the pong Kineons.

• College There was a pan in Cherocalent, is a pan in De beard before he have the role by the first of the beard before he had been the bear by the bear of the bear by the bear of o et howin ind he came by inspiration into the temple: and athe patents brought in the chitd Jelius to bo in lifter the custome of the Plaine; his tooke he build up in his armes, and praised E Leuit. 20.4 nome letted thou the fernamit bepart in caccording to the committee ch thou hall prepared before the face of The proof that!

The proof that!

The proof that!

The proof that the proof that the proof the proof that the proof the p to be tenealed to the Generics and the dio-Sirke i.c horning of the thought peace the bine, see the bine, see 1.0 536.1 white who a proper one winas battane 1.1 1412 Phannel of the tribe of Aler, which was Ma non her virginitie built all harband fenen peres and the par tiene a wibowe about foureledie aim eres, which departed not from the remple, taueb Gob with faffings and prapers night & in the comming at the lande infant byon them, Shipe file was a bride wife

The Golpe

Richtife game thankes into the Loade, and fue onn in Allepenityae ladi Pulatene ten to reveniption in

39 With when they had perfonence all things to cording to the law of the Lord, they recurred

Gallie to their owne citie Kazareth.
40 And the childe grewe, and warsh from all it rice and was filten with wifedows, and the gas of God was been him.
41 Kowe his parents been to Pierusalan comperer, at the cast of the Balleoner.
42 And when he was twelve poeres olde the pains bed by rolyferusalan, after the children of the interest of the interest. z.Reg.ad

dap.

43 And when they had fulfilled the dapes, as for returned poine, the shift Jefus above full in him falent, and Joleph and his mother fareine not off 44 But they havpoling him to have bene in the con

pany came a dapen journer, a fought him an their kinifolke and acquaintance,

45 And when they founde him not, they to

packe againe to Giernfalem, feeking bin,

found him in the temple, that after the danes, the found him in the temple, detung in the industry type doctours, hearing them, and poling them, 47. And all that heard him, were aftoned athe understanding and animers.

48. And when they laws him, they were amaked the inother laid but a him, home, why half i the bealt with best 28cholo, thy father & I have long the last with the 228cholo, thy father & I have long thee lordwing.

14 49 And he faid bute them, Howe is it that pe li me , Work penor that I must go about ny fat

bullitelle :

Exod.12.6 Leuit.23.a

Marth. 9.d Marke I.c

Luke o.c

and 23.f

50 Mand they understoode not that laping which is Wake buto them.

14 : Huy be went bowne with them and came to the sareth, and was obedient buto them: but his in ther kept all thefe lanings in het heart.

52 And Jehre encrealed in wilebome and flature in fanour with Got and men, ... 1

The Notes.

2. Christe was subjecte to the lawe, and in all thingso

by faint Luke;

Chap,iii, .

de dine

E. E. S. A. C. or he s mini

Mat.r.t.

goddhe have, shat fo he shoulde deliver ve from the tymore and curic of the lawe, and also thereby to give vs an example, that we (though we be made free by him from the curic thereof) ought to be obedient vato all organize and lawes.

mile stone of divert

The iii. Chapter. willia proceeding of Lahin. 93 The age and genealogic of Christ.

Town in the lifeenth poers of the reigns of Tis 18 berms Celar, Pontino Pilate being Lieutes mant of Jurie, and Berobe being Cervarelt Luke 23.6 de bis biother Philip Tetrarch of Jans of the region of the Trachonites, and Ipla-

was the Tetrach of Abilent, were the hie Purits, make of the Lord came buto John, the loune of

Cacharias in the wilbernelle.

ich e f

un, f

beyer

din be came into all the coaffes about Jostan, a the baptiline of repetance, for the rentil

A Asit is written in the booke of the morbes of &s

widernesse Bregare pe the way of the Lorde, make his pathes fraight. Cuery valley shall be filled, and enery mountains and hill hall be brought lowe, and things that be conten fhall be made fraight, & the rough waves

and all fielh thall fee the faluation of Gob.

Chen faid he to the people that were come forth to Matth. 3.b wised of him, " D generation of hipers, who latiforewarned you to flee fro the weath to come? Bung fmith therefore bue fruites of repentance, no begin not to far within pour lelues, We have Mbiaham to our father: For I fap buto pou, that cobin able of these stones to raile by children buto this aban.

howealfo is the are lapbe buto the roote of the Matth. 3.b tren if Euerp tree therefore which bringeth not footh good fruite, is bewen bowne and calt into

the fre. 10 Unbthe people afkeb him, faping, * 119hat fhall Matth. 3.6 meborthen ? II BE

The Gospell

Chapain Tr De antwereth and faith unto them. the thio coates, let hint part with him that his nut he that hath meate, let him boelike wie. 12 Then came Bublicance alforo be baberie faib buto him, Abafter, what thall we pre-13 And he laibe buto them, . Mequire no more the that which is appointed unto pour a 14 The louidiern likewife bemaundeb of him And what thall we boe ? And he faibe unto the Doe bioleite to no man, neither accule anpi and be content with pone wages.

As the people waited, and all men impleting teatrs of John, whether he were very Chin, 3.b 16 John answered, laping unto them all. In Matth.3.b Marke 1.a I baptize pou with water, but one fromeer John 1.d commeth, whole those latcher Taningon in wilmfe he fhall baytise potr with the poly gi with fire. 17 Fundich bath bis fanne in bio handi. Matth. 3 b throught purge his fleets, and toff gather was into his barne: but the chaffe wil he burne fire unquencheatne.

and the Minimum other chings in his erhortation elied he want or the people. Mat. 14.3 19 * Then Berode the Tetrarch when he wa Marke 6.c

Matth. 3.b.

John 1.c

Efa.42.2

Marke 4.a

John 6.c

Luke 4.c

Marke rby

keb of tinn for bierodias his brather Philips and for all the entire which becave vib. I'm ans 20 Hobed this abone alka that by John in

21 faow it came to paffe, as all the people wer tized, and * when Jelus was baptized, s bib that the heaven was ovened. 22 Mib the holy ghost came down in a bottly

like a Done byon bein, and a voice carrie from " nerifichich laibe, * Thou art imp beloued in Thee I am well plealed, were and supplied

23 2010 Jelies him felfe beganne to be about thin Matth,13 gt peeres of age. being as he was (uppoled)the of Joseph. which was the some of Bell

4 Which was the forme of Marthat, which wa the foune of Leni, which was the foune of M which was the lowe of Jama, which w forme of Toleph,

29 Batich was the forme of Marthathiasy bit was the fonne of Anigs, which was the four

Janua Januar

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By Saint Like.

Chap.iii.

die shield

Dout, 8.1 March, 1.4

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Same which was the conne or bell, which was

which was the forme of Adlery, which was the ment which was the forme of Adlery, which was the forme of Adlery, which was the bonne of Adlery, which was the bonne of Adlery, which was the bonne of Adlery,

in which was the forme of Joanna, which was the forme of Khela, which was the forme of Salathiel, which was the forme of Salathiel, which was the forme of Act.

is upich was the foune of Speicht, which was the Comment of Addit, which was the foune of Comment which was the comment of Comment o

tome of Er; and the forme of Jole, which was the forme of Clieser, which was the forme of Journ, which was the forme of Parthat, which was the

so Phich was the some of Simeon, which was the bone of Joseph, which was the forme of Joseph, which was the some of Holard, which was the some of Cliacin,

to Which was the forme of Petcha, which was the finds of Penanc, which was the forme of Pathan, which was the forme of Pathan, which was the forme of Pathan, which

12 Which was the forms of Jelle', which was the bine of Poed, which was the fone of Bods, which was the forms of Ballon.

13 Which was the forme of Armindall, which was the forme of Arant, which was the forme of Phares ! which was the forme of Arant of a large of was the

Which was the forms of Jacob, which was the come of Abjahan, which was the forms of Chara, which was the forms of Chara, which was the

forme of plachor, the forme of Sacurit, which was the A form of Ragari, tokich wine the forme of Patialeg, which was the forme of Peter, which was p forme of Sala.

it wa

a Michiel

(Aamu

16 which who the forme of Acidiated, which was the forme of Sein, which was the forme of Jace, which

.o. The Gospel Chapain Inhich was the forme of Lamech.

37. Which was the forme of Apachulale, which the forme of Enoch which than the forme of

which was the forme of Malaleri to forme of Lainan

28 Which was the foune of Dienos, which me forme of Frethanhich was the lone of Mount was the forme of Bod.

The Notes

a Bythefe that come to John we learne to be conto our stipende and falaries, in what office focuer web that whatfocuer we take befides, it is bribery. And here we be taught where to learne our duetie, this Godsword day of all in sand video as free

antice and the country

16

The temperation and fafting of Chroft, 41 The donile of 211 Christ and are of him represent.

Matth.4.2 Marke 1.b

T Chis being full of the holy ghoff returned hi Torban, and was led by the fame form wilbernelle,

2 Boung fourtie bares tempted of the henill, thole bapes Dib be eate nothingis biben then enbed beafterward bingreb.

3 And the beuil faid buto bim, Ifthou be the of Bob command this from that it be mabel

Deut.8.2 Matth. 4.a A And John answered him, laping. It is w "that man hall not line by bread onely but by rp word of God.

s 26nd when the beuil hab taken bim by into an mountaine, be fhelped him al the kingbames of

morth in a montest of time, a manage daniel

6 21nd the benil faib bnto bin, All this power! I give the eners whit, and the glore of the futh is delinered butome and to whomformer I aine et. That

The state

If thou therfase will worthip me at thatbe alth Jefing anfwering, lapbe buto bun, Bet the but behinde me, Satan, for it is fritten, * Thoug Deut.d.e and ro.d worthip the Lorde the God, and him onely Mark.4.b thou ferne.

o And he carped him to Hierufalem and fethinmi vinacle of the temple, and faid buto bun, Aftho

by Saint Luke.

Chap.iiii.

the forme of Bob, call the felfe botome from bence, or Fine is weitten , that * he thall gine bis augets Pfaloic

arge oner the to he pe the.

with aft not the foote at any time againg aftone. in Telus antwering, fait buto bin, Tris faphe. afhalt not tempt the Lord the God.

and when the bent had ended al the temptation, Mark,4 g be bevarred from him for a leafon.

11 And Telus returned bythe volver of the fnirite into Balile and there went a fame of him through at all the region round about.

he tanalitin their lonagogues, being glorelis of all men.

S we

And

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riter

an his

16 and he cameto Masareth, where he was nurled, Marth. 13.9. sas his custome was, he went into the fruagoone Mark,6.a on the habboth bay, and flood up for to reade,

17 Munthere was behinered brito him the booke of the other Clains: "and when he apened the booke, 2.Elle.8.6

The fpirite of the Loube uponine, becanfe be Efai.61,4 neth anoputed me, to preache the Golpell to the pour, he hath lent me, to heale the broken harred, to peache betinerance to the capeine, and reconering of light to the blokes from the content of ht to the blude, freely to let at libertic them at are binited:

Mubto pleach the acceptable piere of the Lord and when he had eloled the books, and ginen it as same to the minister, he late bowner and the even of all them that were in the spragogue, were faltened

Ind he began to lay buto them, This dap is this Descriptive failfiled in pour cares.

Ind all bare him witnesse, and wondred at the Matt.7.9 pations works which proceeded out of his month, Mark.1.c other land, Is not this Josephs some ?

21 And he faib buto them, De will litterly fap buto methic pronerbe, Whylician, beale the feife: linhar me here likeluile in thine owne countrer.

14 And he lapbe, Bereip I lap buto pou, A fo pios Matt. 13.8 phetis accepted in his owne countren. au Itel pou of a trueth, many wybowes were 3.Reg. 7.b

in Mirgelin the dapen of Chas, when the beauen lacob. s.d.

was

. The Golbel

was light three peres and fire moneths, when 3.14 1.14 af famillment was thingsbout all the land. 26 And unto none of them was Chas lem in

to Sarenta a citie of Dibon, butto a moman . Was a Hip Dowe

27 "Mind many lepers were in Afracian the in 4.Reg.s.d Elizensthe propert, and none of them mi 2 ... 2016 . Geb Cauting Maniman the Spring

@ 28 And alithep in the fpnagogne, when thep

thelethings were filled with weath!

29 Androleup, and thruit bitt out of the citie! " The led him even unto the "top of the hil (wherean) citte was built. Ithat thep might call him headlong.

of the hile 30 28mt he palling through the miton of them, to mbie wap: his with

21 Andraine bowne to Capetnamin artiteof the and there taught them on the Sabboth bare Martigid 1: 32 3 Manthey were attomed at his poctime for

preaching was with power.

33 * 2010 in the fpriagogie there was a man, wh had a wirite of a foule benill, and creeb out in cloude bopce,

34 Saping, Let be alone, what fant we to be the the genis of Ragarethe Mit thousan bestrop be: I knowe who thou are then the our of thoo, all and

A 35. Mind Colles reduked fring faptilis, Continue & come out of him. And when the beint hab! o en hintin the modes, he caine out of hini in him not.

36 20nd feare came on them all, a they wake a them leines, laping, What maner of laping is and of or with authoritie and worder he confinant and is it it the fonte fpirites, and thep come out out alimit

37 And the fame of him went out inte energy of the countrep tound about, while wind

38 And when he was relen out of the lynagog entredinto Dimons Houle, and Dimons Will mother was taken with a great fener, & thept intercellion to him for her.

39 20nd he ftobe over her and rebuked the feder, ir tefr per. Und immediatly the arole, and minde be present a funto them fundade a dead of the design dead to the little

40 10hm

Greeke readeth, browe

and 13.9 Mark roc Mark.I.c

Matt.8.b Marke 1.c

Chap,v. by Saint Luke. an the further man polyme, all they that hab a: tiche with billers bileales, brought then word our and tehen he had land his bands on enery one from he healed them.

Industry of cause out of many cross, and Mark. 1.e and bentle allo cause out of many cross, ship was a bound of the couse of Sab. Ship be constituted them, but the long to them is to be also to the couse of they knewe that he was I but, addition ains when it was day, he departed and went in a nable of place and the people fought him, a came to but, and kept him, that he though not bepart on the land but theme, A munt preache the kings me of Cob to other cities allo: for theretas an with 62 man gling Tantes and Tobuthe pane tin he man diesching in the photocours of Cento faid vinco St ifon, Peacemor, time Il forth then their carriences The Nates of the College of the Coll The chapter of the property of Sunday after mid percephen to Dincon, he papes him that he month chank out a litle from the laun; and he fate mone and taught the people musof, he fair.
When he had left likaking, he faire with Simon, launche out juto the beepe, and left hip polic next; s TREGOGIE, 10119 miles

was sound, astingrise. Laibe unice hun, Marken, was burg:

E L. HejEM

Mark.z.

TOP TO citie.

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HIP habi 41, 80

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CHEEP

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he feuer, m

to minute 40 119hm The Gospel

menerthelesse, as the commandement I will a
forth thener.

6 Min when they had this done, they inclosed a m
inclication of sides, but their net dake:

2 Individes became done their partners, which we
in the other ship, that they should come and a
them. And they came, and sides both the thou
that they funche segaine.

3 Individes, saping, "Goe our from me, so I am

finited man, D. 1918.

For he was utterly alloutes, and al that were built, at the tasking of the filtes which the bangherogether.

10 And is was allo James and John the tomes are the work which were partners with himon. Tentes faib onto Himon. Feare not, from head forth thou thair catch men.

It And when they had drought by their hoars to thore, they for toke all, and followed bills.

22 And it cattle to palle, that where he was main taine citie, befold there was a main full of kepule when he had loped Jelus, he fel hat on his face me belongste him, laping, Logit, it choir with, thou in make me cleane.

33 And when he had firetched fouth his hand, beto cheb him, faping, I wil: be thou cleane, And imm diarip the fepiole departed from poor.

4. And he charged him to tel no mais but, Gother, and the charged him to the pitel and offer the cleaning, according as Males community for a witnesse but them.

15 But to much the more were there a fame tone of him, and much people came together to new amb to be healed of him from these minimities.

and praper.

17 And it came to palle on a certaine day as he we teaching, that there were Hhariles, G. Doctours the lawe Utring by, which were come our of and townes of Salite, and Jurie, and Hierutalensa the power of the Lord was prefent, to heatened the problem of the Lord was prefent, to heatened the problem of the lord was prefent, to heatened the man that was taken with a palle; and they fought man

Matth.g.a Mark.241

Leuit.143

Sec. Hick

1 0.311.36

Pitrk: c

ting him in , and to kep him before him. no when they could not finde on what fide they being him in because of the prease, they wer mthe toppe of the boule, and let bun bowne manne the interes, with the cource, even into the eloje Jelas.

hen be law their faith, he laid bree him Aban.

mes are forgiven the the ages of the state o daspeinese + 1000 canfergine finnes, but Mark.2.c

nouries. His percepued their thoughtes, he and 44.d mering, faid buto them, What bluke pe in pour

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herin eafter to fap, Thy finnes be forgiven

ent to lap, Kple by, and malked that pe may knows charthe fomte of man Mart. a.a. helicke of the paille /] lap bincother dirple, a when Aces 2.4.4.6 pur pail taken up the courteb golumo thuse house. Annumine marie be role by before them, 4 when

be her eaken by his coutche whereon he lap, he bes

iante to his owne hone, glosifping Cod,
to the best all anales ; a they gain the glosy
that the horse filled with feare, laping. Doubts

have ferne frange thinges to bap, 201 A a Unbicationamen Leui, firting at the recept of Mark.2.6

28 And when he had left all, he role up, and folowed &

The vi Chapter. 20 And Denismater him a great feath in his nume decand there was a great company of Publis es, and of other that fate at meate with them.

30 Bur they that were Beribes and Phariless as Matt.g.a mongthen, minimired againfigis bilciples; lape Mark.1. b May bo preat and dinks with Publicance Lukerye 14 and reast

nd University. The that the anti-cher that ne myole, neede not a Physician, but they that are

32 Icanie not to call the righteone: but finners to repentance.

33 MIM

Chap.v. The Goldel vd 33 Aup wed and piece film, appear the bining a John the branch make process, and three are principles for the case of the case Matt.o.b na der fait binforbentifi Campenithe the t the wedding chamber fall, while the name is which the name is a state of the last the days will raine a trade of the as the last the days will raine a trade of the last the l Mark.z c beltemittenund mort ihren anitesellen ich erregion.
Einem Lieb ist eleme is einen Wielten ich erregion.
Erwillenden niege entweisenstate und det Markez. 1.2 + 1617 putterh a piece of a netwe garment into ai Tie offat than sealchooff of the netwer america the clbe. 137 Mill no man punifery date with hir mi ten and a state of the state of to his number de la contra del la contra del la contra del la contra de la contra del la contra de la contra de la contra del A priorante do chink e chéfeluis in souche. Sen de foc from Chink ethéfeluis in souche de de foc from Chink the king combourne souche de s. e. 175M 3U inches inches inches priorate de de c. 175M 3U inches par de la priorate de la combon de mercifully watching un arma dust en combon mercifully watching un arma dust en combon mercifully watching un marciful de la combon merciful de la combon de la combon de la combon merciful de la combon Bullen be bab left all he roje up, alle folotveb & The vi Chapter. mit pl brandelite street and attrepties, Schied iblis this that were Scribes and Phariless de Matte a d.t. An M Pania and Mente palle of the factor Material 6 11 Matter the fire in the per memorinous its Marky 2.4 de fieldes, and his dictales que temper in the material of the 12 harties daile support and the 12 harties daile support in the 12 harties daile support in

anne not to call the circle research in books (

1. Reg 21.4 3 Mind Jelus aufwering them, lapbe , Mane

by Saint Lake.

Chap,vi,

mich as this that to make bio when he min an lungred, and thep which were with

he went into the house of God, and bin take could held breat, and gate allo to them 1.Reg. 21. a fee with blini, which to not lawfull to onte, Exod.25.c

n.vailbl.

is a parter onely that the bonne of mini is to of the Dabboth day.

It came to delte allo in another Dabboth, March. 12. being a money of mini is more to delte allo in another Dabboth, March. 12. being a man whose properties than the break day.

The course of partition than the break day of the partition of the

then he had beyende them all in compare, at the man, be excepted only the ham. This ham the entroice against as 3 Reg. 13.b Mark 12.b Marke 13.a more efficiency of the man to have entroice against as 3 Reg. 13.b Mark 12.b Marke 3.a mountaines to pray, and communed to the man the man the man communed all the mountaine to pray, and communed all the mountaine the pray affect the aposties. Mark 3.b Mark 13.a mountaine and he manned Peter, a Mindustrie of the communed and the manned Peter, a Mindustrie of the communed and the manned Peter, a Mindustrie of the communed and the manned Peter, a Mindustrie of the communed and the manned Peter, a Mindustrie of the communed and the manned Peter, a Mindustrie of the communed and the manned Peter, a Mindustrie of the communed and the manned peters and the communed and the commu

news and Chaines James the Come of Als and Summer winter is called Zelotes : lubas James beather, and Jubas Ischrist,

no starfu

allo was the traitour.)
offen he came boune with them, he from the came boune with them, he from the same half of a company of his biffiples, Mart. 4.d great multitude of people out of all Jurie, Marke 3.a great multitude of people out of all Jurie, Mark. 4.d great multitude is to be lea coal of the pe, 4 Mart. 4.d great multitude is to be lea coal of the pe, 5 Mart. 4.d great multitude is to be lea coal of the pe, 10 me. 4.

The Goldel

- Sibon, which came to beare pim, and tobe of their bileales
- of their bile alemin. 12 and their beite with foule lyicks . thep were healeb.
- 19 And all the people prefit to touch him I for these bertue out of hun, and healed them all 20 And when he had lifted by his eyes busy h
- cinkathe laid, Bicled be papasie: foi p Matth. 5.8 kingdome of God.

indiagn

Matth.7.b

Tobi. 4 C Mark.5.g

1019.6.2

Hodie

- D 21 Meffeb are pe that hunger notus for pa that figh. Milelled are pe that hunger notus for pe that fight are pe when men thall hate you, thep thall feparate pour from their company, eatle on pour mid put out your name as and fourte of mans lake,
- forme of mans lake.

 23. Sciopce pe in that vap. And leave pe for in perpolite, point remains is great in beautiff the imanet bid their fathers wire the Bright like imanet bid their fathers wire the Bright like imanet bid their fathers wire the Bright for pe mout confolation.

 2. The wire pour pare rulls for pe fight burners wire pour p note laught for pe that burners wire pour bid, their fathers to the falls prophets.

 27. But I lap wire you which heave however their fathers to the falls prophets.

 28. Ablete them that carrie pour and prapits which wrongfully trouble pour.
- Ames 6.a
- Manh sf
- 28. Ablest them that surfe pour and pray for which broughtly trouble pour:
 20. And write him that lovieth ther our process, offer also the other. The him that away the cloke, for bid nor to take the coate a 30. Give to every man that albert of thes and that taketh away the group albert, when the taketh away the group albert, when the taketh away the group albert with the world that we would that we would be the process are Marin 10.0 Ecclefi.zz.b doe pe alfo to them in
 - Bar For if pe lone them which tone pour with paue pe for limers allo loue elieir louer
 - 33 And if pe boe good, for them which one good, for them which one good for them which one go the lame of the lame.
 - 34 And if pelende to them, of whome pe hope cente, what thanke have pe of for Conters allo to Univers, to receive weblike agains.
 - 35 . But lous re pour enemies, and bo good

by Saint Luke.

Chap,vi,

formething againse; and pour remard shall and resignible the children of the highest: and unto the builtinde, and to the ends, therefore ingressul, as pour, sather also is The Goffell L w. directal unge not, and pe shall not be submen at allerous funday after the not and pe shall not be constitutined at All fold trinitie. Matth.7.a

me and it in all be onen truck cont. good littles Prou.11.d

me and it in all be onen truck cont. good littles Prou.11.d

me her bottone, little tropelier, and rumning

mall men give into new bolomes! for with Mat.7.a thall men give into pour bolontes: " to; with Mat.7.2 incenteature that he muse withall, is shall be Marke 4.d into to pour agains.

The but fostly a limititude with them. " d'An March.15, b limbe leade the blimbe ." Shall they not both fall the bitche?

The bitches is not above his matter; but inhos lohn 13.6 or will be a perfect succepte. (halbs as his matter.) hat drawn d trees promer paying of the Little tol bae not men gather ags, not at a brame the eathers grapes

the eathers by appeal

the eathers by appeal

to footh that which is good treature of his heart

to footh that which is good; and an could

out of the entil treature of his beart bringeth

that which is entit? For of the abundance Match 12, c

heart his mount preakers.

Pfal.40,b

out oal yeare, \$ Lorbe, Loybe, and openot as Match b and as b

Chap, vi.

Sittle chips No.

. The Golfiel

Matth.7.d Iacob.t.d

If estime a man adjust back an house, a new weeps, and law the fundament on the cock turben the tonters aroll, the hood bear were typen that point, and could not move it, far # The Gebell

with the sales

grounded byon the tocke.

Sint be that in a ret, and backs hot is it if you to have an gone or in a reason to the control of t

their he speaketh of vingodly rich men, which the their comfort and truft in their riches. For richerof the safe the good creatures of Guil, and his bleffi we viewhen according to his bleffied will. darminela n

The vii Chapter.

Matth 8.2 John 4.f

was beare buto him, being like, was

Rand when he heard of Lette he was bond ethers of the Tenors believing him i hand think and bear him terrant.

I think in he he early to Tenors, they belong that they belong the to be bond they that they belong the bond they that they belong the bond they have they belong the bond they that they belong the bond they that they belong the bond they have they belong the bond they belong they belong the bond they belong they b

er pre to han.

Matth.8.a

do li Direction. dar bus

bier ditalife

from Jems went with them. And when those hot faire from the house, the Century friends to be a century friends to be a same friends to be a same friends to be a same from the fire that the control with the fire of any more with the same from the country and the fire with the country was the same faile whole.

8 For Jailo am a man ter babet power, has see my failurers and Jain to any fail

bet me foulbiers : and I far to one. Got an ern and to another Come and be commeth mp fermant, Dorphs, and he borth it.

befrior Luke.

Chap.vii.

and carried pun about, and laid if the and the state of the second of

en the Lord laine per, he had compadion od fair burghes, therps not be be man come man, be concled the knee of that have hundred to dill.) And he calbe, man, I kap but o then dirile.

there came a feare on them all and then gane 4 Reg. 46 there came a feare on them all and then gave Aces 9.c.

land here in about here here

ne consens of him west forth the solitors and throughout all the regions, which die disciples of John themed bim of all these

de dom, when he had talled but a him tum of Mat, 9.a victules, he fait the so Jelus, laying, the thou at counsery, 9, layie we fat another?

hen the men insertance but o hit, they faite, a saspent hath tent he buts the fat another?

be that commern, o looke we fat another?

be that commern, o looke we fat another?

be that commern, o looke we fat another?

be that fame house be cured many of cheir we muse a players, and of cull friends, and butto we finde he gave light;

but Jelus and beering, lath butto them, do pour wand have made agains to John, what had peepe and bears, how that the blinds Ela. 33.2

some the halt goe, the levers are cleaned, the and 41.c e pears, the bear, the bear tile, to the poole is the Goldel beare, the bear rile, to the poole is the Golpel

The Gospel on the xvi. Sunday after Trinitie.

> Markey . Mala.s.a

3. Reg. 17.b John 4 c and 6.b

> n.v.discha dan Julia

Chio.vil.

The Gother

Matth. o.c

"Winds tuben the mellengers we going for the country of the countr

Mark.tr.a Mala.3.a

28 for I appung.

there was a greater Propher their sour
nerthelette, he that is left in the kington
God, is greater thereby.

20 Sand aftithe people that hearthing and their
licanes, being baptises was the baptime of
intiffen God.

intiffed God.

30 Bis the Bharites and Inspects berg
confidented God, against them kines.

Matth. 3.0 Matt.rib

baprised of him.

3.1 Anothe Loid land. * Whereanto hall I income after accepted the partition of the What thing accepted 32. They are like into children firting in them place, aim cepting one to another, and lapting place, aim cepting one to another. have piped birto port, and pe have not baus

36 And one of the Phariteen velices him ma would eate with him. And he went into the P rifers hould, and late bowne to mean. 37 And behole, a woman in that our, which w

fliner, which the knews that Jelno feer at me the Dharifees hould the bivilghe an Mabale of ointment:

28 Minb flood at his feete behinde him inestitu

by Salar Luke

Chap.vii,

CLE BRIDE

to math his frete with teares, and bib toipe trans with the peaces of yet pead, and all to but feet, want all to but feet, wantended them with the varieties. The bearing of the peace with the wanter the peace with the wanter the peace with the pe

allos antwering, faib unto him, Birnon, A neiobat to fap linto thee. And he faith, thas

the me aught fine hundred bence, and the

hether had northing ca wap, he forganethem &

n answered, and fathe. I suppose that he to be suppare most, who he sate buts min, all coucly indged. I surred to the woman, and said buts Si-

outhis moman (3 entred into thine ou ganell me no water for my feete; but walked my feete with reares, and winch theheleares of her head.

wed me no kille : but this woman fince Traine in bath not crafeb to hille the fet.

b with oile thou dibbell not annothe; but an bach announced up feet with ointmet.

the I fap unito thee, many finites are for far the loneth much; to whom little is for fame loneth little.

The butto ber, Top finnes are forming the printer fare at meate with him, began to

athem felices, Who is this that formmer's

faibe to the moman, " The faith path fas Marke ce es in goe in peace.

water at the Notes.

We have no needs of the corporall presence of Christ:

We have no needs (with the working of his holy spirite) can heale ve both in body and foule.

I.titi.

The Golpel and

By my D The will Chapter, and at interest a Christ and his mofter greefren some set to reason from The people of the feetle, its and of the conde.

I A set throughouteness cities intillage means and she ming the glab alternate of the hinghest strength of the and the hingh set the line of t of smill (pirits and infirmities, Paris up), deb Wagbalens, out of behome went feur 3 And Ioanna the wife of Chusa, Herods and fortanne o many other, topich minich and bunof their fulfance, and riffice and a 4. When much people were garbered topic tre were come unto humantal allecties, he is The Gofpel on or Omiliante and the Control of the South and the A Marth. 13. b 5 *The Somer went out to lowe bis feeb: or fotoen, forme fell by the map libe, and it was 6 And fome fell on frones, & affone as it was 28 7 Merb forme fell among thornes, land the fprang by with it, anbehoked it, and in it is to bate fruite an hundred folbe : Mind as he falke of, rather thus, And Some fell athings, he croeb, He that hath ewes to be pin heare, files, and the in a southeal news at a mile thiftlesfprag o # Mint his bifciples afkeb him, faping, 10 ner of Cmilitude in this diese trisa mangains vo with it.& to Mind he faibe vatorhem, Mitto pouites Matth. 13. dan know the Gereta of the kinghome of shel ther by parables, that whicher fee, they found the get when they heave they found not him er Elie parable is this, "The feet is the turnes Marke 4a Matth. 12. d arable es tous, the wap are they that then commeth the benill, & taketh awa ionical chair hearts, left they finds belence bele beare, receine the worbe with iop: and their haurs Matth, 13. c

Luke sz.c

Sexagefima Sunday.

Marke 4.a

mong thi-

choked it.

Efai 6.c

Marke 4.a John 12.f

Ades 28.f Rom.11.b

Marke 4.b

benightation goe alway ou saiste chang on anthawa C 14 Mint that which fell among thomes ant the which when they have heard, one fanish, and on shoked with cares and riches, and voluntuous 111110

rootes, which for a while beleeve, and in times

a fouthmo ferrito and all the control of the contro £ 1123A Mark Co und touth fruite through patience.

Jen belighteth a capible, conserers it Matt. 5 b

putters it buper a batt but Greet Mark. 4-b ch that they which enter manay to and inc ing is fecret that that not be mabe ma. Matt. roc rany thing his, that shall not be kno. Mark 4.c. me to light,
experience how we hearptfor inhosomer
halbe given: * a wholomer hathness, Mart. 13,6
albe taken, even that same which he and 25.c
sathe hath.
Mark.4.c
se to him his mother and his bethen, Luke 19.d
me come at him for prealls.
Mart.12.d
as tolde him by certaine, which same, Mark. 4.d
and the heathen hards without with and faibe brite them, App mother in acechefe which hearethe word of came to palle on a certains hap, that he Match.8.d phin, and his distiples also, and he sape Mark.4.f

Let be go over buto the other side of the
her lanched forth.

Let hap to, be fet a liaparantic there came
ouns of mind out the lake, and they were Assess of a view with the view of the and were in trapheble, the laping, the arcioil, and aware but, laping, the arcio; and resident beares; and the arcio; and the the barre caline. impridice, saying over a mother. Whis he countended both she trinds and the fire alies him. It is a state Matt. 8.d in a fire apied bines the region of the Gabara Matt. 8.d inclusioner against Galler and himous of committee in the location and bines, a state in the location and turned bath benefit long time. Marksa mout of equition there dren beer will anch dathes; neither abode in any house, but milen 82 in the head occharge beine for the -2203

TATE

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3 W 6

ning

Chap. will. A. Mark a dist itsi Matt.S.c Marke 1.b

The Goldel

@ 28 When he fatue Jeine and hab erpet Mart. 8.d bomme befoge jum, a tothy a toub boice Mark. 5.a hane 3 to bo mich the Jeine, thouse

mot jugger! A belase the toune 29 (For he commamoed the four termand he brake the bandes, and he

1 the factive citie etje upilpernelle.
20 A 10 John after him, laping, uphat to
And he laid, Legique her and them bear treb mito min.

25 Mobthey belinight him that he in maint firm to go distinct the been 32 And there was there an ipare of

one deproised some alled in the genderit of Luce 19 de company com some of misch refull alleged. March 25 of misch for the contant of the company of the com

into the (wone tand the heard ran bea

into the (wone; and the heard can be disclined into the fake, and were choiced.

34. When the heard men fawe where was be fied, and when they were beparted, show the fied, and when they were beparted, show the came to Johns, of combine man on of the face came to Johns, of combine man on of the face clotted, and provides famine at the face clotted, and provides have cold the beauty was because the characteristic of the continue.

36. Then the whole famine cold the continues the continues

purt transtition, so ther to the first in the fact of the state of the state of the first in the 38 Then the man, out of whom the deal

paried. Delinght finit that be might be a but Jelus sent him away, laying. 39 So home agains to thin couns boult, as what "things is ever Gab hard bone for it the wire the way, a pleached throughous the white things let are Tellis had bone to the Mind it cames palls, that when John L agarne, the people recepued bin: for theple

A. 15 6

or when great things God hath done vnte thes.

\$ 3.71ah

Tite Voces | spille besthere came a mait names Jahres, Mace od feete, praping him that he would come ins

hab but ouebaughter only, boon a twelne & nge, and the tap a dring. (Abut as he went,

or age, and the tap a oping. (About as he went, only homoger han, to a be dead a state of the man and an infer of blood twelne Mart. 9.6. In the worder had present a part and and a state of the state of the me behinde him. 6 to the behinde him of blood had here.

Telus fair, 1900 is it that toucher had here with an and the present of the behinde him. 6 to the him daily be a state toucher had here with a state of the behinder of the behinder

that vertue in gone entropy and pro-tommorphore har the 1900 that had he regarded at his field, and rolly have to be a had a caute the har to inches

the same here to innerhicity to be some the manufact, he or made to many the complete to the same the complete to the same the complete to the same to

be came into the house, he suffered no ma nutry plan, lane peeer, and James & Tolon, number with the mather of the majben, ready west and losowed for her a he tapb,

the note the bantlet is not bead, "this affects. Icha sadding that the

the point all chem all out, land took per by the all and exped, laving, Wapbe, apple, of 12 and 12 a

Mart. 10.3 de And u.o has Lukene E. o. Mach.

d.or.22216

Chaprin.

The Golp

The Notes. 1716 30 Trees comme for him to raife them from death a ban for

O milater a front of their Chapter and dail a folowe (brife, but after dinastortes of looking)

game them power and austholitic over al Matt. 10.8 Mark. 2.b

and 6.b

Lnke 6.c

A yanh to beale brienles.

2 Mind he less them to meach the hinghouse of hind he less the fick.

3 Mind he less them to meach the hingh as gone of his he less than to beale them. Take publing to gone on the hingh to go the Mark.6.a

Matt. so.b

Mark.6.b

A ? Buth inhadiorner house pe euten auch abers and theres house ? A survey failt survey 5. And inholoener hill me mornen eeu, bakes out of that cate, I hake off the bery hub favo freet, for a tributoup against here. The tribut here hereatter, and humathumach them preaching the (tinine), and hading energial Mind Berobebe Cettas

that one of the olde Wisspers And March faith. Agin pone A beheade is this of whom I peace fuch things A Matorab 0 2010 Mark 6d red to fer bine !:

10 . And the Apolice when they wenty its All that they had bour ... And . he acole then alloe into a folkarte place migh into the Ca Bethlaibaj nand lini e distrume atte som aus Long sich

11 Danich when the people knew, they fol s when he had recepued them, he lyake bu s of the hinghouse of Bod, and period them t

neede to be bealch. This array down dead 22 And june the hop began to bear along the the timelite, and dope but chiang beat classes. i wapebataber mangolinteche nillages, and mub about and laborantiget ineact if the

by Shint Lake I

Chap,ix.

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Lake, nine miere farthiek in in einete ipat vernagien in die envenir ball in mearet igadie, as ye man andie planning, Martisk in eronel juin, is he athen them. Iaps Marke 8.c

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ofoener (halbe afhames of interno of my Maradisk of him half the found of make afhames Marks. d half think in the gloss of planterles and tof Luke 12.a and of me holy Angels 2010 2100 Mar. 16.d cornerates, " there be found main when harke &c

mbich

Mark.o.a.

Marke o.b

The Golphia od Chapin. which that in no wife take of aned the fitter than dente Mat. 17-2 Mark.g.a bis countriers and chart ning bery white. 30 Mile beholderedere salle piece ne dianicent a giaco Deter, audither that were And indicate the foundation of the control of the c Marke 9.b unet bine, fram una la fin monte en indicate and an ing. Marke of the companie couch an ing. Marke being being being min fram malyin scientist distributed of collections of the real of the rea map unich ma bue pervetet beauting or trace and local man and administration of the contract of t Mat 17.0 the profession of the profession and the Marchael and the March of the profession of

daitut

by Saint Luke. Chap.ix. und Melus rebuite de lie buckenne épirite, pe épilde, and deliméred hinragaine en res alamased at the mainlie of dist.

19 months oner one at all thinges Mark. I d

20 be fait buss the biscoles,

Take 4-d

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Mar. 8.d

Luka 2.d

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this percenters the thosymposthest heart,

this percenters the thin hard by him,

Mar. 18.a unco them, Wholacuer that receive this Mark 9 e or manier extincth ther & wholoever that execution him that fent me: For he that pou all, the lauriballe great. animering, Lipbe, Mailer, we lawe by me benils in the name, and me forbad Mark. rod be followeth not thee with us. Luke 10.C Taibe buto thin, Soforbio pe him not John 120 angraganti ve is with be. Num.II. to palle, when the time was come in he exceptied by, he iledicate for his re Riccialcine, nelleogers before his face, o they went The Gofoel 200 1 9 40 nto a village of the Samaritates, to Colorate S tefor bin: nib not recepue hing , because his face Met.g.d ethough he would go to Hieralalem. Sprait, is " disset. hone from heanen, and confinme shem, 4. Reg. i.b lost, will show that we community fire 4. Reg. 4.c elus turning about, a rebuked them laping. Pe E.01 75Mnot what maner fpirite pe are of the one in the forme of man is not come to befrape Line to Came them. 30 mb they forme to AM trainero palle, chat agrice tuent walking the Se

Chap.ix.

The Gofpel

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S. s. strain 99 Mint for faither until de sinog vi fira ser tenti ve cel even sera . Luke 1 . .

Leuight by 60 Jenus in iv unto that," Let broad t but go thou and pive Mar. 8.

3. Reg. 19:41 61 Mill another late. thein fancivell wil - Ant une Bonk and an ha an Cankal and ankal and is.

postnito bini, Moinan bini hand to the ploughand la out in hing bathe, to

nica clatte and the liter are by him. A.Ss. reld and uncornemented of the family centering Marky e

a God doeth patiently tarrie and lable form our handes. Therefore wholecome had a a according retinowledge, and sindle dwill site, he chall be long fuffering, and find in

income be fall but the new described and the same

as a ridor state mid by video The at Chapter, admir built

of their med in the the state of the state o L Lienentie allo, and lent their thora nto enery citte and place wi scome. I mail a dam dyn binnfelfe mo

2 Therefore lapbe he buto them. The great, but the labourers age fruite wasper the Lopbofens having, to be the labourers. risef, one carries and repetitions

To pour mapen: "Scholbe, I lent pou

Amithe among wolnes, 2 Seare no wallet, neither ferin no ffines, no wandy the way.

Into whattener house pecuter, first la

Se to this year. I want to the title and all

ref byon finn: if not, it that tittie ed poni p: With it the lame poste tarrie fin earing a li theh tyings are they have: For the lineau TOLDING

Mark.rod

Inke 10.c

Num.ul

The Gofpell on S. Luke

the Emmigelifts day. Mat.g.d " or thraft foorth.

Mar. 10b

4. Reg.44

Mat.10,2

by faint Luke.

Chap,x,

Time Call ... x : 64 ...

Lingdor all:

Math LL

Deur. 6.3 Mach sc

Selfense S

the retinede, Goe not from toule to home into whatfoener citie peenter, thep receive refuch things as are let before pour heale the liche that are therein, a lap witto the. inguanie of God is coine night buon bout men what loener cirie pe emer, and thep res m not go pour waves out into the fireers of

fame, and fap.

usthe very bull of pour eitie which cleaneth we so wise off against pournotwithstations for of this, that the king come of God was migh upon pou.

buto pou, That it that be eafter in that has ne then for that citie.

thing thee Chaiasin, wo unto thee Berniais a: for if the might works had bene bone in Thre Mon which baue bene bone in pon thep had meat while agor reprinted, fitting in fackerioth a

berefore it thall be eather for Tpie and Bibon & Choquement, then for pont.

t be thuff bowne to hell.

that beareth pour beareth me: and he that Matth. 10.b eth pou, belyileth me: and hethat befrifeth Iohn 13,0 tpileth him that lent me

the feventie turned agame with for faving, euen pvery benils are subbried to be through

he laid unto them. I falve Baran as it had Efay 14.e lightning falling botone from heaven.

enold, I gine unto pour power to tread on fers Ades 28.6 fcoivious, and oner all maner vower of the ie: & nothing thall by any meanes hirt you. in this reiopce not, that the fpirits are fubs mito pou : but rather reiopce, because * pour Phil.4.2

are written in the beauens. fame houre Jelus reiopced in the fpirit, and o confesse buto thee father, Lorde of heanen & Matth. 11. d thicharthou half hid thele things from Dwile & and half opened them buto babes; enen fo Matth. 17. d

ner, for foit pleased thee. things are given me of mpfather : no man Marke md owith who the forme is but the father: and who John 7.d

Apoc.17.b

and 18.d

the and 8.c

The Golpel

NOTES IS the father is, but the foune, a heta whom the will remeals him.

The Gofpel on the xist. Sunday after Trinitie. Matth. 1 2. d

23 And he returned to his disciples, and fait fi Happie are the epes, which lee the things of 24 For A tell pour that many Prophets and be paus belief to lee those things which pels paus not feine them: & to heave those things pe heare, and have not hear them.

Math 22.d

25 And behold, a certaine Sawper fleobe by, e teb pun, laping, "Apafter, wher that I bo ton eternall iffer He fait buto him.
20 What is written in the lawer forme readell

Deut.6.a Math, 22 d Marke.13.C 27 And he authoring, laide, Thou that he soid the God with all the heart, and with a the feule, a with althe firength, and with althe me the fells.

28 And he laide water him, Thou half and the fire this he laide water him.

right, this bo, and thou halt line.

29 Wint he willing to instiffe himlelfe, laid buto I who is try neighbour?
30 And Jelus answering, laybe, A certeine belcombeb from Biernfalem to Biericho, an mong thenes, which robber him of his cap and wounded him, and beparted, leaning hi DEAD.

21 And it befell, that there came bolone a co Prieft that fame way, and when he faw hi valled by on the other fibe.

32 And likewile a Lemite, when he went might place came and looked on him, and paffed by

other five.

33 2But a certeine Samaritane, as be ioumeiel by him, and when he lawe him, he had com

on him.

34 And went to him, and bound by his w powing in ople and wine, and fer bim on b beaft, and brought him to a common Inne monition for him.

35 Mind on the morrolve when he beparteb, be out two vence, and gane them to the holt, and unto him. Take cure of him: and whatlers fpenbelt more, when I come againe, I will vense that.

36 Liblich nowe of these thie, thinkest thank

to him that fell among the thanes! . He spat thewed mercie on him. The months of 0.2110 dos show liketoik. 12 to palle an they went that prentred me to palle as the busines in the billage sauch certains in the certain in the certains in the certain in the erha was combled about much le to you, and laid, Logb, book thoun ther bath left meso ferms alone ? Win her E. er efrete M. nt the helpe me. 3. 51 mil 1 124 X 9046 bethou art confulland troub Ber else le MACKE, A T. one is nesbefull. Operie hath choien the propiet fall not be taken away from her. ghwe should worke miracles, and east bouch de-scought were impossible to topoge therefore. For we mue so prests at all thereby, but other shalhaue the takes comment thereof. But this ought, to be our siev de comfort, that we are clearly cholen in Chast fore the foundations of the world were laid, which t menderedet Affand sulumb de specielein The xi. Chapter uslieth hie difesplet to proge to He drines hout a du michiga contacto and discour Ab fo it was, that as he was maring in a on taine place, when he cealled, one of his vil-les lain inno him, Loide, teach his to play, les fait unte bius, l'orbe, teach ha to prap, alfo raught his difciples. fait butto thant, IBhen pe prap, fap, sour Matth. 6.b shich arr in beaucu, haloined be thy naure. home come. The will be bone, enen in as it is in bequety gine be our finnes: for even le forgine

that trespallety be. And leave be not pearism, but beliner be from the cuill. laibe buter them, Udhich of you that have and thall goe bute him at midnight, a lap

mile

Chaptyio The Geleci time part, Friend und martifer to ared :

Graph triend of thine in come out of the way to
and I believelying to be before him. 23 7 man person within than and were and lavere ble metholiche booie in Hold Hut, and inipelia are with the m bed : I comine rife and give the I de brick pan Tribing persill not rife, this pun, became he is his friens; per becquie of his popunitie he will rife, and give hun as many as necestly o Many ko bened port, " Wille, and it than be an pour leeke, and pe that mibe i knocke, and in by med pine pon. Some or right and a 10 Par eilerp one that athern, receineth ie hea keth, findeth: & to him o knocketh, that it be dy

Matth.7.a John 16.f Tacob.1.3

11 Afthe foune thattake bear of any of pourth

filhe, will be for fifth gine him a fervent?

12 Dr if he thall alke my egge, will be offer him Roman ?

13. He ehen being enffl, bane knowledge to good giftes hinto pour epilbren bothe much in thall your father of hearen give the bold both their that believe of him? The wind he was calling out a benill, a the land m

bumbe. And it came to palle, when the bening 15 But forne of them faire. He eafteth out beil emough Beelzebubelje chiefe of the benits.

16 And other tempting him, required of him all las indi at from beauen.

17 "Esternemowing their thoughts, faid untother and a house divided against a fione feather 18 To Baran allo be Bentteb against him lette.

Mall his hinguines endinese Berand pelapth in call our beuild theman Bertsebin. In the 1911 19 If I by "Beelsebin ean one voids, by who

be pour children can then out? therefore hall the 20 Butff Tuifth banger of Bob call one veulen

boult the kingbame of Geo lecome upen soil D 21 " When the firong and armed heeyeth his polat

his goods atempeace. .11.012

The Gofpel on the third Sunday in Lent. Matth.o.d

Marke 7.d Matt.g.d Marke a.d

Matt.g.d. Marke a.d

" the helpe of

Chap,xi,

in when a fronger therebellial come beautim, errei) not with missis accepted in mount panjate which is accepted in mount of missis. Marke 12. d walketh through wite places, between missis. Marke 12. d marketh through wite places, between missis.

Thomas he fatty, his wald returne with market with missis.

Thomas missis of the fatty and accepted in the missis of the m manhen im commert, be finbeth a frante, and hedrowing addina addanant adam errin nggath he and cakethrochincina grather ful motie then him felfe, and thep entering and the finding free to the his bridge of the profession to in a course to posses as he spakethete things a such instrument of she announce left by fact hades, a such in the instrument left by fact hades, a such instrument left by fact hades, a such instrument left by fact hades the course left by the things had been such that the course of man format the chicopter of and off the part of format for the chicopter of format of the chicopter of the c rame from the brinoft partes of the earth, to Matth. 11. d with wildome of Soulouning and beliefly lighter the state of m Salomon iochere und einer irmi mitt sie emenof Pinius Igali eife in indgement with nation, and shall conbemme them a foodby res at shemenching of Janan and behologa miner then Jonas is hereing die andle putteth Marth, 5 b Go man when he both lighted samble putteth Marth, 5 b the bring place, wither bindens bullets largen a Marke 4.6 districte, that they which comein maybe fight. Luke 8.c. The cannie of the body is the release therefor, who Math. 6.c. this epe is flight gall the body allow following light: themeterstations of all a lo small with hat D the beeboutherefore, that the light which is in

DB.iii.

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The Golpell

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neihe blond of Met, brito o blond of Zachas Gen. 4 b hich perified between the altar and the tons 2.Par. 24 f ired of this generation, reip I cap but o pout it shallbe required of this

buto pou l'atopers, for pe haue taken amay of knowledge: peentreb nor in pour felues,

open to the frame up, perophabe,

Deen he thus frame up to them, the Lawrers and

Dharifes begain to urge him beheinenthe, and

make him to freake many thinges?

aring wapte for him, and feeling to catch forces

out of his month, wherebythen might accuse The Notes Man of the Control

Here we learne, that Godwill grauntys no maner of be we doe not obteme all thinges that we pray for, is, name of a carnall affection doe alke hurtful and personatelyinges.

ments the grace of God, we are induced and brought mo the knowledge of the truth, then are we delinered om the power of Satan. Therefore we must take heede hat we doe not (to our verer destruction) returns againe mines, that is to fay, that we fall not again einto our old be in a worle safe then ener we were before, stain of his wife

The xil. Chapter,

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elimen of the Pharifees is to be asseided, to Against care

Athe meanerane, whe there was gathered toges 34 the artificines able multitude of people, adomich that they troade one another, he began to law unto a viciples. First of all beware of the leanen of the sanks, which is hypocrific.

An there is nothing covered, that that not be bus covered, neither his, that thall not be knowen. Condine, to hat cover you have (poken in barke, will shall be beard in the light: 9 that which we have

poden in the ears, even in lectet places, thalbe prea-

m thetoppe of the houses. He not afraide Math. 10. d Albemthat kilthe body afterthat have no more Mill The wall that

Marke.c.c. Luke 8.d Matth. 10.d.

The Gofpeline

that they can bo.

Sur Jwill forewarne gon whome pefhall f Fenre bim, which after he path killed hath a to call amo bell pea, I fap batto pou, feare bim

6 Are not fine fparomes loibe for two farthing not one of them is forgotten before Gob ?

25 7 2But even the bery heares of pour head are m bred: Feare not therefore, pe are more of balue manp fparowes.

8 316 3 fap buto pon Haboforner fhall confess before men, him thall the foune of man another

atio before the Mindela of (Bob.

o: Mathethat thall benieme before men thathet ed before the Angels of Gob.

Matth. 12.0 10 * Mun wholoener fhall fpeake a worbe age Marke 3.d the forme of man, it thall be forgiven hims! unto him that blafphemeth the holp ghoft it not be forquert.

> II Mub when they being poutinto the spinagoging and unto the culers & officers, take pe no thou howe or what thing ne thall antwere, or wha thall (beake: 1015 - 1005 on 10 300 won white

12 frithe holp Bhoft fhall teach pon in the houre, what pe ought to lap. and an accompanient

13 Due of the company faide buto him . Co foeake to my brother, that he beuide the inherite La Character and a readigit with me, so the tart

4 14 And he laibe buto him, & Ban, who mabeme indge, of a bember oner poil?

19 Andhe faibe buto them, Take heebe and beman of couetoulnes: for no mans life ftabeth in thed Bance of the things which he possesseth.

16 Wind the put forth a firmilitude buto them, if The ground of a certaine rich man brounds to plennifull fruites, and adding a uni-

17 And he thoughe within himfelfe, laving, thair Tove, because I have no remine inferentible frome impfruits?

18 Min he faid, This will I boe. I will pull bobs my barnes, and builde greater, auditherein will I nather all mp fruits and mp goods against

19 * And I will fap to my forte, Soule, thou ha finich goods laft by inflore for mann pieres, fall ehine valegeate, brinke, and be merpi

Eccle, 11.c

Alarke.a C.

Ant driele

L.d.S. Salut

h.6. 3 44.1

by Saint Luke.

Chap.xii,

GOD faid buto him * Thou for this whit I erem. 17.6 esther require the louis agains from the 17 then Plal. 39.6 er stange are those free policy to promit the plane es is he that gathereth rishell to himfelfe, and is in the right of the control o Take no thought for pourlife, what pe Matt.6.d Coclife is more then meate and the body is more percapment. neither for the body, what pe hallout on, 1. Pet. 5.c confider the Kanens, for they werther fothe nor cape milich neither haue flosehouse 100 barne, and neith handing Bob feebeth them; bow unich more are pe bester then the foulest, along and surface thick of you with taking thought carradde to Matt. 6.d. 1/2 tealt who take pethought for the commant? of only in the lilies howether grains, they labour but deld not also into point that the state of the library that they will be they be the they be they be they be th boloment in all his ropaltic ivan not clothed like and in of thele. dele, and to morrowe is call incothe furnace: hom themes with a clothe port. O pe officie faith 10 And alkenot pe, what pethaleat or what pe that timbe nest par be no of voulation princes in the expelie to the all disher hinges no she people of the incelle Whereas a pour fasher knows hapes pe have no de of thele thinges. And the kingbome of God, Matt. 6.c. their things thathe abbed into pour I.Tim.6.b we per Odicieflocke for it is pour fathers good Eccle. 29.b falire to give you a king bono oins and said Prou. 11. d petiane, and ginealmes:and prepare Matth. 19.0 mes which ware not olde oven treasure that Mark. 10.0 ileth nor methe heanens, where no theefe approher moth courseptethan as it is the 81 for interest of the contract o the pero unlangularity and the gight, at Bre pour lopnes be girben about , and b your f

ighten britaing.

113

4

Chapauk The Gofbel for their Lord liber be wil estime from the distribution of the come and knocke, they open me his intimitable?

37 Udppie are those servants, whom the Lord pe comment find finde waking. Berno I to pour that he shal girbe bunkle, and maker the boune to meate, and mil come forth, a bearing but them of the House and the 38 Mind if he that rome in the front in tacty per that come is the hind hearth and find them is, pre are those fermants. pre are those recurred.

39 This imperitance per that if the good mann in the power of the there was come, he would furely have watched, and not fuffered his houle to be broken fillough.

Mat, 24 d. 40 28e per therefore ready also for the former in

Mat. 24.d

Mar. 13.d commeth at an hours when so thinks not.

41. There were fame unto him, Haller, telled to this limitents when the pint, Haller, telled to this limitents when the a faithful and Marke 13.4. Another Lord faith, " Who is a faithful and houlfhold, to give their their portion of meaning in Ceafondand

Apoc.16.6 43 Mappie is that feruant, behom bis lon bi he commett, that finde to boma.

44 Of a trusth I say but o pour hat he will make the court will his subtance.

45 25 up and if chap for mand up in the beart.

27 Lord delatesh his commings and that begins in the court of the court o to be bunken:

46 The Low ofthat lernant will come in abarti be tokethiot for him, and ar an houre where in the fact water, and told before the art pieces, and will him the portion with the buildings.

47 Und the fermant that knewe his malers will prepared not him felle, neither bid accounts a will, fighly beaten with many fripes.

48 28nt he that knewe not, and bib committ worthy of driver, thathe beaten with feweling For unto whomfoever much is given, of him be much requireb; & to tabom mein haus com teb much, of him wil they afte the more afte 19 49 3 am come to fent fire on the earth, andip

te if it be already kindled that and in ead a girle designed ad faint E. gnidistant obo am Touinebtilit be enbeb?

poole pe that I am come to lends peace on Matt. rod

place per the state builton. I she is the pour pour training and the against two and two against the parties of appearing the builted against the sound and sound against the sound and sound against the sound and sound against the sound ag

odie against the father the unities against the giver, and the vaughter against the mothers he per in lawe against the bangher in lawe, it he face in lawe against her mather in table, in

inib allo to the people, " 10 hen pe les a cloube Matt. 16.4 our of the Well, fraightwap pelap. Ther the finitese and lott is, the find an interfraightwap pe lay, There com-

in when pele the Southwind blows re lave.

that he potet and it commeth to palle and the potential perant bile one the face of the flue, 3 to the case). Interpote is it that we be not bile

the think small to the same as a second of convictions to that is

in per thou goed with thine annertarie to the Matt. 5.d are an thou are in the way dine biligeners, that Prou. 23.b an maper be believed for him: left he beaute the ithrathe indges the judge beliner the tothe ent, and the lesgeant call the into puplon, of tell thee, thou fhalt not bepare thener, till thou e made good the bittermort mile later at an a Alle and a lang transmitter transmitter of a section

The Notes. A direct word and the

and apply the property and the state of the to be noted that Christe at his first comming. refroe to be a indge, but to be nadged. And yet it can follow by this, but that Christians may be sadges in server abstraction in Cor.6. (And 1) of the cor. Metal blanning lighters that Christe will other have handes, is a finely faith working through charitie. worker of the Charlians ought to be lively, fereent,

Alla 17 17 Sand die triff Leiter freite gebeutgebe mit gerte. The sign Chapters of the sign of the sign

Of the figure tree that have no france: 24 Fetre miterinto the tint of Chrits a say is directly product to the out Chapasi.

. The Gofdel

20 I Tifere were meient at the fame leafon, cere men that themeb him of the Gattleans, to bloud Wilate hab mingleb with their ou her and retriffered by the standard of their stranger

Actes. s.f

- 2 And Jeften anfwering, fait binto there, " fron pe that their Balticans were greater finners all the other Balifeans, berantechep fuffice Depuniforment finte on tradition officel varie
- 3 I tel pout Mapulint ercept pe repent pe fhal al wife verifie
- 4 Decholesighteine, byon which the town of fel, affue them; chinke pe that thep there finners A 1 119 Dout all menthar dweltin Biennalem?

5 3 tel pou, Mapibut except pe repent, pe fhalalli wife verifhe.

Mat. 22.b

- 6 De tolbe allothis fimilitude: M certaine mail a figge the planted in his vinepard, and becall foughtfruite eliercon, and found noise and
- 25 7. Theirfaibhe to the brefferiof this binepath. B thefethie peres I come leking fraite in this : tre and intermiercut it bother haby combet the around?
- ber and & Stat he answering fait bitebing lind, beit die und it this pernalfo, til fi that bertofit about it a be 9 26mb if it beate fritte choumaich lei palone.
 - beare nowthen after charehon that cuest be 10 And he time feathing in one of their Sprage
 - antie Sabilerbbayes, a A Think is all
 - 11 And behaldsthere was a woman which have rite of infirmitie eightene pæres, & was bowell gether, and could in no wife lift by her felfe.
 - 12 When Jefus falve her, he called her to hing faube unto her Woman, thou art holed from direction to be a indigential to the midged was sel or mindig

 - indicatation, because that Jelie had bealens Sabboth ban, and faide buto the veorle. Th fire dapes in which men qualt to worke : in the therefore come, that pe map be healed, and ill the Sabboth ban.

Mat.13.2 "15 But the Bord an Quered him, and faid, Tahoun Luke 14.2 pocrite, boeth not eche one of pon on the bal

Infehis Oreor his Milefrom the falls a feahe:

meathe waters of the baughter of Abraham whom an pathbound, lo eightene peeres, be tofeb fro

sie in index pe lair theie things, at his abuerlaries hameb and althe people reiopcebfog althe rellent bedesthat were bone by him des

Then laibe lefus, Bohat is the kingbome of God

em whereto that I compare it

the is like a graphe of multarbe febe, which a Mart. red coke and lowed in his garben, and it grewe, Mark 4.c bipared agreat tre : and the foules of the appe abouttes in the branches of its and a

Ind agameine fait, Wheremto thall I liken the monte of Goder the at her more nattle god

fis like leaves which a woman toke and hid to mine peckes of meale, tilit was leavened Matt. 14.c

and he went through all townes and villages, Gene. 18.2 ading and iourneping towards Hierusalem.

then faid one unto him, Lozd, are there felve that

fined. And he fait buto them on it admired for many. Unto pou, will feeke to enter in, and fhall not be

Michigat to advoce for the boule in the lun, and When the good in an of the boule in the lun, and without to the done, and pe begin to fland with and to knocke at the bonze, laping, Lord, Lord, Matt.7.b imbuto be and he that autwerr, & fap but o pou,

e pon not whence pe ares

Chen thatbe begin to lape, Bae haue eaten and unkenntibp pielence, ethon halt taught in our

Tibbe hal lay, I tel pou, I knowe pou not whece earedepart from me al pethat worke iniquitie,

There halbe weeping a qualbing ofteeth, when @ shallee Abjaham, and Hahac, and Jacob, and al Miopheia mithe kingboine of God , & pe pour

controlle Man. 8,6 and from the pouth, and from the South, &

hallit bowne in the kingbome of Bod.

bendlo, there are lall, which thalbe first, and Matt. 19.d . measeard; to buch Chatbe lact.

The Gofpel Zvil

Chopselle ar. The fame bap came there certaine of the fes, faning buto him, Get the out o bepart

Behold, and out bently, and I bornesse

to microws and the third day I fhathe per rowe, and the bap following: for it can not b

a Propher perificont of Hiernfalem, 11012 Prophets, and fonest them that are lent but how often would I have gathered the chilles gether, as a heime boeth gather perpongon winges, and pe bould not entil statit aginaid

3 : Mehold, point boufe is left bite pou befolate. rily I fap buto pout, pe thall not be me, butill time come that pe that lap, " Bleffeb is be that e Matt. ar.d methinthename of the Logh, so had not a mire and

enthalise to can its maniso selection and lateral and a selection of the s

and the first total state of the Notes and Authorisation national in continuous functions at the continuous states of

a. We ought in no wife to judge raftity of them there egue open punishment for their middedes, normate defpife them. Porif our finnes and lewengfewere knower, we should be counted worthie of the like pur ment, Againe, God dooth otherwhiles punish to them woon whom the tower fell in Silge) for to adm other that they perithe not likewife in the that

b. Vnleffe we do both beleene te also being forthful woorchie of repentance, we flish with the improfit from w, and giden vnco another that fall putitud Lipoutinale berecompenies in this its

the willing the willing Chapter and it must me the

75 To feaft the poare, 18 Of the great Supper 1 34 Thi of the cortical in a mind good site of the

mine the first tipe and commit

1 A Die traine to palle, an he went into the of one of the chiefe Abharilees to eate by The Babboth Dap thep were watching 2 Mind behold there was a certaine man bein which had the mopfie.

2 And Jefus andwering, spakebutothe laure Phariles, laping. " Is a labefult to beale s

The Goffel on the x vii. Sunday after Trinitie. Matt.12:3

Matt.23.d

Mark. 1-4 Luke 6.a

smedges with 20th and intig 184 19 id their peace, And he toke him, and and let bint got, the first ment

ered them, laping, Boinch of pour hall! coron Dre fallen inco a pit, a will not Exod.23.0

pull him out on the pabbeth bap! : Deut.22.4 uibe not answere him agains to their Matt. 12.2

th alfo a fimilitude to the ghelies, when 28 powerher chois out the chiefe rannes. rental fedallamana berdene

on art bibben of any man to a webbing. notone in the highest comes lest a more hos man then thou be bibben of him. That babe thes & him, come, and say to the,

man come: a though begin with thank

ethe lowell rome, the lowell in the lowell that when he that bab thee cometh, he map to thee, " frient, fit up higher the thait thou Pro. 26.2 worthip in the prefence of the that fit at meate

mipolocure exalteth him felfe, thalbe brought Mattar b mi be shat humbleth him felfe, halbe realteb. Luke 18.c n fand he alto to him that babe film to meate,

for maket a binner of a limper, cal not the , not the brethen, neither the hinknen, not rich neighbours:left thep allo bid thee againe, & upence be made thee. has done a solid

belame, and the blinde strong sale after

is shalt be happie, for thep cannot recome & cethee: forthou thait be recompenced at the rection of the inft men.

ten one of them that fare at meate also hearbe gesche faibebure him. Bavvisis he that ead in the kingdome of God.

aid be buto bim, A certaine man orbeps The Golpel Apperant batemany:

his fernant at Supper time, to sap to the Sunday after hibben Come for all thinges are nowe Trinitie. min ni i/n lifaraan

up all at once began to make excufer The Apoc. 19.6 onto bins. Thane bought a piece of group,

on the focund

Mat.ro.d

Luke p.C.

2.84 3 7114

on the focund

Margaga

. The Gofpel

and I mult needes goe and fee it: Tolan ding erenteborar

10 Mind another faib. Thane bought fine I a groed Damethem, 3 prapthee Banen

age box 20 And another land, I have married at

cheferhings. The good man of the hould Divadelitiere and lanes of the citie and

hither the poore, and the mannet, and then etije blinber i it in tije in in

22 And the fernant faib, Lorb, it is bone as fl commamber, and pet there is require

23 Brinthe Boyb fato unto the fernant. One the high majes and hedges, a competthem to in, that mp boule map befilleb.

24 For I far bitto pout that none of thole int

were bitten, that take of the finguer! 14.11 runtebiant fatt bitte them, Mint

26 "Ifanp man come to me, & frate not bill and mother, and wife, and children, and bi and liters, yea, and his owne life alto, be cal mp bileinterand bet med at olla ad dont a

27 And wholomer boeth not beare his croffe come after me, caimot be mp bilciple.

E 28 if or which of pour bifooled to build a told teth not bowne before, and comitety the col ther he pane inflicient to performine it?

20 Left at any time after he hath laft the fur and is not able to performe it, al that beho gin to mocke birth

30 Saping, This man began to burto, and to able to make an ente.

31 De whatting going to make battell again ther king fitteth not bolone first, dim raff infood at a iminde, tofferner be be able with ten thous meete him that commeth agains him the Sunder after!

nation 1 32 Dreis white the other is peragrear we Genbeth an emballage, & belireth contions of keth nor alrhat he hath, he cannot be my b

Apoc.49.him

bioSaint Luke.

Matth. s.d

Marke o.g

tio good, but frepe late phile toffepe latthis, affall it be fellomed?

at then called wint at the doores. We that to beare let wint beare.

The Note: 1901 would telle answere, gell they layde modified ts which as very maratial Goth equal e knowe most perfectly

and the west and the company of the series o mu toare, auto I verein touel bungen :

pen reduced unterprise antipe Problicane interes, to beare marking the and sulling

and the Phariles a Scribes mirpimre De recentery thiners, and eatery word i perior put fooith this parable but o there, laying a man of you, hailing an humbred beers. me of them, boeth not lenne piniene & m bernelle, aith goe after that which is ton, finde it ?

mte

can

oben he hath founde it, he lapeth if mi his Letopcing:

when he commert home, he calleth together ends and neighbours, fapring buro thein, ber ith me, for I hame found mp ihrepe which

with pour that lifewile top thall be in beauer 28 one limer that repenteth, moje the ouer nines e hilf persons that neede no repentance, what moman having ten pieces of filmer, e one piece, both not light a candle, a liveep

e, and leeke diligentip till the finde it? when the party found it, the callety her friends ours together, faping, Reforce with me: me found the piece which I had loft.

pie I fap buto pou, there is top in p prefence ingels of God, ouer one finner p'repenteth. belato, A certaine man hab two formes:

the poiniger of them faib to his father, fas we me the postion of the substance that to longerh. And he denided unto the his lining. not many dapen after, whethe ponger lome

The Gofpel on the in. Sunday after Trinitie. Matt. o.boot Marke g.b Luke. s.f Marth 18 b

Provisor District of the hab together, he tooken to the hab to the hab to the together water of the hab to the hab to the hab the hab the hab to the hab to the hab the

Iob.1 2.C

PG1.32.d

butto him.

17 And when he came to him leste, he laid, Howmen in horse fermance of the father bane inead month.

and pare, and I perify with hinger ?

18. I will ache, and good properties, and toll farm
fo him, Father, I have three against bearing an
before these.

before thee,
is And an no more worthy to be called the form:
make me as one of the hereb fernants.

Mind he arole, and came to his father. "But win he was per a great wap of, his father law hun had compation, and ranne, and fell on his nack, all to killed hum.

21. And the foune faib buto him, Father, Thanks neb agairft heaven, and in the light, & am nome mouthe to be called the foune.

22 But the father laid to his fernants, Bring food the best garment, and put it on him, and put 4 in on his feete.

23. And bung hicher that a fat Calfe, and kill it, and let us eat, and be merp:

24 For this my forme was dead, be is aline again; he was folke is found. And they began to be mind.

25 The elder brother was in the fields, and which is

tame & dine nighto the house, he heard much

26 And called one of his fernants, and after the

27. And he laid buto him, The besther is come and the father hath killed the fat Calle, because he will received him lafe and found.

28 And he was angrie, and woulde not go in the fore came his father out, and entreated him

29 Hee answering, saide with his father, Loe of many peeres doe I ferue thee, neither brake it

le agre

en of th **dan** inith. man

Ciow ma ill Cort

inci, ai typ Conne:

But his tiun. a necke, hane

11 110 M ina fooit DULT A THE

tell it, and te agai o be men

milite ken m

Othe A le be t tit: there

m. Localid

time the comadement, & pet thou neuer ganell whit, p I might make mery with inplicable. oured the lining with harlots, thou half

s pleasure killed that fat Calfe. be faib unto him, Sonne, thou art ever with

all that I have is thine.

is was meete that we fould make mery, and be e and was loft and is found. and an inches of the state of

The Notes

The fatee calfe is Christ, which hach washed away one es in his blood, and feedeth vs daily through faith his body and blood vato life enerlafting. For he was therefore, that he might be the foode and meate

To be gone from God (which is the only life of the foule) mendement of life, is to be reuined, or reftored to

leagaine. forwand grieued that finners shoulde be freely foreimantreceived into the favour of God.

The xvi. Chapter.

Mortuga dan ferme two mafters, 19 Of the richy lutton and La-

A Jab he faibe allo unto his bilciples . There M A was a certain rich man which had a fleward, The Goffel on and the fame was accused with him that he the ninth had walted his goods.

And whe he had called him, be laid buto him, How Trinitie. wirthat I heare this of thee & Dine accopts of the dewarbibip, for thou maielt be no longer fleward. The Neward laid within hinfelf, What thall I do.

for my master taketh away from me the stewards mip. I can not bigge, and to begge I am afhameb. wore what to boe, that when I am put out of the shewardship, they may receive me into their bonles.

Downen he had called all his mafters betters tos ether, he faib virto the first, you much owest thou onto mp master?

and he faide, An hundred measures of ople. And e laibe buto him, Take the bill and litte downe anichelp, 12.IL

Sunday after

Clasp, vvi. The Gospel mtickin and write filtierrarii alline to ant sunt que 23 7 Christian he ware another Hole much observe to Rub he faire, Am hundred encatures of up has ful sidenta him, Callecthy bill, and write four of 8 20nd the Lord commended the brind flewarde moante he hab done bollelp : for the chilbren of worlde are in theinnation wife other thesh super state that be from the tester terralization 9. Aud I fap unto pai Abake pou friendsofs righteous Abammonia where that have no may receine pout into the tretalling habitatio 10 die that is faithfuin that which in leaft in f full alfo in much: and he char is unriqueon the leaft is burighteons alfo in much boyed with Il fo then if pe have not bene faithful in the bur teons Manunon, who thall truft pon inthe Table were trope to the found in the file Southearthe 12 Mind if pe haue not bene faithfull in that which another mans, who thall give pon that wh pour owne? 13 & Molernant can fernetivo mafters, for either thall hate the one and loue the other: or ele bell leane to the one, and befpile the other : perain ferite Bob and Manumon. 40 1111 d 14 Wilchelethings heard the Wharifees alfo, who

Marke o.c

were couerous, and thep mocked him greatly, of

15 Mind he faid buto them, De are they which will pour felnes befoge men, but Gob knowert pa hearts, for that which is highly efteemed an men, is abomination in the light of God. in the

Matth, 11, b 16 15 The lawe & the Drophets reigned until John ince that time the glad tidings of the kingbonica God is pleached, and enery man frineth to goe in

17 * Caffer it is for hearten and earth to paffe away Efai.40.2 Marth. s.c Matth. 19. a Marke 10. b

then one title of the Lawe to faile. 18 * Wholoever forlaketh his wife, and marrieth nother, committeeth abulterie: and he that marini her that is binosced from her bulband, commind

adulterie also. 19 There was a certaine rich man, which was the thed in purple, and fine white, and fared very believe

only enery day.

20 20nd there was a certain begger, named Lagant, which way laid at his gate full of loses:

The Goffell on the first funday after trinitie.

helicated be refreshed with the criibes totich 20 wehe rich mans boarbe: and he mangaue enhat the bogges came; and licked his forest non came to paffe, that the begger bieb, & was buthe Anaele into Abrahams b botome:

rich man allo bieb and was burieb. mb bemg in bell in toiments, when he had lifted pio epes, be leeth Mbiabani a farte off and Las

is in his bosome :

he sried, a faft, Father Abraham bane mers me and lenbellasame, that be map bip the of his finger in water, and cople my tongue, for Anentebinchia flame so) gransof theut to

Maham faib. Some, rememberthatthou the life time received the pleature, and the mile rains paines, but now is he comforted, and chou

libes allthis, betweene be and pouthere is a ten gulfe ftebfally fet forhat they which woulde from bence to poulcinot, neither hauether pale to be, that would come from there ? pale

Christie faib, I pran theetherefore father, that monibelt lend him to mp fathers houled in fo Abauffine bretheritifat fe map wirnes bue @

will be the palfo conseinto this place of tormet. ham faith bitto him. They have . Boies & Desphete, let them beardthem. 1 mg nograd

to them from the beat, thep will repent and he faib buto him, Afthen hearenot Boies & the biophets, neither will they beleeue, though one from wath, will attil ask potter for waters?

É

III.

AS.

M

non arral tian on a sale and tong time around som Misch Wight and The Notes the word and

a leall this parable we are taught that we may not doe without goods what we lift. For valette we viethem ac-

and gueth them, we shall be put from our stewardship.
The code of Abraham, Anderstand either the promise made vino Abraham, (Mithufrede fhall all nations be bleffed) or Christ him blewhich came of the bosome and seede of Abraham : to the fellowshippe of them that died in the faith of कि श्रीक्षात्र है। व अववास नुसे राज्य के विशेष

11.111.

The Golpel

e. We are bidden to believe Mofes and the Prophetical northe dead. And if we'will needs heare the dead heare the chartene Christ ought to be futilisient vnto vs. which being relievely taught none other distrinct but that which he has taught in his life time; that is to fay, Mofes and the Pophets,

The xvii.Chapter.

2 Christ teacheth to mustde offendess to The moner of Chile

Matth.18.a Marke 9.t

White years

I Toffences will come, neverthelette, "worth

2 It were better for him that a militone were had neb about his necke, and he cast into the father that he should offend one of these little ones.

Mat. 18,c 3 Cake heebe in pour feines : "If the bjotherm's palle against thee, rebuke him : and if he repent, ho

> 4. And though be finne against thee leven times its bay, and leven times in a day evene agains to the, faping, Texperit: thou thate forgine him,

> faith.

Matth. 17. d 6 And the Lord fait, * If pe had faith as much as and 21 c granic of multarb feed, pe from lap butto the for calline tree, 25 c thou plucked up by the root; and be thou planted in the feet; and it from the feet; and

be thou planted in the lea: and it should obeyon 23 7 But which of you liketing a ferriant plotomia feeding eattell, will kep unto him by a by which were course from the fields, Gos and its downs are rable.

8 And wil not rather lay but o him, Dielle inherenit I may huppe, and gird up thy felfe, and ferne ment I have eaten and bruther: and afterwardether thalt eate and brinke;

. 9 Doeth he thanks that Greant because heblik things that were commanisted vinto him to mot.

10 So likelvile ve, when pe find have bone all that things which are commanned you, sap, we in buy oftable securings two have bone that which was our ductie to box, cook and have bone that which

17 And for it was, as however to Piernfalem, that a paffed through the middes of Samaria & Calle.

The Gospell on the xuii. Swidey after Trintie.

by faint Luke.

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Mil

Chap, xvii.

Gene : fam Shift shallid shiares Anthit Extits of Dan termenthat were lepers, which kood a far off. 12. And thep put footh their bopees, and laine. Wefit alter, have mercicon be. 14 Mhen he fathethem he faid unto them " Be frein of richies unto the predes. And treame to paffe, Leuit. 14.2 in that an thep went of the west cleanfeet Hand disa Mat. 8. a minimed backe ugaine with a foun busing distilling mg God, this felt botone on his face at his feet, guinig bint Man Felius antwering, faide, Are there not ten by but where are those nine ? the There are not found that returned agains to gine reinists Gob, fane onelyaftis franger. o And he faid butte hun, Arife, go the way, the faith hach mabe thee whole. 20 When he was bemaunded of the Abharifees whe tingborne of Godeniumerh: he andwering the, like, The kingbome of God comment noe with Grustion. I was ad astos. Meither thall thep lap, Loe here, or loe there; for D beholde, the kingdome of God is within pour and he faide unto the disciples, The dayes will come, when pe that bethe to fee one dap of the forme dinan, and pe thall not fee it. b thep thall fap to pou. De here, lee there : goe not after them, not followe them. 14 for as the lightning that lighteneth out of the one part that is unber heave, thineth unto the other part which is buder heaven r to thall also the forms of man be in his bap. Win first he muit luffer many things, and be bilas lowed of this nation. And as it was in the dapes of face: fo thall it be Gen.7.b. oin the dayes of the fonne of man. They bid eate, and beinke, they married wines, & where married, enembine the fame bay that Ane ut into the Arkesand the flood carne, and bestrois to them all. 18 Likewife alto as it was in the bayes of for, thep of

bu sate, they branke, they bought, they folbe, they planted, they builded; D.iiii.

20 *25mt

The Golpal Chapter. Gene.19.f 20:598et ment befame ban that lot went out et porte it rained fire and bumflone from h Matth, 24.b 30 * Guentinus thall it be inthe hay when the 31. At that bay, I be which thall be on the house, and his fluffe in the house, so him not come both to takent out a let not him that as in the field, n Or, if any mang 8 25.14 backe again like wife en the things & je left be Gen.rg.f 32 * Remember Lots wife. Math. 16.d 33 14 Albholoener will goe about to fane his life lole it, wholoever that tole his tife, that quicke Matth.24 f 34 Mitelleou, in that inght there thall bertimin bedde : the one thatbe received; and theother beleft alone when a same more warmen 35 Two women shall be grinbing together : them thatbe received, and the other left alone. 36 Two men fhalbe in the field : the one thalbem theb, and the other for falen. The next which have and the same they and wering faid but o him, Where Ind. He faid unto them. Where former the body fallic. thither will also the Cagles be gathered togeth ne decide that time too directors of antiperetti

The Notes december of the sended

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20

a. Christ doeth here with a linely example, teach me nothing is due wato our merits, or much rather thank deferue nothing at all. Our ductie is to walke diligent antivity alifcare, in the commandements of God, thi rewardeth vs any thing it is of his mercie and goods

To be and miled of The aviii. Chapter of a mount said

a Christ teachesh sucontinue in proper as He ferenbenentin death.

s.Theff.c.c

20 1 A Jab he put forth a parable buto the, to thisent that men ought * alwapes to prap, and me of it Atobeliesappings and of in what a maintening

2 Saping, There was in a certaine citie, a certain r indge, which feared nor Bob, neither regarded mi 3 Mind there was a certaine widowe in the fame in and the come buto him Caping, Auenge I med mme aduerfarie.

mine a mer 4 2010 he mould not for a'mbile. But aftermarbel laide within him felfe, Though I feare not Gol to seined an edennia not care for man; 5 Pet

Or, do me inflice againft Tie.

by Saint Luke.

Chap.xviii.

- Diding enter	CHIAP. ATILL
Land Buremalle Whiter from heterte was de drein billett oure	IN THE
interior the thin beitebute moch traublety me,	131.41
Martine her' mir ihe route ur the tuit? auth itt	ARE
Relieu Jeine lewrithe, he fain begreen supp	Marc. 79.6
distributed appearant, in care to have being here	
entribute united to a rate, and, thou indisting	Mark.10.6
7. And thall not Gob anenge his elect, which copt	ion 26
might bitto him, peashough he beferretfern	- da
Somblindhe nurm hundsen afteride it he negget stillett	27
8 Grell pou that he wil auerige them, a offat court	ilp.
mamerheielle, when the foune of than donne	Martigac Att
abelgefindefaith on the enripe dend most on	Markerose
o min betolde this parable buto certaine tob	ich The Goffel
muled in them felates that they were right cons	& on the xi.
Thirty of the street of the st	on the XI.
desept, theirton a rich man to encistadiffication	Sunday after
to Chamen went by into the Temple tomap:	the Trinitie.
denca Pharife, amothe other a Bublicaneur	25
to The Bharile frome a manch thus mich him!	ME
on Thankethe that Jam not as other me	2ach. S.b . 37
quotioners, buittle, abulterers, was this Phibli	2.5
The Cost of the terroles and the state of th	tit.
n I fall twile in the weeke, "I gine tithe of altha	Deut.16.e
months of the second of the second of the second	Hccle.7.a
The state of the s	the box main
me lit by his eyes to beaten, but inter typou that, faring, God be merciful buto me a finner.	him . 3.01 . mil
hall faning dinh he merciful hura me affinite	
14 Itell pout, this man beparteb home to his ho	and and
the first washing they are a char & flat a free and	uie &
antifichrather then thenther. for enery one t	nat Mat. 24.2
mainth him felfe, fhalbe brought lowe : and be t	Jat Luke 14b
of inteller bien feite, fhatbe eratteb. n'en entis ? "	The Coffee gr
Management of the second of th	on Lucian din
intendethenn when his disciples lawe ithorical	inte Lamilio
heb thein.	
16 Au Jefres, when he had called them uner fri	me 2.ce auld
lapte, buffen litte children to coine inca me, of	his Donald
when Content of the Chunicit an cattle mitter tite" @ L	Dis
ibibehemmote for to fuch belongeth the kingbo	nie
if Goon and wheat which and or min	
In Berild a lay bitto port. Bisholomer thall nor	Yes
imme the kingboine of Bob, as a litte chilbe, he it	tall
mino wile enteprherein delite enter ofte sort det	
Willia correinerator offetshine Conice Mach	-
Me a cortemerate a ket him, faping, Boot n alexadat ought & to be to pollelle eternali life.	THE THE
mermier aright I to noto horrell e stelligit ilit.	Mat. 20.0
19 Jeins faid buto him, Why calleft thou me go	Matagail
mone is good, face Bod onein. A north one	85
20 Chou mowell the commandementes. Do	not Exod 20.c
Committ abnitern Wannt feil Wantet Geale De	not Matt.s.d
beare falle witnes, Honor the father & the month	Deut ch
serre eure mieuen'striff tal, turbet & thi tutter	ict. Deut.ju
21 2	allo .

Chap xviii.	The Gorpel
Matt.19.c Mark.10.c	pouth the faibe, the spele paint of the problem pouth the Aries heard that, he faib but o hung lacked those was the property of the faib but of the paint but but of the property of the faib that have no the property of the paint of the pai
2	31/44 pen pe penru this, he have uter forpelor bine. The upricite, f. Maria and hungaring and have been been been been been been been be
The Coffeel	fatt, How hardly that they that have money mis into the kingbome of Gobe and the money mis for it is enterfor a Lainellacious through an dissepe, therefor a rich man to enter into the into
20	Undehenchat heardie, faid, And inhorpenson
2.81.10€ 28	Mind hefaide, * The chinges inhich are bipolic with men, are possible with Bobell, are no nor There pater faite, Lockoch aim foliaker all an followed ther.
Mar. 10.0	A Ge find but a them, Derify I far finte pouter is no mant hat hath forlaken house, either panes, either better a this continuent for the man
4.42.23 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	bothet of Podo Lake, we are the still a continued to the Bhief Gall not receive many folde more than to the thought a come life enertaing a factor to the troop of the third content of the still of the

on Quinquagefima Sunday. Mat. 20.C

Mar, 10.C

them, Behalt, we go by to Birulalem, thathefulfillet rotheforme of manthat are bp the Drophets.

32 Morte thatbe beinereb louis the Betiles & fall mocheb and fpitefully entreateb, and fpittebin 33 Abid when they have Gourged him, thentoillou him to beath: and the third bar he fhal rife. Isin

34 Mitthey unberftode none of al thele thingian this faring was his from them, bethat they pund ned not the things which were twoken, a days 35 * alimitramero palle, bashe was come mid

Mat. 20.e

to Wierico a certaine timbe man fare by they Markacega at the begging intract talk and part of a self-36 Mind when he heard the people paffe by, healid what it meant; hand in mil in mil it ind a

1.2.37 14 37: Eind thep late unto him, that Jelus of Manny patter weard, Const of Fried J. Charles of the control

38 Mm

by Saint Like.

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ghami The him

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AGAINT)

8 Min

Chap.xix.

antheceped, faping, Jelit, thourforms of Banibl m which ment befole, in the bulket hims that Mark. 10.9 in hold his peace; but he exped to much the Thou forme of Datito hand mercie on nie, st Telus (taping, comanded him to be brought hung when he was come necre, he after him, eing, 10 har witt thou that I that powers the tind Jefus faibe onto him, Receius the Agire the Gamb baris faibe onto him, Receius the Agire the Comment Mutinemediatly be received his light, a followed buifping Bob: and al the people when thep elizante plaise muna Cod. de la sela la cina 71 a dinumentaring the property of the property of the comments of singlating sunder The xix. Chapter, and or a to do good at Chail radeth to Hierofalern, and washing once it, for sheweth the defirmation thereof. Brett minifip 2 am interior de the lefasentred in and went through Hiericoz & 1 And behold, there was a man named Raches munis, which was the chiefe among the Publis d.75.75% and more riche afforest mulding surply as made Mit he fought meanes to for Tohis willar he fhoulb beand could not for the preatle, because he was little softature) somme met a free grant and a signification this he name before a climed up into a withe figue mino le pin: for he was to come that wap. es faid buto hum Zaebe, come downe at me thus a fair brito priss acaste, come bowies at weeks a fairle abide at the boure. The has a fairle at the became bours halling, a reserved him ing Aces. 16.8. fille malan, consolar, chindinante adictina whose they al fator is they murnimed, laying 25 howar gone in to tarp with a man that is a With the Annual of the state of Same Lache frmbe forth ambilaide buto the Lorbe, Schold Load, the halfe of my goods I gine to the uje, and if I have taken from any man by forged tanillation, I reflore han foure folde. Or, falls this faibe buto him, This bapis faluation come accafation. this house : because that he as also the childerof der mele Mbiahamantan The main a unit with and was the co aga has Differ the forme of man is come to feeke, and to faus D.5.471.W. uthat which was loft, in A feet while a distillude 2.8 2 2.1 II Mus

12 Mubinbarbi hab calleb his renferumite. Or, pounds. Hereb them ten pieces of money faring but La But his citizens hateb him, and fent a melle er him faping. We wil not hauethis miten onerbat altrong seit in the order partennelum 15 Mudir came to palle, that tollen he habre receining his kingbome, then he commanded fernants to be callebonto him to whom heb sten the money, that he might hupine home enery man had gamed in occupping 16 Then came the firth laping, Lopbe, the place gained ten precess have arrest cooled on the 17 2010 he faid buto bin, 110ell thougad fon Mat:25, b because thou hast bene faithfut in wherplitlet d hauerhorauthoutle ouer ten cities, nat af hit 18 Mouthe Geond Laine, Saping, Lopb, thp: pitcl encrealed fine vieces. 20 Mint to the fame he faibe, Obethou milender fine cities last entro brancis de tot mittelena 20 And an other chme laving, Loob, beholbe, he the viece which A have laid by min naphing D 21 for 3 feared the because thon are afraite ger 22 SA authou takelt burthup thing laibelt not how he will vell that thou bibbeft not fowe. 2. Reg. L. 22 Then be fairly unto frime of thine owner a will I subgether thou entill fernant; Unewell Mat. 12. d that I am a ftraite man, taking bothat Ila bowne and reaping that I bid not fower !! 23 And wherefore goneth not their monitor the original and a moderning I might have a quired mine diving which wantages 24 20 Mino he faid buto them that foode by Takel Matt.13.b byfirethat piece, a gine it to him that harktenth 25 And then faib bito him, Lord, he hathtell pit and 25.c Mark.4.c 26 Por Tanburd pencetiat Tumorump ones Luke 8.e bath, halbe ginen; and from him that hair not

of houte dioxily appeare. Some part diox dies

12 He faibe therefore, A M terraine nobleman himto a faire confirme, to receive for Jum leffed

2 or xis M tobecaule then thought that the hingomient

Chap.xix.

Mat.25.b

by Saint Luke!

Chap,xix.

MARKAN AND AND AND AND AND AND AND AND AND A	THE SHARE
detailes deserguenthat be hathdrates bet	1. 4
de menen thole mine eneunleg tubich would not	his orlains
the designe oner them, bring hicher, and	Mark.rs.a
to then before menorandid मुद्दा के अमार अंदर रकत	
The House has been a been a free from the feeting from the	A 12 9201.
all and when he had thus spoken, he went forward,	Ed.15. Half
Marchael Dar to this countries of 1 30 tot 1 1 (1 3 11 3 11)	Marke 11.b
water came to palle right night was come night a	Mat.31. GdoI
Bershage a Abethanie, belives themanne sopich	Mariagaa
mane bintere, he fent two of his billips with 12	260 166
male diniere, he lent two of his bilciplentibil?	Mar. 21.2
coll pentitabe which at powertring pethal and	Maratta
Religional Information register than fater trail tither	10 Luyot
The state of the s	
A compression frie frie de la contraction de la	uke 20.6
i die ifanginan alke poit. Milipioger loslehim!	and sa.c
This that pe lap vinto him, Because the Lord hath	AS THE PLAN
and the of himse are with the case and the Table that the later and the	1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -
petre fan juste fent, went their when an fointe	Gelegati
menaghe bahefdib buto them attoobeld Seletined	
11 Minas thep were a lotting the Colt, the planters	E Lance
persolate unto them, Why tools pertis Cales	Comment.
Mariates fair Caraba Mark hathatasha af histo	A seek seek seek
la Munthep faid, for the Lord hath steede of him.	20 20 2 - 20
mother brought hint to Jelius a their garmers bing call on the Colte, they let Jelius thereon.	P C. L. SER
deligrate on the Colte, they let Jelus thereon.	
which as he went, thep toped their clothes mp way.	
pion when he was nowe come night o the going	
belonied the mount Dliner, the tohole multitude of	76
the nicepter beganceiopeing to praise Boo with a	W0
bub bopce for at the inpracles that thep had ferne:	
Baping, Bledeb be the kingrehat commeth in	
in Sabind's Bichen ne eine Ametiebur enterneeil gu	
the name of the Lot b, peace in fementand glote in	Matt. 11.0
Mide highery has been and as all things at him as a subject of	Markind.
3 And forme of the Abharifees of the companie, fapo	
but him, Walter, rebuke the difeiplosition in	Charles (4
to Beaulinering, faine muro them. Ttell pout that if	2.5 35 4
nel would bold their peace, then hallthe fones	Absenc 1 e
commediatly, amend and a wall and a line	11000000
41 And when he twas come neere, he behelbe the city,	The Gofod
mof wept on it, had von the sent somet and Designer	on the tenth
the wife of the same hand and head the for this way	
42 Saping, If thou habbelt knowen thole thinges	Toining apret
which belong britter the peace, even in this the bap:	I TIMETIE.
un now are they hid from thine tyes.	Iohn 11.c
at for the paper thall come brouthee, that thine	6
memies also shal cast a banke about thee, and com.	Iere. 52.0 ,
Pare thee round, and keepe thee in ou enerp fibe:	Matt.244
Manager A4 Mine	1 45,0 Table
44 404	

Chapaix,

The Gofpel

Miche. 3.d Mark. 13.a Luke 31.a Mark. 21.b Marke 11.b Iohi 1.c 16.M 4.Report M Ffai. 56.e lere 7.6 26.M Iohi 7.d 16.M Mark. 11.6 Luke 20.6 and 22.6

44 20nd make the even with the ground, arms the topic topic pare in the state of the me their topic another, because their man not the time of the billtation; and their man in the state of the billtation; and their man in the state of the billtation; and their man in the state of the billtation; and the state of t

Matt. 21.6 943 Muni heritent anotheremple, a began totale Marke 11.6 them that folde therein, and their that bungle, lohd 1: 16 16 46 Supring butto them, "It is invitten, the form RESEAN of the bound of propert but pe hade made a bing

theres, and to experience of the control of the con

43 thin coulde not finde what to been the altress please him the best him to be a selected to a selected the selected to a selec

Lifting to Marial The Notes, Carlons

pentance. He doeth not build up Abbits not be cheered the pentance. He doeth not build up Abbits not see the americs with his off gone on goodes, but maketh reliable according to the laws of God. Exad xoff which the being done, he gueth almost of his owne goods not poore.

and the said Thesa. Chapters and a said

or Christ the some represent, as Christ the some of the A fab it came to passe, that on one of the team to passe, that on one of the team the people in the Cemple, the cheb the Golpel, the high foir see, and some upon him, with the elvers,

Mark.11.d

2 Hild Coake time him, laying, "Tel vo by where thousing book thou these things? Eirher who is that game thee this aucthositie!

3 Be answering, laibe buto them, I wil allo alies one too b, and answere me.

4 The baptiline of John, was it from heaven in

5 And they realisted within themselnes, saying, I we that say from beauen, he wil say, Whythin we keesed he bin not?

6 2But and if we lap of men, all the people will him bo: for thep be perluaded that John is a Piople 25 7 And they answered, that they could nottel which

it was. 8 And Jelus faid unto them, Arither tell 300

Chap.xx. by Saint Luke. 22 Hait lainfuffinide slade od Beitiende an he to put forth to the people this pas da solutt Chicariaine maniplement a britagnet, and let Mat.22.d. pro hulbanomen, amb weut frim felfemme a Mark.12.a gemeeren fene great feafan, namulates 12 Bfai. 3.d in when the first was come, he fent a fernants Gene 9.e.

In when the first was come, he fent a fernants Gene 9.e.

In a name of the Lere, 7.e.

In a fish Waspards, what they do have they have

the him away emptie. It against 703

arm him, lens him away emptie. It against 703

arm him, lens him away emptie. It agains 703

arm him, lens him away emptie. It agains 703

arm him lens he lens pet another formants but they. ben best beaten buttallo, and entreach fint mefully, lent hun away emptire agranti aglait mine he fens the chirdie tohen chephatitionina him allowber call bemones de que ditudid then laibe the logbe of the Binepante; 1 118hat lokingth. had book in ill ferde up bears forme, a map be Rois 8:20 A moduli reservence him when they feight and Galai 440 (Calai 440 (C when they bon cafe bon out of the Binepard, Mark. 12.2 berkilled him. What then that the dozde of the immarbe bo unto them? chaloleffe. 16 Hefbal come and beffronthefe bufhanbinent aub halicont his Binepart to other ABhe thep beard in they fait, Bod forbib. and he beheld them cand faib, "Mahatis this then Pfal. 118. the buitte Abe frome that the builders bifalows d, the lame is become the head of the country of the library that from the ponthat from, that be not grade notes that for which court it shall fall, a wall grade in to powder, many multima their angelinance

Manb the high Driefte and the Seribenthe fante Matt. 12.d outewent about to lap bandes on him cand thep Mark.ri.c mothe peoples for thep percepueb that he hab Luke 19.g ken this limilitude against them.

alke po

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then b

will filler

el will

And they matched him, & fent forth fpies which Marth. 32 b. th faine themselnes righteone men, that thep Marke 13. b ttake holde of his words, to beliner him buto

that thou faieft and teacheft right, neither confibes mithou the outward appearance of any man, but Hachefthe way of Godtruelp:

. The Goffeld Chap.xx. Mat 23.0 22 " Is it lawfull for be to atte tribite lines Marke 12.6 sauther or the people the tons day of the Market hand 28 diabenhabatopercenter their realithelle, Brobert bangagen agmir ag Chimede count a Niark. 12.0 S. ini 24 Shewmea penpiwhole hingratising gabe Die geinwinna derfie den Ered more Gene g.c. 251 Made take Committenit leiterfeitund abereingspolich betwir die Gelichten the things that pereine untuis of leitend 26 I Mad there could not reprove his frein mit exposperand they marriepist at his anti-belde their pears und 1806 Mat Mad glinh 27 Their dipretume binr certaine of the Da (* which bem that there is and refireren Mat 22.0 maibethe boide of the Disternment wand Maylzerbin Ades 23.b): 28 Saming Matter, "Moles witte billobe," Deut 25.b) mana biolist bie, hattinga walk and heb Sobut childen that theuple ithat a ffontbe o.g. alunfe, and engle by federate his biethers b.r. alunfe, and engle by federation file bietheily 30 And thefecond tooke per to wpfe and marbe be unto thein! childleffe. ar And the thicke tooke ben, and in like willed doc of the letter and left no chilbren behinde and oblette. and breb. Britis 32 Ball of all the boman breballe ladad at the 33 Pater in the teliurection little lopfe of the thee for knew had her so miferand et aunit 34 Jefus antwicing late butto them, The chil 35 28 ut thep which thalbe accounted worthe to iop that would, and the refurteerion from the to not marcie wones, nepther aremarred: 36 For nepther can they bpe ampinose, forthe Lukeiger equall buto the angels, & are the fonnes of & John 3.2 as much as they are children of the reintrett r.John r.b 37 And that the bead berapled, Poles allo da istun belides the mamble bulh, when he calleth th * the God of a Mbiaham, and the God of The Exod.z.c the Gobof Jacob. Mat. 22.C Marke 12.c 38 for he is not a God of bead, but of lining: in line buto him. 39 Then certaine of the Pharifees antwering of bou haft well feib.

er that, burd they not alke him any queltis

faib butothem, Wow farther that Chrift Matt. 22.d.

no him fife faith in the booke of the E The Logistant to my Logis, Six than on Pfal. 110.2

take thing enemies the factelloole. perefore called him Lorde, and how is he

in the audience of all the people, he faid buy

of the Scribes, which will go in long Math. 222 tione greetings in the markets and the Marketa eares in the Spinagogues, and the chiefe teaften,

nives houles briber colour of pers : the laure fhall receme greater bants

The Notes.

Abraham, Mac, and Lacob do live: Ergo, all the Saints are called the children of Abraham because hat we are heires with him of the life to comes : 17

The axi. Chapter.

The liberalitie of the poore widowe, 27 Of the ende of the

he looked by, he fawe the riche men, which A their afterinto the treasurie.

se fame alfo a certaine poore widome cate. Marke 12, d

her thro mites.

e laide, Df a trueth I fap unto pouthat this howe hath put in more then they all.

ings of God, but the of her powere hath each relianing that the had. irnifed with goodle flones & giftes he laib, hat 24.4

one in the which there thall not be left one Maria and

The Golpel?

Cone upo another, that Chall thor be throwe 25 y And they after bing, fapone; Waller, we there things be and what figure will there cheft things that come co parte?
8 Wind he laid. * Take heede, that pe be not be Colof 2.b tor many that come it in the fiente, faving Christ, and the true of divergences of property Ephel. c.b I. John 4.a fore after them. o 23 ut wifen pe than theare of marren ain G be notairaide, for their thinges mill firm patte, but the me union open. Pation half gainst nation, and kingbonie against hungber to the patient half he in binerapillates that he in binerapillates have purpless and patiences, and leavefully and great agass shall there be from peauen. Efai. 19.2 4.Efdra. 1 2.C 12 23 nr before all thele, thep Ball lap their Matt. 10.b Marke 31. b a pur cou, a perfectue pout of the ring non visions and final light Joh. 16.2 unto kings and rulers, for my names fate 13 And it hall turne to pout of a refluionial.

14 25e at a line point the fine in pour hearts with the fine in th 15. For I will gine you a mouth, and with his whereagainst an pour abuer large that not be Exod.4.b Matth 10. 6 to fpeake nor relift. Actes 6.c 16 * Dea pe thatbe betraped allo of pour parentes. Mich.7.b brerhien, and kinffolkes, and friends, and for bouthall they put to beath. 17 24nd hated shall pe be of al men, for mp names 18 And there hall inno cale one heare of pour verifh. 10 Moffeste pe pour soules by pour patience 20 Mubwhen pe than les Mierulalein beller an hofte, then be fure that the a belolatio ... fame is mat. D 21 Chenter them which are in Jurie, fleerothe taines, and let them which are in the midde the bewart out and let not their that are in bille treps enter therein. 22 Am their be the dapes of lungeace, that all which are written may be failfiled. anthat gine fucke in chododles: for there mate arroll.

the fire land, and weath over this people, ... eleb capture into all nations, and Merit halbe troben downer fire Gentles, paintle ve of the Gentles be fulfilled.

be there thatbe lignes in the Soume; and in the The Goffell ie, and in the States and boon the earth on the feconde e among the nations with perplexitie the Sunday in the water roaring Advent. b mens hearts failing them for feare, and for Matth. 24.c in after those things which are containing an Marke 13.c offer for the powers of pentien thalbe thaten, lockage. then that they fee the forme of man coms in a cloude, with potentials grace gives the bursts of bursts before being being grace gives the connect Balls and bursts of b ethetueb them a fluitituber 25chollethe Matth. 24. c. tree, and all the trees, Marke ra e motor of nour olone frines; that Souther is mich at hants another made of the mich and and a likewik pe, whou pb fershele things wine to 22 k, be pe fure that the kingborne of God is nigh. welp I fap fure paul thingeneration than in alle pallettik all behalfillers 2006 fe 2012 and 2004 5 . de di of .. ninenant tarry hallballsbur in the continue mile valle. the treebe to poste frines of leaft at any time Eccle. 21.6 refearres beouercome with fireferring and bill and 37.d canb tares of this life; and for that bap come Rom. 13.d ipou bnawares. in damme attache nadinare hall it come on all them that time! & face of the whole earth: and the Tallian that Math. 24.d where therefore at all times, anaping, that Math. 24.d as he accomplete morehy to escape all these Marke 13. d that thall come, and that pernap than be onne of manager of the month of thebap sintelle was teaching in the Tentels. nat night heideste aut, and alto be in the grount of the distance of the control The Notes L. TILLY TATE !

D.IL.

The Goffell Level of fuer bread been nigh, which in each of Wedner.

The Goffell Level of Malleoner;

on Wedner and the high spricks and for these fought day next be-

Math 26.a Mar Michen entreb Satan into Judas, whole formit Math 26.a Mas Micarist, being of the miniber of the twelfe. Marke 14. a 4 Mind he went his way, and communed with

Iohn 7.d high Drittle and captaines, how he might bera John 3.c. him with them.

5 Monthey were glad, a promise to give him more 6. Monthe consented; and lought opportunitie to be tray him but o them without turnult, a light of

25 7. Alben came the bay of tweete bread, when of so March. 26. c echinic the Palleman must be killed. Mar. 14.d & Ship be fent Percei and John, faying, Goe type

pare us the Palleoner, that we man eate. Here of grading land onto him, Abhire witt chou that he

from fair unto him White witt chan that we found the found of the state of the stat

house that he entrethin.

ir And pe that far buto the good man of houle of matter faith buto thee, Where is the gheir him where I that earthe Patteoner with my utilities 12 2 2nd he that there was a great by weathand

prepared, there make reading and failt someth

them, and they make teaby ofe Ballevart, all a 24 Mant when the hours was come, he late bolom, be and the twelve Apolles with hint, all a land

Marth. 26. b And the twelve Apolites with bith. Mart. 26. b And the faide unit them, With bearing being have bettred to ear this Palleoner with pointed that I fuffer,

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to for I leplonto para Benerhourn Boutl normite . A. callthe m wile est of it am male munitir de fulfiller weihe 2 ar and the mount of sell the first of the Ofmanies is de walte. in when he had taken the tuy, women thanks. belaid, Cake this, and billibelt among popt, guad theirhe-18 Ford far unto pout, Twilnot in am will thinks h vuc of the the fruite of the uine minifiche kingbolines & Gob Mit. 10.0 both Hie-4.3.7236 19 Min when he hatt taken break, a ginen thanks, Mar. 26.6 be brake it and gane but a their laping, This with Marke 14.6 ich in cal brance of me. o libetoite allo when he handeppet, he footh the s- fough district. mp lood, which is the for points determined in decided and property decided in the for points decided in the control of the co e people meine with negative table, forther, figut, the hard days, of botth the and the true lothe forme of ma poeth as it is appoint at betran tebibut mo buto charmani, bumpa heis: berrapeb 3) And they began to endume kinong them deland, 90 9 95 95 as themes which of them it was that though be this that got a find there was a fiving among them which of the The Goffel of the thing of the content of tre to be 3 11 1290 2 3 ien of no 25 And pe said unto thein. The kings of national de thelimeire l'A lather aut their autities phat have autities les Apolles being are called beine having the said their autities and their autities are said their autities and their autities are said their autities are said their autities are said to their autities. वर्ष अधिक Soc Water 21191 08 that bu pour thathe as the porture bethat as obtate, as being, as the control of the second of of alset mile as he charmoeth min pe att m Compether is preaser, be appearereth at mest of which ferrieth Is not be char freely at meste 2011 among pour as herhachfluifreeth, is dult ? Fearethey which ham comminded abidion will & in indicate the second of the comminded and second of the comminded a Billipie 47 * 128 file he vet fo ster bilied desteroque died wet e channe Charpemapeare and brinheat untable in mp BANKER gine; " and fitte on feats, nedging the tivelue Cafte batt mbes of Mael. BELL AND THE behe Laide faid, Simon, Simon, beholde, Bas ate bolund, tan hath earnestly besired to fift you, an it were Jel Mil the survey of the first state of the je belite, I Poutula have prayed for thes that the faith though traile, when thou art converted, frangthen the 16 19 methren. D.IIL

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John 12.d	24 Minh he faith Trell thee Beter The	of a the Branco
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f	e heigile cramathis valt, belage that the beny that shou kinduckind in it. 34: Und he fact much show. Albhen I dunt malletje firingailbeliges, lacked the ben fair the short of the beneficial formation of the beneficial formati	ent poutoits
Mat. 10.c	dent malletig feripiatibiliace, lackeb	pe any thing!
Mar.6.b		
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Math.27/b	341 fibr I fay born fibr, the pet the la minimum mult be performance in me, w among the wicker have be reputebily among the wicker have be meant sin among five winterpofers, being at sin 38 faut they laid, hold, behold, here an	late hate Com
Mar.15.c	among the wicken man he reputebifu	as those things
John 18.F	enphiefine waternofere housean ent	dentrone
	38 And thep fait, Lord, behold, here at	erwo Annini.
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Mar 14 C	391412000 heichtischutz die beite as be	man man in
Mai,14.0	and the place the transfer and the property	DESCRIPTION OF THE PROPERTY OF
24	40 Maria manante dannar diche prace, per	ater undur
Matt. 6,0 ad I	as Another late, to to, acrose, here are entirely in the late and the property of the property	from Simila
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John 6.d	me neverthelesteromento will but t	piete bie done.
Mat. 2c. o	44 litto abme appequeblan Migell bi	tto hint from
	of the swidenisting manipule,	mong pout, it
	44 Wind he was incammonie, and his	ME ASSESSED
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Mark.ra.d	47 * Bahile he pet fpales behold, cheres	ame activity
Marth, 26-67	The ar aktion no seculed Indam, our	ofthetwan
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1	49 Bur Jeftie faib bino binc, Juban,	* * * * * * * * * * * * * * * * * * *
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the one of them inothing fernaunt of the high Mat. 26.c. Mark. 14.f. Mark. 14. Man unen herest bedies and he healthing.
en Jeins laid buth the bigh piutts e "ruites or, earfemple and the Eiders which were roune to tames. Bepe come out amontd a thiefe, wiftelworks the wall, Her thou their com ien I was baily mitte port firthe Cemple, pe nfoorth up handes against mer Burthis pour very bours, eate power of darkenells. then tooke they hum, and lebbe him, and mought mtothe high Prieftes house, and Deter followed farre off. the when they had kindled a fire in the middes of the galland were fee boune together, " Peter allo Matth. 26. C. debowne among them! The when a certaine wench beheld him as he fate Iohn 18.c were fice, and carnelly looked upon him, the faid, this lame felow was also with him. 7 Min he benieb him faving, Woman, I knowe Mar, 26.9 Marke. 14.9 mafter a while another fawe him, and faibe. Chou art allo of them: And Deter lapbe, Man, J and about the chare of an houre after, another after emen, faping. Berely this felowe was with hint allo: for he is of Galilee. Tun Weter fatt, Add. I wot not what thou faieft, the cocke crew. of and the Lord turned backe, and looked byon Des the hall faid unto him. Metore the Cocke trow, Mat. 26.6, man fhall dens unto him. Marke 14.C eterweimant, and weprbitterip. Ind the men that helds Joins, mocked him, and It him when they had blindfalbed him, they strooke dum the face; and alked him daping, dreede, who in that functe there in all the mounty wake thep de Benefilme as it was dan the elbers of the people and the Scribes came toges

The Golpell

ther, and led him into their downkil, Coping 67 Art thom very Children lon And he fair If I cell you you will not beleene me in a

68 Jun if Jafke pour pour well not in any and from the free me, not let me god to me from the desiration may

Mat. 24.6 Marke. 14.8

60 * Mercafter hall the forms of man firm !! hand of the power of Bond the mice says

70 Then laibe thep all, Art thou then the fe

Marke 14. g 71 20nd they laib, " What neche we any fuit nelle ? For tope our lettes have heard of mouth.

The Notes,

As the coppe is the newe tellament, fo the be body of Christ. By the newe tellament he wide the forgivenette of finnes, Heb viii, But the cur de ly represent vitto vs the new cellament, that ista fair forgiueneffe of our finnes, that we have in the bill Christ.

The xxiii. Chapter: d of on 2

lefus is accufed before Plate, and is fent to Herode. Ab * the wholemultiribe of them and

teb him buto Wilate. Grant and Dan ath hods Mind thep began to accuse him, laping found this felow perierting the people, and bing to give tribute to Cefar, laping phe ist

à Ring. 20nd Bilate afkeb him, faping, Art thou the of the Tewes! Die answered him, and sube lavell it.

4. Then fait Blate to the high mieltes, stuthe

ple, I finde no fanteni this inan, 3 And they were the more fieres, laping, yen the people, teaching thioughout all Jurie, an gan at Galile enen to this place, mil af

19hen Wilate heard mention of Balitan whicher the man were of Sainte. 23 7 And as some as he knews that he betonge

Gerods finrildiction be fent him to Berove was allo at Mierifalem at that tinte,

8 And when Berode lawe Jeins, he was glab, for he was belicous to fee him afai ion, because he had beard thanp things of him

The Goffell on Thurfday next before Eafter.

Matth. 26. a Marke 15. a John 18.c

Luke.3.a

by Saint Lnke.

Chap.xxiii

chane Gene forine moracle bone by film. quellitied inich him many recordes, but es and Souber Robe footh, and n Araightlp. obe with his men of warre befpiled him, he had mocked him, he accused him his cloming and lent hun againeth Phate, the laine day Phate and Becob were made dispiss. Elaite montogerher, fot beforether were at variace beb.s.sleD ethem fetnes and the orders, in Wilateauhen he hab called together the high eles and the rulers, and the people. Labounto them, De haue brought this man unto d as one that peruerteth the people, befolbe, 3 uning examinate him before pour hance founds no and in this man, of those thinges whereof peace Mar.zzd Marke 15.c the borry our birthe right band fire Lohn 19.c no pet Berebe: for I fent pou to him andide. worthpordeath is bone to hait libe h.72.5514 wit therefore chaften him; and fet him foile! of of necessarie be must haite let one tole with Matr. 27.5 wall the people creed along Tapting Dutage John. 18.f iniand diffice unto us as anaba ich for a certaine infurrection made in the tis for inurvey basecult troutlenging late therefore spake againe butto then willing a they creed, faping, a rucifie hingletacine him. D Macario this with them the third time. What roll hard stanet Flanie found no caule of beath in him. I Lohn 19,d The ther were mitant with filit noves, trous Matt. 27.c. mi that he midgle be articified, faind the worces of Mar. 15.a. them and of the high viteffe prenapted.

In Phate mate suitence, that it high the as the required, foul matter of the m 1217.15.C Tanb he let louie bito them, him that allanmerece Matt. 27.d

mand universibility call into picton, whose thep Marke 15.b o deficed and he beneared Tallie couper will? Mind as they led him away this chillips one his Mart. 27 c will defend comming out of the field with him Marke 15.c

id thep the croffe i by inight deat pitater Aclus.

Sapi.3.b Efai 54.2 Gala.4.d

Lake 8.a

Chamazuit

49 Fortishall the tapes are comminguished then that lar. That pie are the harrens ele in a present before a garage and the manuer garage.

30 Then (hall they begin to lar to the mount. fall on us, and to the hilles, Courtos

Thaile done make dire! 32 nationalers were other two exill beers lebe

Mat.27.d Marke 1 c.c John 19.c

hunto be sutto beath, arrisental and the 33. falubaftend thep were come to theplace in incealled Caluaria there they crucified him as enill boers, one on the right hand, and the

Mat. 27.d Marke LK.C Pfal.az.d

the left. wate not in harther bar filling the participal

35 And the people Robe heholding and th anoched him with them, laping, He land oth let him save him lette, if he be been styll the let hun fame bien felle, if be be beim Cheilt the

36 The fouldiers also macked him comming to

37 And laping, If thou be the Ling of the I

Mat. 27.b John 19.d

fat.27.b 98. Andra dependeription was loutten our ohn 19.d with interpolation was loutten our ohn 19.d with interpolation was loutten our ohn 19.d This is that ingrafished over 19. This is that in polation and the could be such that we have the could be such that the could b L.7 1.74 M TOTALL

Mat.27.6 Mar. 15.C

to the track of a ministration of the track of the track

27 * M. F.

Chap.xxiiii. by Saint Like. inclinfolium bine, where I have bein on hie, m chaire thing weath a far lantacipe, a chair and was about the first houre, a there may Mat.27.c those at the mast, we defined the first houre, a there may Mat.27.c thing was backened, and the rank for Mat.27.f thing was tring even upongly than those. Mar.15.d ten fellus had copy that the former was called the first thing the fight. The first thing the fight and the fight of the first thing the fight and the fight of the first thing the fight of the first thing the fight. neales and returned.

All his acquaintance, fand the momen that if the momen that is the moment of the m The Gafre on the Men t day was the properting of the Daleboth, dayin Eamore that followed arregularies look once that followed arregularies had come of the grade and plants of the particular foundation and plants of the particularies and plants of the particularies and plants of the particularies of the Salback Paracopping miniam denience. . 4 9 9 7 W 45 min the ratio auto them, What menter ann at affice maig Chapter off the amin's I proved to the discrimental pers, at Communical and the discrimental and the first pape of the fact both beginning. Mar, 28, 27 and in the morning, they came but pape (couls Mar, 28, 27 and but but gives greater but they marke 16.20 and but but gives greater obours, which they have long 20, 2 Chapaxxiii.

.o. The Gofpel

- chind seminer in the district of the control of the 2.71.314 A 20 Ment the locat in Dut founds not the
- behold, two incident of the the inchange of th " faces to the earth, thep faid brite them,

Marke 16.2

- pe the lining among the beab?
- De to not jote but lie retent themeinberg frame but pon to ben be to as pet in Santa but be belling. The hand be crucified a the hand be crucified. third bap tole the day in the little being
 - 8 2110 theptemembreb his worden, will life
- dire saldo Man recurred from the lepulcha and to b. 7 1 201 201 things unto thole eleuen, and to all the in Mar. 28. cold to Trivia aburis Bagoslene, and Joa Marke 2014 Darie Jacobi, a other that were with the
- Marke 16.c 17 Mind their wind the Moother their their

day in Eafer weeke.

- lalerrabout their Core firelongs, and sall
- hav come by puge it will be to 14 20 Hb 10 210 and went with them. The state of the state o
- 17 Wind he laid bitto them, What maner oft nications are theleshat pe haus bie to anoth pe walke, and are labbed in the dier homes
- 18 20nd the one of the, whole name was Cl antwering, laid bitto him, Wer thou only a in Hiernfalens, and halt not knowenthe Gor ones which are come to patte there in the bap

by Saint Luke. Chap, xxiiii. into the, 18 hat things: And thei faid but a grouper, n best & moid, beinge God a tipe people. in the high prieftes & our rulers beinnered in the high prieftes & our rulers beinnered but the high paretrucked from a truler that it hab bene he inhich should extulted that it hab bene he inhich should Con Tadina Acre 19 640 . 1 20 20 - 12 med. Afractic as touching a chair spings, even the third day lines they were bone. Testame women also of our object made John 20.4 is higher came early but othe legalchie, but they founds not his body, they came, at they fab force a buton of March 1. Icha so.e Of emed Ifractio as touch mraine of them which were with us, went which each found it enen to an the women bin they fame not a total good bit faibe unto them. D footes, and flowe of sidereal that the Poophern was flowed to be prophern and flowe of sidereal that the Poophern was flowed.

Manager was flowed and altimate the formulates, and we shall be formulated by the formulates, and which were wastened to might be formulated by the formulates, and we migh but the willings which then Critically and he made as shough be mould have a similar to the formulates. len in the same of the same of the least confirmineb bint, laping, Abibe with Gen. 19.0 praweth toward night, the dape is farre intribe went in to tarrie with theur. e came to palle, as he fate at meate with exche blead, " and bielled it, and biale, and bielled it, and biale, and Luke 22.0 them. repentuere opened, and thep inewhim, ರೆ.1 ಕಾರಣ ebout of their light. fait oue to another. Dib not our hearts thin by, while becalled with his by the ropened to be the fripeures!

The continue the fame hours, and returned adismission and found the rienengathers be abthem that were with them, The Lord is rifen in bebt, and hath ape one with the contraction told what things were hone in the war, A be was knowed of them in the breaking of the

The Gofpel on the Tuefday in Eathe point of the p fter weeke. Iohn 20.0 @ 40 Minthoben berhattstans (poken heeffein 41 Anothinge they per befeeted not for image bered, his fait sandthem, Mane perfece min of 42 And they offered him a piece of a displaying of an home courbe. his handes and his feete. John 21.2 Madid.e. 4. Mut he come it and wheats being spin. Madid.e. 4. Mut he come it and wheats being spin. 2.5 in I which I wake but o you, in hyde I was pet it that an similar was a finished which which which were in the laws of Boliss and in the 12 laws of Boliss and in the 2 laws of Their winters. Acces 17.8 3 45 The money of the money of the spin and in the 12 laws of their winters. 3 Or, mindes, I where the money of the spin is it waternamed to the spin and the spin Second it behoued Chilles fuller, and to the free the third day 47 And their vereittance & remiffion of finnes behreader in his name among al nations, begitt at Intern latem. 48 And pe are witneffes of thefe things. It 40 wind beheld, I will fend the promite of my troon pan: * 25 ut tarp pe in the cirie of them Actes 1.b 50 And ha led them out into Berhanie, and his handes, and dielled them. 51 And te ameropalle as he deleted than parred from their and hands carried by little to the parred from their and his carried by little to the their their and his carried by little to the their their their and his carried by little to the their their their and his carried by little to their Actes 1.b Mark.16.c laubing Bob, Intelegitif ladai dla junit There indicates to the by santiakered 20218

The Gospel by Sain? Luke.

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The life of the Enangelift

spofile , whom Lefus loved entirely, being the forme of and brother to Tames the Apoftle (whom Herode after on of our Lorde did betweend) did write last of all a Gospel, thy the superintendents, and By happel of Asia, agayoft ? and other heretikes, and specially against the letters the that did 1956 than - which Ebionics Ald efficient that as not before Marie, whereby her was compelled to se that did ryfe then t which Ebie his distinct burth. Howbert films affirme that for had another age for forth this first over That is to fat, that when he had bebookes of Matthewe, Marke, and Luke ho del well allowe The biffery, and affirmed that they badfalds time: but admitted onety the historic of one years in the which d, after the imprishment of tohm. The efore passing oner (the actes whereof are for foorth by the other three) bee re what was done in the time before Lobu was imperfoned. be suident and manifest onto them, that will diligently booker of the Goffelles. VY but thing doeth take adifagreement which Ichn feemeth to have with other. He westen one Spiftle, who fo beginning to That which was beginning, which we have heard withour eares. with our eyes, which we have looked voon, and des have handled of the worde of life PP hich Epiftle and allowed by all Eccle halfiedly and learned men. The wwhich beginne: The elder to the elect Ladie and her en and The elder to the welbeloned Gains, whom I the tructh: are thought to be Johns the elder! whose Jepuled this day at Ephofes, Some all to thinke that there we we memorials of the faids I show Enangelift. "Ober which thing we wil diffuse by order when we come to Papies his softials In the ally gove then, Danistianas mooning and firring the facond maker Nevs, being banished into an Ilo called Parkimos, seeshe Konelarion, which Institute to Americans Word after that Dunist laters was flored had bis after pribe Senare, vecasife of the too made Hillulise ("Perti-inperson") The vernined verse Epholus i white continuing buse the Employal The did both found and posterns at the Manth chart voing exceeding elds, that it is a far the cot peeres after the passion of our Lords and was buried

and the said of the control by said to the

The Collection on Christman day, char word the char word was Smile was Smile was Smile and Sproud day.

Ionn 1.5 d. Iohn 3.5 and o.a

he rufol.

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Octuals
Mart 3 c.
and 10 c.
Mark 1 b.
2.Pet 1.c.

I loba i.a "Comerthier shea Colofish

The Gofpelby Saint John

The first Chapter

The diminitie, humanitie, and office of Chrift. 11 1 firmonis of lahn. 19 The calling of Andrews, Peta, lip, and Nathanael.

The Gofpel on Christmas day. " Or,and that word was God. Gene.I.a Prou.8. d John 14d

A the beginning was the w the worde was with Gob, and masthat worb. Are bel madely

The fame was in the best with Gob

* 2011 thinges toere mabe boit

without it was made nothing that was ma 4 * In it was life, and the life was the light of 5 20nd the light Chineth in the bachenelle, a barkeneffe comprehenbeb ir not

Thère was a man feut from God, whole i

25 7 The fame came for a wirnelle, that he fhont wirnelle of the light, pall men chrough him beleeut.

John 5.d

John 8.b and g.a

> 8 . We was not that light, but was fent to beare nelle of the light.
> 9 Chat, light was the true light, which light

> enery man that commethinto the world.

Heb.11.a

10 Be was in the world, * and the world was by him, and the world knew him not,

II He came into bis owne, and his ownered mm not

12 25mt as many as receineb him; to themga power to be the formes of God, cum to the thi leuebon his name.

13 Mahich were bopne not of blond, nor of the the fielhe, not per of the wil of man, but of Gi

Or, was 14 And the fame word * became fielh, and made. monglis, and we lawe the glow of it, as the Matt.3.C of the Tonip begotten forme that came bowite and 17.2 the father full of grace and trueth. Mark. 1.b

15 John beareth witnesse of him, and creeb, la 3.Pet. 1.C This was he of whom I fpake, He that ro I John 1.2 ter me is preferred before me, for he was bef " Or wor-16 *20nd of his fulnelle haue we all recepied, thier then I.

grace for grace. Colofiab

the later was given by ABoles, but generand came by John Christ, a hard root smoth forme, which is in the bolome of the father, beclareb hun. athis is the record of John, when the Jewes The Gofpel on fee and Lenites from Mierntalemeto afte the iiii.Sunahat art thou ? day in Ad. be confessed and benpet not and fait plans were. am not that Chill. . doc a south the Chail John s.d imthep alkeb him, What thene art thou Chase Matt. 11.d he faith. I am not, "Art thou that d prophet ? D be antwered Mountagnated San Punk BeDeut. 18.c in laibe they unrobin, What are thou, that maine an answere to them that fent be ? Sapeltehou of the felle francist. Maraigland Lam the bopce of a creet in the wilber Mat. 3.4 the firaight the way of the light, as laibe Luke.3.4 here Clains, I disprind in ed an impich were lent, werouf the Pharifes. palied him, & fait birohim, Whip haps on the if them be norther chilly not Charles n answered them, saving, . 3 baptise with prophete. but there franterh one among pon, whithe Mat. 4.6 Marke Latte Delle British Chon art facton which though he same after me, tone hes Luke se me, whole thoes latcher Jaminor worthie to Ades 19.2 43 Algebrand and Colore fethings were bone in Bethabara bepond @ nd fairh, " 28 cholde the lambe of Gob, which "Some thing the thuis of the worlde. e of whome I Caibe, Ofter me commert thanin. phich is preferred before mer for he was bes Elai. 13.6 1. Cor. 5:b Anewe him not: but that he found be des Afcael, therefore am I come baptising in hare record, faping. I falve the frirth Mar. 2.c

on him.

I knewe him not; but be that fest meto Luke 3.4

baptise.

The Gofpell

d bapaise with mater the fame faile butt meit whome thou thalt fee the fpirit belcenbing. with the holy Short laine is he which the

34 And I law, and bare record, that this is the pf@DD:

Total Carlon # 35 The next bap after, John flood agapne, and fi of his vilciples. 36 And when he bebeit Jeine walking, he laut. The

hold the lambe of Gob.

37 Mind the two bilciples beard him fpeake, anbihi folnwed Jeing

38 And Jefus when he hab turneb about, antla them following him, faith unto them, Mahat feet Thep fait buto bun, Rabbi, (which is to lapitm interprete it, Spalter impete Dwelleft thous

39 De Lett bicochem, Come and fee. They ca fain where he diwelt, and above with him that

for it was about the tenth house. ismed him, mas findiele, Simon Peters betfr. 41. The lane fithest, his biother Simon full, all

faith but bint. We have found the Wellias was to be utterpretation, the 'anomited.

Shad beinghelian to Ichio. And when Jehobs held builde lapbe. Thou art * himon the lames Aona, thou thale be called Cephas, which is b a et each a terpieration, a done cologie

43 The day folowing, Jelus would goe fortime D debalite, and finderly Dhilip, and faith burs him, fi

bendel low me. lowisic 44 mahilip was of 25 ethfalba, out of the citie of the

and dhew and Deter. 45 Whilip finbeth Mathanael, and faithbute. Be have foundhim of whom Boles in thele and the prophets bib logite, Jelus of Raja foune of Toleuh.

46 And Marhanael lapt buto bim, Can them good thing come out of shasaveth & 20 bill

buto him, Come and fee.

47 Jefits fatwe Rathanlactcomming to hint a of him. Behold a right Jiraelite in who is my 48 Mathanael faith buto him, Whence knowed me ? Jeftes antwered, a faib bitto bim, 25efe

or the 1.70 Charedgorg :

Caipp

5.05.513

and 22.C Deut. 18.0 , 1

360054

by Saint Tober

Chap.ii,

d they being brider the figge tree, I fair e the puritions of the T

affact and week, and layth unto him, Rabs Ut re even the very laune of Gob, thon art the el mittige

Moereb, and faib buto him, Because & te. I law thee under the figge tree, thou our or, belees faith bitto him, Dereip berelp I fan into uest thou. fer thall pe fee beauen oven, and the fins ending selectibing brout the forme

on the feconde

enter The Notes door thine to the

arknesse; that is to long the malaithfull which do they can to darken and put out the beames of bus aberfhallacuer prenaile, Pial. 9. 1. Cor.4. Ezech 8. Abdi. 1.

isto fay, vinto the people of the lewes, whome

of discall his people, fixed at Denry 4. atises by, that everlashing woords, which is the tentren frame of God, did cake our frame nature th vponhim, in the which theyng oquall with the touching his Godhead) he was made a curfe for vs: le fig. he did take wpondim that malediction and the west due voco ver for the breaking of the lawe ב למריות תוא משים של כייימים

eshe lesses did aske John, whether that he was ophete which was promifted by Moles Deut. 18. fore to he said energy when he faide etce, and made nor too

The.ii. Chapters

tonici Chieft turneth materinso wine. ethird dan was there a warrage in Cas ? tier Baldes, and the mother of Jeius The Gefpell ers want spirit franta fitte and fit

hoth Jeftes was called this billiples to the Sunday after the the diamete with the mother of the piphonic on the come of the control of the

mto him. They have no wine: bunto bereff. Woman what have I to Luke.2.g thee imine houre is not percome,

other lapeth unto the ministers, Whatles or, servats. appronta pon, boeic.

The Colpel 2 yd

for meafures.

o tend there were fer there the theater point of after the maner of the purifying of the Jews tending two of the Cickins a piece.

7 Jeins faith unto them, Fill the water por water, And they filled them up to the bottom.

- 8 Ann he laith bine their, With our no
- unit or the governour of the feat. Air they be a subject of the feat had talked the that was made wine (5 knows not which which bit the trainer to goneriour of the fend calleth the buibegro
- 10 And faith buto him, Euerp man at the b poeth let footh good wine, and when the
- both let footh good with, that which is work; but twit will be the footh that which is work; then that which is work; then halt kept the good wine until now, and had a few beginning of annates to Jetus independent of Balike, and hence his glope and his will beloved on him.

Mat 4b Marke 1 b Luke 4.d Mar. 21.b Marke II.C Luke 19.g

- 12 Mafter this fe went bolune to Caperna his mother and his bethien, and his bile
- their continues not many bapen, and continues to the Jewes Palleoner was at hand a fine wint to the Jewes Palleoner was at hand a fine wint to the fifteen laters, and form bedieving this better the that over, and there and bapen, a change of the 1.5 And when he had made as a were a founded
- cordes, he broue them all out of the temple r the theepe and over, and powiebout the al money and oneuthiewetherablest and que
- 16 Mit Lit butathenicher felbe boites; Britis things hence, and make not mp fathers house of marchanoises de la mil
- 17 And his bisciptes remembred that it was Pfal. 79.f Mile & Che seale of chine theute fratt sum cate
 - 18. Then antiwered the Jewes, and faibe b What token thewell thou buto be, being onty hearth was called when he went front be
- Mat. 14.6 19 Jehus antwered, and laide butto them. The Mar. 14.8 20 Then fair the Jewes, Fourtie and the persons the employ of the temples building and winethous pract three papers.

 - 21 But he spatte of the temple of his boby 22 10 hen therefore be wag rifen fruin benig

thrember that ferbus had faibe: and thep fremener and the words which Jeius harry a the unturfeet Then

in he was in Piernfaloni arthe Palleouer, feat bap, many belevirtum his name, when the his mysteles which he bid. Metus div my continue pun felfe budo eyem;

pe imetral detten befriede betiffe of man: inclumbations in man.

mil of name The Notes. The of the tall of

lening all mans minder : therefore no man need him what was in man; for why she knewe the heir heates the that and distance I do to sent in beginners to regardencing to kerelegel

The iii Chapter dallarie a ditto

With Micademais. Ted The land of God comarde the and the first thing to the and an artistic feet and the first and the contract of the contract

rewas a ma of the Phariless frames fair The Goffel on Trings Super State Trings Super Che Come connecte Helington night; & Carbo Arthur Super Che Come Connected Super Che Connected Super

itt. Kabbi, me impine that thou areinemeber day. from Bob: for no man can bother mirates loh.7.d bon boel, errept Weather with him.

buto thee, Except a mid be boine from abone, or fee the hingbome of Bob tente tott pennus faith buto him. Diotne can a man be

when he is olde ! can be enter the feconde to his mothers bombe, and he bomen's

antweren, Bereip, bereip Tap unto thre, cept a man be boine of "water and of the fpirit, Iohn 4 b not enter into the kingbome of Gob. it which is boine of the fielh, is fleily, and that Ticus 3.2 is boine of the fpirit, is fpirit, manife Rom. ... Rom. ...

meilenor chourigat & lant burathee, Be muft 28 Sainn, because there tune tanodamoran

the winde blowerh where it fulleth, and thou heas the found thereof, " but cantinottell whence it Becle.11 4 linieth, and whither it goeth: Do is exterp one at to boune of the Courte, prairie sile den saluis

Micobennus antwereb, and faib buto him. Howe ripelithings bed 10 Jelina 10,iii,

Icre.17.b Apoc, 2.d

.The Good

20 Jeine anfwered, and faibe bitte bing. My mafter of Ifrael, m

11 Bereip, verety J lap untother, We fpeaker boe know, a teltifie that weigene feene; and cepue not our witnelle, ad que man de la 12 If I have told pour carehin things, a pe bele

pow shall be believe if firetum of beauting in 13 And no man hath alcenticity in beauting the their state bowns from beautiff; even the firm in an which is in beautiff in the betyet in the lift up the betyet in the lift in

nelle; enen lo mult the lange of man be lift by:

rift but have eternall life and sade and does 16 for God fo loned the world that he dans ip begorten fonne : that wholoener beleueth in h

The Goffel on the Munday in VV hit-Sun weeke.

Luke 19.2

thould not perift, but hante eterlalting life. conbenne the worlde; but that the worldesh himmighe be last of select from the control of

18 He that beleeneth on him, is not conbemmel he that beleevest not, inconbenmed aliety, be

te path mot beleened in the transes the amb tight ten found of Sobres with or tell in the mot sold and the sold in the third the convention to the light form into the trail, and mentioned ackness rather the light abecause their beeter trees early, and the light abecause their beeter trees early, and their

20 for euerpanethatenilboeth, hateththe neither commerts to the light, left his beebentho becervorusting of the section and administration

21 Buthethat boeth truth commert to the link that his besies may be made manifelt, that the are windight in Contain hat of the farte a stent

22 After theferhings samt Jefus and his bifciplis nitg the land of Juries there be tarped with think * and baptised. The program megico service

23 Min John allo mas haptiging in Menon, nente Salim, because there was much water them, all The product aum were baptiet Daniel

24 Pol John was not pet call into pilon.

24. Authere arole a queftion betweene Johnstil ciples and the Jewes, about purifying

36 elabatter came binto John and faibe binto bing Mabbi, he that was with thee bepande Joidan, in modet

by Saint John.

theu baren witnelle, bejon, the fatne hapti-All men come to him. Marke 4.

cept it be ginen him from heaven. ur felues are witneffes, how that I fapte, C

ighat Chiff, buf am lone before titut. Iohn 1.b i party the bribe, is the bridestrome in the the hibegrome, which kandeth and hea-rriopeeth greatly, because of the brides inpress This my 10p therefore is fulfilled.

intincreale, but I must becreake.

And thomseth from an high, is about all the stripe earth, is earthly a speaketh of hearth:

sommeth from beanen, is abone all: at he bath feene and heard, that he tellis

nd no manrecenteth his restimonie.

Le path receined his testimonie, * hath set to Rom. 3.a

Esast.b

in that Gob is true.

He whome God hath sent, speaketh b words.

Foi Gob gineth not the fpire by meas Mar. 11.d

hevioneth the fonne, * amb hath ginen all mas into his hand.

that beleeneth on the forme, bath enertaling Luke 10.d that beleeneth not the foune, thall not fee for,he that ut the weath of God abideth on him.

The Notes whe water, he doeth waderstand the worde and seof Gorland alle the illumination of the holy ghoft, this that heatienty water that Blay the Prophet doth rakeoffaying, All that be a thirly come whto the wamilohn mi. and vi. Ezech word! Tere ii. By the fairitt, e inderstandeth the inspiration of the hely ghost sticke repeats show nothing that do affirme that the children of the fathfull are damned, and that they thall never enwhitehele kingdome of heaven, if they dye before they canbe baptized:

Theilii Chapter

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Dan, to

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Thill married asketh water of the woman of Samaria, 19 The

A feerhat the Loid kneine holye the Dharites !! had beard that Jelies made and bapelied moe marbulciples then John: 2 (Though Diii.

Chap, IIII.

obcyeth not the fonne.

The Gofpel

- 2. (Thoughthat Jelughimlelfehantisebn bilciples.)
- 'Me left Aurie, and beparted againe into &

Mat.4.b

Gene.48.d

4.Reg. 17.f

John 7.d

Jere.a.b

John 7.b

The Price

John worde

Surmited!

- maria. 5 Then commeth he to a citie of Damaria is called bicharmeere to the pollellion th
- is called Bichar, near to the constant of cob gaue to his forme Joseph mell, Jefus then, wear is of his former late thus on the history lives about the first hours.

 28 7 Ind there commends a woman of hours about the late him of the commendation water: Jefus faith unto her, dine we kind
- - 8 for his disciples were gone alway into the to bup meate.
 - 9 Then faith the woman of Annaria be How is it that thou being a Take, al had me, which am a woman of Samaria de Jewes meddle not with the Samarite
 - 10 Telus anflpered, & faibe unto ber, If t eft the apfte of God, and who it is that la In the Bineme brinke, thou wouldelt baue a him, and he would hane * ginen thee water
 - II The woman faith buto him. Son, thou ha thing to brain with, & the wel is beepifrom
 - 12 Art thou greater then our father Jacob, game us the well and be him felfe branke there his children, and his cattell?
 - 13 Lefus answered, and fair buto her, Rebo form
- g. 14 But unfoloener ? Dimneth of the want t of that give him strau neuer a thathe in him at hiater formaina by into enertaking life
 - If The woman laith unto him, Spigine meuft valuater, that I third not, neither come hith biame.
 - 16 Jefus faith buto her, Goe, call the hulband, all come hither.
- 17 The woman answered, and faib bito bin, 3 an no holdand. Teins faide buto ber, Chou ba the state of the s
 - 18 For thou haft had fine hulbands : and he w

motthe hulband: In that farhelf self, and the that renorthy minist reno man fapth bina him, fair. A spercepus Luke 7.6 ers worthippen mahismountaine, and 3.Rog.9.2 in discriptation is the place where then 2.Pa.7.e. worthiv. Similar later arms th into her, Woman, christus me, the Daylowhen pethat newherint this kindle pet ar litterusalem poulinpaire father. hip pe mot not tohat, he knot what we aluation commeth of the Jemes. Exod.ar.s ioure commeth, and notices, when the es that worthin the father in thirts. Rom. 1.2 reneth: for fuch the father also requireth Capb britathe woment das picite, schen that working him, ninft i. Con 320nan faid unto him; 3 worte that Bellias hith is called Chair, when he is come, us all thinges. ety tinto fee; " Tithat speake unto thes. Mate. 28.5 A Mark 14.2 have bottom in his cluste countrely eviatip came his bisciples a marketeb Lukezzie britain the woman fiction and factor and ne while his offeiples prayed him, fape eat. alle of a lost throat bato them. I have meate to eate, that pe faid the disciples one to another, Math sought him pught to eated faith buts then, App meatis, that I bo the that fent me and finith his worke. tpe, There are pet foure monethes a then barnelt & Beholde, Hap unto pon, lipft estand tenkeon the regions: for thep are readplinto harnest, isday sugar

repatrempeth receiveth mages; & gathes Matt.9.b

reth Luke 10.2

The Goffel d Chap.uit. finderly fruite finte ipfeetensakehat b eth, and he that teapeth, might recopes der alut age der firetall der ger Luke 7.6 their labours. and that ex 30 Many of the Samarifance of that citie in out him, for the laying of the woman, which to that he subtrace the parties 3 bit. The forest e gint start dhoor set seets mid afguolse geet. Exed sta beaute from exercise our suspendate set dans in med to showed (foursies) course dans adultura, Romana Excdust & minuted energy to the father allo sandouten 5 42 Min lapt buto the woman, Acto we bis John 1970 . I has because of algo lapony : " for the hard he has him felnes, and showed that the to the repair of the beautiful of the first of the barrier fit of the first of the barrier fit beyond the first of the barrier fit beyond the first of the barrier fit beyond the barrier fit beyond the barrier fit barrier fit beyond the barrier fitted barrier fit beyond the barrier fitted barrier fit barrier fit barrier fit barrier fit barrier fitted barrier fit b ints Galle.

Mark 23.2 A from Johns han feilerechtlieb abara morbins

mark 65.2 Inches Johns han feilerechtlieb abara morbins

more honour in his owne countrep.

Mark 65.2 Inches Johns han feilerechtlieb abara morbins

be adol state received him, where her light feine state the

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control of the light feine cause against the light feine manage of the light feine manage certain "Kulet, whole formethas fick at Com 47 When the fame hearts that Jefus was coils of Junis smooth life, he went unto him, a beld him that he would come bowne, a healt his he on the xxi. Sund ay after Trimitie. Matt.8.a for he was even at the point of beath, with Luke 7.a 48 Then lapb Jehrs bitto bint, Ercent pe feet and brombers pe buit in no wife believe, military # 49 The Kuler lapth tinto bim, Sopperonte ener that my forme ope, moth of me think and 30 Jeins lapily binto him, So the locale the land the perh. Mind the man belone the bounderhat hab Wohen unto him, and he wenthis way or find as he was not going betone, the lett met him, and tolbe him, laping. The fannelium

52 Chat enquired be afthethenaue when held

rers Luketo a

by 6 ant John.

Chap.v.

hir Mirbathey fire b bistonius 1 ncipioure che sener lest prin, in dinting e facher friends ; chât at insan describe fan ethe which Jelus faid wirahim The fou odimenthe farme And he beleueb, and at his houthold to in againe the leconte nimitele chat Jefus en he was come out of Jurie inte Calife.

pdrinkerhis steetless belome and credite die word and to receive the reftimmient chickes which elycantinenche the chieft of the forthers att 11 le are boundero no peculiar place; but that we may Hywhere lifting up pure handes without dife cos find weath, in Time water the court of the

show be understanded of the presching of the ne of God among the tiraelines among whom the es had taboured alreadie, inpurshold labours the erdidenter. But when the Apolitics differentifie as D affeathen, theywere the null labourers; & Paul I have planted, Apollo hath watered, Againe, I trave fundation & another doth build spensis, it Cor. a.

may being to been have account which hambing the r. Chapter of sectors (1919) 21

reds on the Sabbuth day the man they was fleke thirlaiebryceper, it and it die britant of the

firethis was there a fealt ban of the Meines, Manting? Telus went by to Mierulalence oral Indebere is at Mierulalem by the thepe mers e twhich in called in the Hebrite congre taning fate posches: Date of the diet

ch lape a great innititute of fiche folke, of alte, and worthered, wapting for the inime the water, and indident and a series of the ball of the core nangelwent botome at a certaine feafon into

and troubled the water: Whofoetter then he troubling of the water Revpet his was phole of what locuer bifeate he han and

rfaine man was there, which had bene bif thirtie and epght peres.

Tefus law him ipe, a knewe that penotice e hab bin vifealed, he fapth buto him, Mailt made whole!

ficke man antwered him, Spie I have no 25

2.0.33aM Actes YEA Actes 2.19

and g.f.

Secol.

Mattige. Market S Lance a.r. C A. SELVI

nd The Goffiel Chaow. is mor tolle the laster is troubl hat to put se inter-Lutiple 3 antabox one befoge the The fact that the fact of the Matt.o.2 Marké zb . Man immediate the man was made whole, . to be by his bed, and walked: and on the fame was the Sabboth. Luke s.c Ades 2.b and o.f. to The Jewes therefore lathe into him that he made in hele Jereste de deboth day, it is not full for tille to carrie the bed.

II He andwered them, the that made me inholes but one. Take by the bed, and walke.

Then after their him, Make, man is that in layb but o thee, Take by the bed, and walke. laps wire the, Cake op the ned and wake.

33. This health was healed, which will not not be a few had govern him fell away, became that the amay pecale of people in that place.

4. A Afrecimand, Jeius findeth him on the temple of fair butchim, We hold, thou are made whorehim in those, lette a worke thing come butch the.

15. The mandeparted, and tolde the Jeius that was Jeius which had made him whole:

16. And therefore him the Jeius a perfectle Jeius. John &a 16 Mind therefoje bib the Jewes perfecute Jeins, micanes to flave hint, because he ha fought shomemer to flape hint, bece thele things on the Sabboth bap. r.Cor. 12.4 17 Seftes aufwereb them; * De farher weiten b therto, and I worke. 18. Chenelme the Tewes fought the more to hill

Mark.14 g Luke 21.c

John 9.4

and allo that God was his father; and main him felse equali with God.

19 Then antiwered Jefins, faibe tonto them, Berd berely I fap but o pour. The found can be mething him felfs, but that he feeth the father borfor what mere he weeth, that also borth the found likewis.

20 For the father loneth the some, and the weeth him

all things that he him lette bottle, and the will be all things that he him lette bottle, and he will be him greater worker their their, because ye fluid marnete.

D 21 For linewise as the father raileth up the beat in indicheneth the cuen so the source quickeners with the will.

Matt.11.CL 22 * Meither indgeth the father any man; but int

Chap,v. by Saint John IT but the forment on 3. 85 Acreson Dentale of ute in I fep butte post, Hertput housest my lohn de eueth on him that fent me, huthener, lohn de eueth on him that fent me, huthener, lohn de al not come into be 542 But Laturate to Tap unto pon, The hours is the loan rad Senn se Thef.z.c pun tile John t.a meralle aufint gebreit. because Mat.25-C nneof man. no.c MITE Matt. 27.h palleyer are with of unine otone lette be not being in Stage.

I wine otone lette be not being in Stage.

I leke to the father, which to the father, which to the father, which is a letter of the father, which is a letter of the father of the fa the state of the leading state of the state Moint and be barn with County loho r.b berf framming inflined. As starth, I receine not the record of man:neneralies their things Teap, that remight be laneb, a busing aud athming usters personed of on have recopeed in his light. But 3 haue greater witnelle then the witneffe of John 5.4 the two manches which the father bert query sin 20.0 Indicate from cookies that I po bear that I want the father path feut me distribution felle which bath from mediath and I witnesse of me. We have not bear bis bace Marke 1.5 time, my feene his thape, and alle 38 And a Per. Ld

Chapay. The Golbel Evel 38 Mind his and parties in the parti THE TOTAL STREET tichter gange edoch gene spiech mittell Ades 17.b Deut.18.c ar pet mality it, not come to its in the John 6.5 geneduction immiffar fent me, stoffsmed Geriapie of minute ons, still 6.42 But I knowe stut energie sameriergen bet ned Gobingia I nog child hat the set gird on ac unstiered glaubebes that contemple stunes belac spristing a section of the contemple stunes John ac z.Thel.z.c ened enisorbefüter, anbeid beide eine den 1.4.

ied eine eine Gebreiter eine Gebreiter bei 1.4.

tieren von DA THE STATE OF TH that I will actule points hors sq anodw paraconner pou, cuere during of the selection allows be married Deut.18.c or at antiportific to the la traditiològica (potor (p la catalla catalla la la c inguanto nue intractorem ro inflicheratife This fie thirds a sufficient of the father with the As if he fhould fay, They that through faith haud all all the good works have declared Landel ab faith, full rife againe vito life everlasting. But the This broughtforth the fruits of infidence or mail lands and file of the lands of th of Iohn the of a Danish Montagand not be the discovered in the kens that man is inflifted. As Marth.vij.of thetres many arrangement for every of management the A CHARACTURE OF GOLDS OF THE WORLD STATE OF THE PARTY OF THE PROPERTY OF THE PARTY wild lighten have reigneed in this light. fayth. and of the again with the continue the state of the car schafte and the property of the town of the rest of Mart. 1.4. 2 A the fea of Galiles, which we he feach found hark 5.3 CM2 More a quest indicate full accordance by the first of the which the contraction which the contraction which the contraction of the

3 Ant Jelius wem by bito a mountaine, antifi

To But heligith toute the supplied and the luico him he laide b metur bient, that their Minister Sunday often presection: für be princede antibe Trinitie. ioinest Dan jambjer puisonth Marke 6.d. Liebent for Dath that wild printed Like 9.b Trient for the trient and the state of the s ples, thintening Diminus District byos 3. Reg. 4.2 tiete labor here, to hich diach find Sortly two dispessions tupate accepte anions, in a use, the signaled set radiated, and a laborated to this, Makeshe people do boto na Eliere

in fait, Makeshe people de beinnelliere by alle in the place of attention large place of a state in the place of a state in the large place of a state of mehat were led met na elep toonl were filled, he land buto his biletples, bachermente dinvienne punty. that meate tubich remeetly unio

debit together, and followithelise je djoken mente afithe fined the principle through the ton when so to mindentingehanisatethemitacle C

thouse come into the world. And I lohn 4.6 therefore percentien the the protein of the second of the property of the second of the protein of the second of t

pieto a flip, and wentioner the fea aperonument is was to what ke, and come to them any and amount

te ka role with a great white hardisme; jenther had to web about peb of ror. fur-en law Tefus it allting on the lea, and has ground spe thing and the much along the 20 2But

Mility, on the xxv.

Chap,vi. The Cofpel yd 20 Mit he fapth unto them fit is fill he me Mat The Goipel W W. 2 . 4 . 10 . 15 . erife fabreit 22 e feat fr Dur Traite, there, lane that on th Marke 6.d die Jake o.b à beinebenet ante other i 243 30 H. et 23 d 4. **Historia process** leave the most there there are there are the succession of the enegro Cupernaturi, ile ing po the popule forms him an ap-polati mito piin. Athlibi; in a for the proposition of the con-tion of the proposition of the con-polation of the con-tion o thro were filten be incolonta follow uteate hab that meate which endureth butto we might worke the workes of a 39 Jefus anflædsbyndefels futus in defend flægsking pedalörs og jok for ann vægskelsking. Anna flægsk Luke 7.c Iohn 4.b Matth.12.C well than i, that we also legitatibe addressed a strict a session ad ad antamante andhaa Mu.I Mark.8.b Laker cat M 3D Durface witten, He gaue them Monde from 32 Then Jeine faib batpetfem, Bere Exodatibid Matt.16.C. into pour Moles gatte pour not spit bes heaten, but mp father ginesh pour their from heaters and more a little sor selecte

33 For the break of Source he habit; countly from hencer; and minitivific kinds of chemoth.
34 Chemiathethey but o hin, light, surround

for energeauchtle bread riege Thuill ai unto them. A din a ip to me, shall not hunger ut drue? beleeveth on me shall nevershirt. onto pou, that peallo have feene mes es Chen Telne laid butu them D Ambengmeth me fhallcomete mes tome I wil iteno bullegaltant. ante from flemand, nobed bognine. is the fathers will which hath ferome, eografichen feit immentigebedage it raile it dry againe at the last up to shing of the the control of the their their control of their their control of their their control of their th to faile. An notehin Joins, the forme of B.

The le father different for the know of Golor Mat. 13. g

It that he layeth, Jeame betwee front has Marke 6.a

urited recipient and he stolered quarte 60 b faibe puto chem, Mutmute pour selues. Biberthe hearmig of it realt chineau int, accept h farfer, Milich John 7.2 ale him and I will raile bint upat from emit Colo Caterian Arie of order have the Afa. 54.d Cots Calery and the color barry fears, 1 Loh, 2 d
care in the farther, comments butto fire of the
calery than hat he cannot be farther face by Exod, 22 d Bob, the fame bath ferne the fathery Deut,4.b mental describilities of the bat putters ludg. 6.c.

Monthstiere vilvent Channa in the boildermelle, H 20.463 Book, deseases, and continuents bowine from his is that bread which continues bowine from the fact if any staticens thereof, he should not mail should not some artice head and

am the lining breat; which came botome front wer. If any man eate of this breat, be that! the

Churad. . The Galled Luke 12.2 for ener and the bread that I will give, immig for ener. And the pread that I will gide, is my a tolich I william for the nie of the works. I The Ispace circular trute among them the Laping from ed this fellow gine has chartleft of to eate?

3 Then Jelius laid but them. Bever, bereip I but pour, Ercept, he eate the Relie of the lone manhant winks his blood be hand to life in pu 5 an Man to eaver we field, and on meet my die hat he cernal life, and I will calle him by access and the entire will wind in the contract 550 Partin fel immeate in Deebei und mip bloomis Drinke fre Dethel ath in and grands and 3 56 Menhat rateth uns Leib and bijnkerh mp b in iditable forme, and I set him. 57 Gales metig farbir bath fine me, and I de the father Euen io, he that eateth me, thalling thomeanes of site. 58 April in that bread tubich came house from uen, not as pour fathers bid eat Dama, and brauche chat sure but the break. Hall truesner of the charles of the J. J. came unmanragad mis Maris a 60 Many therefore of his bisciples, when the enduction of the best of the configuration of the c 64 Angen Zeiner unein in tim lelfe that his be mutinitied at it he laideinnto them, Doethe 62 Wie autrif por thatte the loune af autr bu chicker where petiese befolef to the field.

A 63 Ar in the furth that quickeneth, the field.

Brothing : The works that Aspeake with the field. Rebettson furitand life. 64. But thereare forme of pour that beteening Jelies knew from the beginning, which it chat beleeved not and who from betray h 65. Ind he faire, Therefore fails I ware you man can come but o me, except it were the b s i fam Ich.7.0

hint of mp fathers of the pictyles with the pictyles with the and walked no more with pin.

STORY COLL

67. Then land Jeins unto the twelte, will per goe aloay?

Chap,vii,

Binnen Weter entwered him, Loube, to hall we goes Thou hall the words ofer

beleeve, and are here that thou art that Mat. 16.e he fonne of the litting Got. Mar. 8.c onlivered him. Hane not I chalen pou Luke 9.c

of Indas Ileariot the forine of Sinton: Luke 23.4 nas that thould betrap junt, being one of John iz.c

The Notes.

is to eat the fielh of Christ, and to drinke his bloods el in Christ & to haue Christ dwelling in vs. Who. then dwelleth not in Christ, and hath not Christ ng in him, doeth not eate his flesh, not yet drinke od though he doe eate the Sacrament of so high indifferently energy day, Augustine, Prosper, Aminpeer speakerh onely of the spiritual leating and

The vii. Chapter.

ering Leares. 3. Christs hinfer

er thele things, Jelies went about in Balis A

of the woulde not goe about in Aurie, he nie that the Jewes lought to kill hun.
The feath of cabernacies was at hande. Leuit. 336 sethien therefore laide but o him. Get the second furie, that the bilctules also map too kee that thou boell.

reis no man that both any thing in fecret, mu leffe leekeet to be knowen openly : If fuch things, theme this leffe to the wante.

other his bethen beleased in him. Jehrs (albe vino them, APP time is not pet has pose time is alway ready.

ouilbe can not hate pail, but mee it hatern, 25 23 tellifie of it, that the imoules thereof are louis.

se up binto this feast : I goe not up pet unto to my time is not per full come o Taben Onsp.vii. o manen be hab faib their popios unto then Be mirm Ball 10. Bint when hie brethren were gone bo, theil e affo up ping the feat, not openty, but as Minn tout 3.8 mg/d pittilp. e ten tought bint the Rewes at the fant, and 3000 lohas frie * Where is her 12 And much mutinating of him was there the people: Fol wine law, he is good, bills the people: E. 4 5 2 1 March and Map : but he beceineth the people. John 4.C 13 Howbeit," no man spake openly of him, for hi and 6.C of the Jewes. John 12-F bothe timen hans in the read was bothe. The wind the into the temple, and taught.
It was the Lewes marrialles, lapting, how know perior crimanes, Esting that he wener femme 16 Jeftes am weter Hein, and lame, Spp bott nor name, both his chat tent me.

If who man with dichies will be than another better me imperher it be of Clab, or whether the me me the chat will be the me the control of the control o of mofelfe. 18 He that (peaketh of him felfe, feeketh hi glory: But he that leeketh his glory that king the lame is true, and no unrighteouthes life to bot mor Poles give you the lawe, sychology up the lawe ? Why goe pe annual true. Exod.20.3 Deut.s.a 20 The propte and wered, and late, Chon b nill roho moeth about to kill thee?

"Jelus and wered, a lato vino tient, " ?
out worke, and ye all machelic. 22 Moles therefore gane bitte pon the chi John 5.2 (not because it is of Posses, "but of the fat pet pe on the Sabboth buy rise uncles in If a man on the Sabboth hap treeme it on, without dreaking of the labor of the Gen.17.b daine pe at me because I have made a min whit whole on the Sadvord day? "Induction after the vice appearance, with a righteons induced the in-tires labe tome of them of Pheenkalen." Deut.I.C Leuit, 19.0 Prou:24.d this he, whome they goe about to kill?
28 ut for he fpeaketh bothly and they are muto him? Doe the cuters know in beete, or, openly

tet. " me know this man inbelice he to but Matth. 13. g Duit commeth, ito man knoweth inbelice Mar. 6.a

nerped Jelus in the Temple, as betanght, E Beboth know me's white I am pe know, am not come of the lette, but he that lent me mhaine pe knowe not. more him for I am of him, and he hath

they fought to take birn : hut no man Land Marke 11.c on hom, becaule his houre was hat per court.

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itt

Luk.19.g Matt. 22.b Marke 12.2 Luke 20-d

- edal

m pan, because his houre was the per come.

I have gethe people become on him, and table.

I have commeth, will he one unde muraties

I have some concerning him. Anothe Pharites 3

inche sent cernance to take him.

Lake 20.6

inche sent cernance to take him.

Lake 30.6

inche sent cernance and him that lent nue.

I have sent cernance and could.

and 13.d

(an there can be not come.
(as the sewes among them dines 1870) en the bilperied among the Mecians, and Bentilen:

mener of faping is this that he faid, De that and hall not finde me : and untere I allo,

talt day, that great haval the feall, Jellis croped, laping, 'Plany man thirth, let buil Efai. 55. a to me, and minds beleveth on me, and the Cripture hat build, and the cripture hat build,

s belly that flows einers of water of life. or, given:
the toake of the furite, which they that understanminn, should receive: For the holy ghost ding by the
pet there, because that I clus mas not pet holy ghost,
the visible

the visible file pearle therefore, futien the pearle giftes of the g, laid. Of accuse he this is the producte, holy ghost, at fait. This is the producte, holy ghost, at fait. This is the first four faite, Joh, 3.c.s.b. Luke 7.c. which come out of Ballies, not the icripeure faite, that a mill come Matth. 21. g miches Band, aith out of the talling of Matt. 2. a first said.

or giuen: the visible

The Goldel

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Lohn J.4

. 6.3

Sethishern tobers Bould was:

cande of hint. 44. 38nd forme of them brouth have taken him, with

inantaid hands on hint.
45 Then came the fernants to the high Pitels a 46 hardees, and then fail but them. Adaptament not brought him?

46 Che fernance antwered, feener man hab this man boeth.

47 Chen anfmereb them the Pharifees, Mire

hereined ! nebon bim

19 49 But this common people which knows man labre are curied.

50 Sirabemus laith unto them, " Bethar to Jeins by night, being one of them,

51 Worth our lawe index any man before it ben him only him what he boeth?
52 They and know what he boeth?
52 They and weer, and laid into him, Art though of Ballice; Search, and looke; for our of Gallice in Broybes.
53 And energy man toem bate his owns hour.

The Notes

a By this featt of tabernacies, we are admonified the ware but pilgrimes and ftrangers as long as we like it the moreall body, and that we have no permanent eite he and sherefore ought we earneftly to deure that we no enter fato the land of promision, which is the hade to lining Of this fealt, read Leuis az

The vin Chapter

es Christ the light aft he worlds, as Accadem did feet

Eine went unte furormt Blinete:

sind care in the proming he came again the cernical, and all the people came unto but, he face boune, and caught them.
This the Secribes and Pharmers monthly Mat. 21.3 Mar. 21.2 Luke 19.c

him a moman taken in abolterie, and in

Chep tapbato bun, Spatter, ipis wounder

in in adulteria tuen at the brede had a buing:

more to the know communities we that further take solo

more than the know communities we that further take solo

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for the their fluides notwoods him his fringer

as made at them a transporting perpentistions not.

It is not to the transporting to the point of chillenan, the m thep heartreftie, being acenteb of cheir deiences, they went one by one, beginning amengenen vercothe tan and Jefus was tell or the woman flanding in the middles. getus habuteup innefelte, and fave no hariles therfore laid buto him, Thou beas 2) Eine in den bei den eine gefte bei bei den de geber der geber d motten whence I coine, and whither I goe, by after the field, Jinoge to industry of 18 Findgraup ningement is true : fur Fram ot alone, but I and the father that fout me Den 17.a the one has beareth betwie of mpfelfr, and the Mar. 18.c. with the beareth with the aline.

In laive they unto him, Whereas the father?

The laive they unto him, Whereas the father?

The laive they be nivered more me, not pet the laive that the more me, and pet the a la delais Kom, 6.c mail lowers economies than Jelie in the recallule, as he is notice Compac, and nomina bath handed or a hint. h : 139 ; @.iiii. bius

Charmi him fat die doure in enter the seine and an init and it that John against then them. I arrived and is that fache us. I am that he is provided the improvided and in the control of the control John 7.c aid 13.d To desir he depeth Whither of goe, thinker can content of the cont finnen: fin ifte beleenenat that I ambe po bye in pour lines, mair quet establishes in Jeing laich buco them, Euen the berg enthat I lain unto nondcom the beginning the world their feature is arms and in John 14.b 27 Contiers, they antier the description and that he specially a series of the series grand and restrictore in the host and have 29 And he that dent me, in with me: the that what fries pet in strict designation John 7.d 30 Made Toaks this worker, "manpilati him. I recentle dita. neco I raintat for and 31 Then laid Jefne to thole Jewes which of stone burn I substite fatter in existing and in the substitute of the substitute then thurst in the first of the common and the comm gir Flein aufwerd dum Merelykeurd ille in i ma i Mattuljösgun ergouterbium, albi nan of line.

380 Antiche irvana abibet matturbe back ince pro burspelome abibet backung africally Rom.7.c and 8.a Rom.6.c 2.Pet.2.d de inc.

fthe forme therefore thall make pointree then pe mention of the second pe are Abrahams feet, but pe feeks Minte, because my morbe part no place Dear neglicit alleint math. Ill that which I have feens with my father; e shar which pou hand feene with pour biereb and faibe buto him, Mbiaham den Jehm fapeh butathem Jepe were children, ne would bothe worken of Me ntended mice in souspell in the surface of one go about to kil me, a manthat hath the umerh, which Ihane beard of Bob: not Mbiaham. pasite ale the of some father. Cherffaine then be he not borne of founteaction, the haue The letter and a state of the a chiem. If thinh were pour father, B done tite for Shiner thouse, bue pe odsneiehencame John Frod t.c Ebrit tokethep up fionen er catt ne i.or mioi chooking the mp freacher our because Lakenc eare mp worbe. from father the benill, and the lufter of while petter he was a numbered from Gen. 3.2 and above not in the cructif because 1. John 2.b nech in him. Alabim he speakers a lpe, of his owner for being been and the thecante I tel pou the trueth, therefore pettes The wind namen with merbuleth me of Gines 96 Tay the The Gofpel why do not pe beleene meg. hert acon on the fifth of Date, he ares in Body more experies idendar in tethem not; irranic personnet of Cath. Lent. ilahat thouarna Baniatitarikand tras barneblinder Miretel I haife fint abeuilf but I hines m not per his parentent all the order to not mine owne glosse propered one that A Through missible the birmilical rand

A faponto pout Staman luegetro

laping.

The Golpel vo

Coping he Chatnener fee beath.

me charthouthat a beutl. Abjaham is bis the Phopheton, and thou laped. If i wan to Caping, he that never talks of beath.

Gene.17.2

- 33 Art thou greater then our father Abiahan is bead and the Wiophers are bead whom thou the leller
- 54 Beins aufweren, 3f 3 almilie frip feife, mie is nothing it is my lather that gloudething to pe lav that he is your Gob: 55 Aub pet pe haue not knowen him, but I hi
- i hin:and if Play that I know chut not I i in han like butopou; but I know bini, an his laping.
- 3 16 None father Aluaham man glab to lis northing
- 57 Chen faib the Jeives unto him. Thou are might fikie percens side, and hall chouseens Absahane 38 John faibe unto them, Denity denity I farms pan, Actors Obja ham was, A Jank.

 50 Chen toke they by flores to call at him ha John was han has bond on the fife Congle.

Exod. 3.c John 10.f Lake 4.c

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Their Chapter.

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- and a file was bimber from his birth. (1) in a property of the birth o mas borne blinber
 - Athe antiperts, A sicher bath this manifer not pet his paremesthui that the months also from the mark manifes in him.
 - 4 3 muft weeke the weather of him that lenting while it is bapt benight countre. when many

by balar Tohin

Chap.ix.

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side the stress tracers, he that on the ground, the hat thus tracers, he that on the ground, the class of the plants. If he anomale the class of the plants. If he anomale the class of the plants of wathe the wints the pole of 28 (which he merey) cratum is a milk to by, as he made the milk to by, as he made the milk to by, as he milk the wints the constitution is the plants of the class of the plants of the class of the plants of the class of t

late and beggeb

me faibe, This is hee : Diber faibe, He to like we him tale faibe. Jam owen he to the faibe thep unto him, Howe were thing

Children and lapbe, The mant hat the called us made clay and antispined mine epes, a laid one of the candidates when and wanted have and walked when the content my light, which provides my light, and the called my light, and the called my light, and the

her brought to the Pharifees, Diniepat a little to blinbe.

to it was the " Sabboti var, who gette made Matth. 12.2 Marke 2.d Marke 2.d

Cherefore find from of the Pharters The part Loke 6.a and 7.c. there is the find from of the Pharters The interior in the part of the part of the Pharters The interior in the part of the

hich miracles! And these was a Brife as and to.d

is were the busine man agains, what faps
for him became no hatt of encountries corns
for him became no hatt of encountries corns
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the seldes be not percent against the confill
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o they arked them laping, Ja tha pont foane herrar yewas bolie winos from herr

The Golpel Chap.ix. animarch them and division he now le then? s.x ndoil 10m anoive that tous is our tonne, & that he 1:1.d.3 Dir Line by what mearies be notice leath, was firely who hat mearies be notice leath, was firely who hat opened his people, can not to be of an all and have e aren ete empendatine letuan hab an John 12.f he fhanta be ercommunicate out of the Divis 3. Aperiore fatho his parantes, He is al Sequential Constant William 24 Chen againe calleb thep the man p was and laid bitte but. Bine Bobitie male we'in ebatehia man is a linner. no. I ch notes a Onething I am dive of the white as I may himbenoine I be.

26 Even fashe absent o him agains. He hat him him the Form menut he think great.

27 Be and were the horry. I take you get while, and white the heart where the property is not be heart it against the and the himbenois are as of the himbenois property. Bil pealin ir pio bilciplent disconant in ciple i peare une pioniciplent disconant in ciple in ciple in care une pioniciple disconant in ciple in care une chat who have much males i a spin fellabelius anoire marchin inhenes is desired in care une chat in care une come in care i de marvellousephing is a man his from the control of the control o np manopened the epes of ting y man deut him as 33 Afrija med were not of clock, decemb no main as 34. They andwered, and fair but a but, what are a together home in linux, 3 book chan teach were in ther call part ontherers dies , sound man ned # Menin beard ababeber hab ercennenmeart that belement the lame of Wood and with 36 Praniment and fair, Abbo is be Lorde, th

by Saint Tohn! Chap,x. t beliene on him? farte unter their. weinto find Compatiboty fone at this perpectancely to the page and falls. (alb., "Lord, A betanciand by toughtimes John 14.6") fine faid uner him, Jam come vinvindges s hangbe, time ther there in region is not image it aper topich to imagic be image binote it aper topich to imagic be imade binote if of the 19 hat feet which image to be field wonde, and fath time if the the led of sells other action management and animality of the faib buto the " If pe were blaine re fronto lohar po iodanie but noto pe lav. Ope Gerbertoje pour Gallylidej, allica-jes och ag andinis sallylota I Adlard um- arbajl att dännes dissemins Sanday of the Eafter. Paccinerad ratelett inent and housens in her ligepe. Liche.g.z must walter transe that there be two kinder of fine They that acknowledge their finnes, and repent vn-Its his heard, and for guarant God. Matth. y. El Lis But they that do of an infidence for time in their this abbailtable fitting, and delparcies the mercy of manufacture heard, a Johny. I flut, The heart of the list has abaded and a Johny. b.g.mil'. 1. T. 335 M Lukerod .DS.758# offering with Land the Committee of the state of the stat the tout theplicard and the doors . Gat Princes ! called gods. ry Therefore booth mu faiber enome, bleam Cride, world I lape with pour, Ite that entreth A that the Goffel hat the Goffel hat the Goffel hat the Goffel hat the Goffel world the grant that the Goffel will be the control of the Goffel hat the grant that the grant the grant the grant that the grant the g in the parter openety and the there years

per a the callety his owner three by mains, Pro. 16.4 101

Augenherhalt pur foorty his viviaellierpe, he with expension the libert formus him i for induce him is for induce his bopce.

his pourrhe characters and the control of the contr

Chapte. The Goffel vo Spale buto them. I say but o you. I am the bone afthe these so the comment of the c John 14-200 8:00 to be there comments not but for without in the bearing to be trought and come that the temperature is an extended by the control of the property of the prope The Goffel on the fecorid Sunday after Eafter. neither the theepe are his owne, feeth th ming, and leaueth the there, and fleeth: the Frech. 34.d Miche.5.4 catcheth them, and fcattererbebe thepe, " alth 13: Apopreking desertiber ande heigene production in a construction of the flores.

14 A direction of the flores and a kind of the flores in a construction of the constru and an inducer of mine.

15. "No the father inducth me, earn fo know I the father, and I give my life for the therpe.

16 And other therpe I have, which are not of the father. 1.Tim.2.d Matt.I.d Luke ro.d Mar. 10. fold, them allo I must being and they that bear bopce, and there that be one folde, and one fi bearbo walked and his 17 Therefore boeth mp father lone me becante my difection we thee Artight taket against the Color of t Ioha & f. 20 30 Bull many of them laid, " He path a benill, mad, who heare pe him? Dat Other faibre Abele are not the weather that bath a timil. Can a bentl open the op po Neb is man at Mirrufalem the feast of the be

23 And Jefus walked in the temple, enen in

24 Then came the Jewes round about him the

to mone possible sage sand & laden

g.Reg.6.a Actes 3.b and 5.c.

37 44

by Saint John

Chap,x,

hin. Hate long boeft than make he to brieber be Chiff; tel vo plainelpening dini and 30

thered them. I roll pour and pe belerns whis that I do in in latters name they s will obuse to make the demand to the e belerns not, desaute pears not of the loka 8.f.

De bute pour mentalismente abeles tware my bopce, and I had be them,

loweme, directions of the Eldowind of

the buto epen eternal life, and thep thall & the writher that any man pluckepen out

er which game them me, is greater then nd difficulty and to rather personal of my fall of the or

and my father are one; and missistaking the lohn res

in the Bear to he by fromes, to from him and ye answered them, Many good worker have

pon fronomp father, for to his won he of performing and many father to his to be to his work and the father to his to his for his father to his father to his for his father to his fath ding entary

THE TAX A STATE OF THE PARTY OF wered them, Is it not antiten in mour above crue detection in the dog analy die

then dobe, introducine the house of \$200.22.b then, a the lexipture contain he broken, F the 100 burn the father beth functified. A mently, I have bleip perment the came of Mart. 26. f

mrhe fonne of God? tine b time to of any father, believe morror. Luke 22.9. I boo, and if he between the safe believe the lohn 9.2 as a partial though more and believe that the and 15.d in one and Jan hims of partial three for

went about to take him, a he efcape b tion and a state in the state of the state o

tuop againe beyond Ichbane, into the ere" John was first baptesings and eigere John r.d.

illed is drait a control de de de la control de control de la control de acterbit eal things that John pake of this John 3.d accountains may neglety of the property and the

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Pfal.82.8

Mark.14.g

Chapm The Gospet vd and And manufielemen on him there is minima and To come the first of the Notes of the Christ and the Christ of th artien followe me. es find freite bir passen Sie affir, and ther faill e 1110 21 Shoft mit fith Lacons from desquare printers beleene in Chrift. Ditte batto. mails rainer of the service of the greater then the fact the service of the servi 13 25 ethanie, the towne of Marie . in ine faither are one. I .. setrada apartina. Min ernastini ani di ini di di ini g.8 mdol John 9.a inchinebbede bebut faripe glerie of de la fombot for might be glerifet apriebe 5 Jelus loned Apartha, and her lifter, and Mehen hit just juart forefoje charhele abobe two bales fill inh languaglare inh Pfal.82.8 directions to acpent at

John 7.d

Mark. said Luke 22.0 alin Q.a

42 2000

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and the property of the property of the state of the stat 11 Thefethings faib he, and after that,

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be and 13 Boulet process and attained and the beath thought p he had spoken of taking of the

Saint John.

Chap,xi,

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feib Joins wices them plainety, Lainrus is &

un dab for pour lakes, that I was not pe ming befrene :) (Denertheliefle, let

Ophinas which is called Dibrantis, Ich. 20, f ne biltiples; set us allo goe, that we

n Jelus came, he foud that he had lien

night unto Hieralalem, about file

felie Jewes came to Spartin & Spa-

mioner their banther, one no the pears that Jeins was intrince him: but space late till

Partha butic Jones. Logb; if them habit Id brother hab not bied, one I another, that whatheure thou you. Cob built gine it thee, white her, The brother that rife again, if there hair. If there hair, I know that he fhall rife refutereration at the tall dap.

Unto her. I am the refuterection, and that belegioth on me, yea, though he lohn sa and 14.4 a

all notices.

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Rem, 1.b

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lace to here Abarth's tile thin.
when there which were with her in himle, to the burner here laive Abarie that the satiff, and went out, followed her, laying, in but the grante to weepe there, ohen Aparie where delies was,

Chamri. The Goffeld and fam him the fell bottome at his feete, flaving to him. Lond, if then hable bene here, my man hable bene here, my man hable to be the feete of his feet hable to be here here had been allo meeping which came but her here COST TEL John sr.c ned mige forrit, and was troubled in him fel aphe, Where have pe laid him ? T birto pari, Lojb, come, and lee, and have an unito 35 Teins meyer 36 Then laid the Teines, Behold how he loud 37 Asid forms of them lapbe, Southe not this Luke ro.f which operated the epes of the blinde, bears that this man also should not have bush 38 Jelius therefore against ground in him felf of the grave. It was a cause a flore laib or 39 Jelius faite. Take pe alway the from Ghan John o.b inter of him that was bead, laith butte him. in this cime he dinkery : for he hard bene foure bapen.
40. Jelus laith buto ber Daib I not buto thee et if thou moulbeft beleens, thou houbelt lerabe at of Cane. where the bear was laved. And Joins 16 specially a chanke ther to hall heard me. Dall pears me.

42 Howbeit I know that thou beareft me almost the people which frank by Italy that they may beleeve that them hall fent me.

43 And when he thus had woken, be creed with those worce, lagaris, come footh.

44 And he that was bead, came footh, bounds and foots with grane elothes, and his face to bound about with grane elothes, and his face to bound about with grane elothes. Loole pirt, and let him go. 45 Then many of the Telmes which came to John 7.c had feene the things which Jelus bid, "beleened 46 But fome of them went their waves to the Matth. 26. a 47 * Then gathered the high Bueftes and the Marke 14.2 rifers a countell, and faid, "What does wed for i

man boeth many unracles

48 If welet him Cape thus, all men will beiere

Inkez 1

Actes 4.6

by faint John.

Chap.xii,

में व्यक्ते विश्वन

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unilden that it is expedient for its that John 18.6 in Spould die for the people, and northat all and de tell m yerilb.

on perage.

pale je not a of jum feife; but being high
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Rom that Deptaonit, they trade connect Mat. 16.2

Mat. 16.2 Marke 19. Mat. 16.2 Marke 14. Marke 16. Marke

the high Priciles and the Phatifees had a contrambement, that if any man knowe he were, he should the weir, that they might

The Notes.

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in of prophetic doeth many times fpeake by the in an vogodly man For the vogodly are so exerca-d blinded that they oftentimes speake against their Plues vowitingly, and that so their vitter undo-al deliration.

The xii, Chapter

th Lefterfrete. 37 VV berefore the Lewes beleene

Min Jefus beforestre bapes of the Balleoner, 24 Kanne to " Berhaute, lubers Lazarus, mas, Mat, 26.a which had bene bead, whome heralico from Mar. 14-a

ne thep made hima supper, and Partha fers

Lidden 18 3 die andal

Marke 14. 8

Solution!

And Mar. 26.8 Luke 11.2

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C. Hant

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1	Paradition brook this besit with the
A B. CR SALVE	Then laid Jeftes. Let her alone lagaing the man impourping hath the kept style. 8 For the poore hand peaturapes with your that me hatters not anuapes? 9 Must be oble of the Jetus thetefore hat know lebys that he was there are they came have he was there are the first lake only, but that they might lee Lagarus distribution he had eather they higher their beath. 10 Min the higher testes held a countaite, that he might put Lagarus to beath allows the Jetus he was the for this faile stanty of the Jetus he.
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	corperent when they bears that Jelus common to Hierafalem. To the first common to Hierafalem.
	72 Gingle Dianeves of Printer trees, ""
	commeth in the name of the Lord, king of Itral. 14 Wird Jeires, when he had founde a peng the line.
and the state of	commeth in the name of the ADJO, King of June
	and the state of the bearing the bear forming a pengangual
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	16 Thefe things binberitonde not his vifciples at
	Con less today Glefne max glottiffett. then tulle
7	ULIL: Offe milete Actes and Brand
- 1	first : but when Jefus was gloissed, then rouse bred they that first thinges were written of wall
* V	and the same had been little fitte
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splethereiser that knobe to and beard if it chunture : Other fair, die Angell frakt

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the lair. Confirms what beath he shuld die.)

be lair. Confirms what beath he shuld die.)

reople antwered him. We have beath nit of

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ht with pon: walke while pe have light, least Ephel. 5.6

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36 Mhile

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Chip.xis,

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The Note Let : The dant head the

a. Here we have an example for foorth vitto ve he winted

B@i.53.8 Rom.10.6

b.st.dol Matth. fg. b Mar.4.b Luke 8,b ACH 28.E

Light rate! firs bas Tohn e.c

John 5.g

Tohn I.A 3.c.8.b John.3.b

cought to ack now ledge that we are therefore and lower may by our patient fuffering, frewe old 2 of the lower course towards God, and glorific his holy and blefied 3.7 1 miol hin mul The will Chapter. ath the Apollo factor Je Witherete Christis diffe e the feall of the Baffconer, when Jelus e that his houre was come, b he fhouses sout of this worlds unto the father, whe is stone worte, but of the worlds. Whe loved them I have a Carried ... hen it was now alipper, after that the des some reade. m the heart of Junas Ilcarios, Sund And when trap birti) owing " that the farther had given at Supper was ended. to his hands are that he was come from Mar. 26.6 beent to Gob?
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From Copper, and layery affection upper Mar. 11.4 Marke 14. b sand topen he had taken a court, he gir and 18.d felfe. Luke 10. Luke 10.d e the billiples feet and is wise them the the course of th motell not now, but p halt know hereafter. which ware poir, Thou thalt neuter walks mp lding sa com milwers bin If I wash ther not, thou spare with me, in the carry bitto bin, Lord, not my feer one later in hands, and my head.

Later thin, He that " is washed, needeth to wall his feet, but is cleane every uphit: hat dol

e are cleane, but not all. fore fait he, De are not all cleane. after he had walhed their feete, and receined

Hothes, and was let bottone againe, he law uns call me Bafter and Lorde, and pelap well: for

thenpour Lorde and Master, hane wathed Eph-s.e pour 1. Pet.a.d M. HIL

The Gofnel

unimani i pour feet, pe allo might to bu Matth. 10. 0 15 Tot I paut gitte pon to as I have bone expose,

Derrip, verely I fap tone you, "The fer
not greater then his maker, neither the
yer greater then he that lent hint. Luke 6.f John 15.c Luke II.d 17 If pelinowe thele thinges, happie are 18 Theake not of you all know who I h but that the accipence may be fulfilled, the lattilled the cripence may be fulfilled. The lattilled lattilled the lattilled lattilled the lattilled Pfal,41.b Mat. ro.d Luke II.c Marke o.c force, and teltified, and fail, discrete, bereight unto pout that one of you hall betrap me.

22. Then the viftiples isobet, one on another, to ting of subome he spake.

23. There was one of Jesus disciples learing on Mat. 16.b Marketse Luke 22.b the beisent, "cuen he urhante Aelus touch, it beisent, "cuen he urhante Aelus touch touch a fair touch touch to fair touch touch to fair touch to touch touch to touch touch to touch touch to touch touch to touch to touch to touch to t John 19.0 20.2. 21 f loh,12.4 of Simon. 17 And 'after the lon Satanentreb into bin. C. laid Jefus unto bim, Char thou boell, bo quite he bad taken. © 28 That will no man at the table, for what is space but o him. 20 Some of them thought," because Jubas babt Joh. 11.d bagge, that Infus had faibe buto him, 26 in things that we have neede of against the sa that he should give some thing to the poots, 30 Me foone then as he had veceineb the fop be

Ioh.12.d and 17.2

31 Therefore when he was gone out, Jelus fab + Doine is the forme of man glorified, and do glouffeb in bim.

sting fewes, lobe genel Mar. 12.d 7 Mige habited pen menel manbement give I but a part That lobe a part er, as I have loved pour that enter to & 8 Solution fauch burg truits Round at men knowe that perace my back of

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Matt.17.2 and at.c Marke 11.d Luke 11.f

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21 * He that hath no commandentents, and kepal enthunthe fame is be that loueth ineranductation until me that be faither, and Abillion RESTRICT L

Matt. 17.8 and at.c Marke 11.d Luke 11.f

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Chap,xiiii. The Golpetyd M 1 7 Mm frije tenebine, and mp fathen The Cofposite of Community Estates and onne this mode stand beareth not fruite e de concepta enche chat beneeth not fruite in enterh atvariand ener p branche chat bened eine hurgerff, that is man having forchande in 3. Jacker als pe chause through the terms of in horse froites bus apone, he rains hart at fein 4. Moter in me, and J in your Me the handper beaux fruits of intelle, except is hibe impertaon S. Markes 304 C day. Eccle.24.C John 13-g Actes 15.b muje san pe except pe abibe in une qui mis I am the bine pe are the branches: Pethat a ringue salu d'in pinu the fame bringsthem fruite: " for without me can pebo suiting

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15 Henceforth call I pour doctermants, for the le imotively not what his knyb boeth, but ean his called friendes, for all things that I have ha mpfather, hand mabe knowen to pout

16 Pe haite not cholen me, but I hane tholing fruite, and that pour fruite fhould remainer t former pe that after of the father in mp name be give to pour white it is a com parte and the all the

17 This commanne I pout pat pe loue together The Goffel

the finte port pedinoboethie it haries in e .n S. Simon to port, sail the day offer and the day of the world, the bould to call lone his eit, because pe are not of the world, but m you out of the world, therefore the John 17.6 designation of a contract of the contract of t er the word that I faibe but o pour The or greater then the Look. If shephane Mit. 102 me, thep total allo perfecute point of thep Luke are employing thep to the perfecute allow the Marke took are epings total allowed to the point of the point of the perfect becing the base and the control of the control of at come, and Cooken butto them, thep bar eriot had no time: but nowe have thep 110h.y : boe die itheit finne withaltstaf united unite 8 nieth megakerhamp father allowers !! Aleria Or . open Les not bone among the the works which nantip, they though hanchat no times me thep both feene, and have both me commeth topalle, that the word might be and 69.a ra cause may be middle and for war and 16,b checomfateris conte, luham & will Ades 2.3 ten ten the father enemale spirit of truth, The Gospel and bette of the father, he shaltestille of the on the Sun-beare witnesse also because he have beene day after offrom the beginning mandrain last set At fiftion day. this throse arrive sture I lead t bidia via li The Notice win tall agouite in 121 h. 12.1414 il with this the only faving, doth ouerthrow free wil, al humane thrength & force. Here also be condem-Dor Say s ; min! lan merites and deferuings. To be horr, here we tcher me tiveare allfinners, and that we have neede of The Coffee! of God buowe are inflified freely by his grace; bride mit no terme issuares this test betains of the Sander-atter a min of The kyj. Chapter: his 124 and intell . 71 27 and of bir affices 12 Of Christs Afconfion, Chaft, markin afficiency of theile. Afamium, course noos of Cheift, March 1966, 1967, Br shings have I fait but o you, because you ot beoffenbebaths esterning end e or Matt. 34.d

Che that put pout out of the Springogue: pta, Mark. 13d.
This commeth, that inholocuer killeth pout, will Luke 31-6
thinks

The Golpet vo Chanxvi. After a. 3 Sirio flich einiges will there ha butto sem loim 15.d there has see instance the father has butto sem loim 15.d there has see instance the father has butto sem loim 15.d there has see instance there has butto sem loim 15.d there has see instance there has butto sem loss there had contemporary temesules there has been discontinued to the semilar from the father had been the father and there are the father had been the father and there are the father had been the father ha si firmenos o le me nomene. Anna de prince of the sobne tringebalreade 2. I alol 12. I haute per manprininges in the bente per der ben enn not beare epem away now. A company of the bonder of the bente with in the figure of trueth, he will leade you men alterneth, he fpeak of hun felt but what he ber be the that he fpeake, and he will flye to pour thin \$14. He that gloriffe me fur be that receive that thewe buto pour 15 * Mil things that the father bath are ming Mat.zr.d Luke 10.d fare the Tymo you, that he taketh of mine, John Je thewe buto pour Tohn 7. 16 * After a while, and pethal not fil me a After a white, o pe that les merton Aqueto the 17. Chen laibe fome of his villiples between felues, What is this that he laich but o is, The Goffel on the third Sunday after while, e pefhal not ic me a againe. After A anope that ar me: and Evat I gotospene Eafter. 18 Thep laibe therefore, What is this that Mifter alwhiles we can nortel what he faith. has said 39 Jefus perceined that they mould afte him 12 240 1 1 of that I fait, Miter a while, and pe that not if

by Saint-Johne I

Chap, xvi,

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Chap,xvi. The Golden and and date thirtight their own fault a for why the

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4 I have glorified the on the entry: "The a.Iohn 1.a John 19-f the tooke which thou gant ine to so.

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Marke 14 &

toople, and I come to thee. Holy lather, a troto thine dome name them, to his fellow me, chat they may also be one, as we are.

12 Whele Twas with them in the worlde. them in the name: "thole that thou gaueling kepr, and name of them is ton; but that the

by faint John.

Chap,xvii,

PGL.109.2

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them the worde at the worlde bath & em, becaute thep are not of the world, enen Joh. 15.6 am not of the worlde.

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dent then into the world. To apply following the special of the starting of the starting of the starting of the same of the sa

ch thall believe on me chronich their in them: 100(13), and in charte a

epall map be tone, as thou father art in Dinches, and that thep also map be one in Gal. 3.d mit map beleeue prepou pait fer me. glorp which thou ganeft me, I baue gine p allo may be one as the allo are one. A thousing menthat they may be made is, and that the world may know that fent me, and hall fonebrhem as thou hall and they will are all

I will that they which thou half ainen with me where Jam, that they may fee John 12-b 14 which thou half given no: for thou los before the foundation of the works. ous father, the worlde also nath not Mat. 11.d ther but I have knowen thee, and thefe Luke ro.d

wenthat thou halt lent me. have declared unto them the name, and are it: that the lone wherewith thou half ne map be in them, and I in them. The Notes.

hine is to felect and choose out athing from a Vie to the true worshipping of God. The faithare by the trueth of Gods word fancified, that is

Sap.z.d

Luke 11.2

The Goldel en read Friday.

Mor. solf Mist Id.e Luke 22. F

Shap,xvite

Mar. 14.e Luke 22.f

The Gospell

to fay, felected section ion from among the field at Pal. ros.a dais, being elented by the blood of Jefus Christ, from the fifthinesse of this worlder Christ doth fanctifie him file. when he offreth him felfe voon the croffe forve He b i muft ninestint Christiteerivin this place prog. 464 and the aturaliman tout not las God ... 5.ap.z.da 3

To the result of The wiff. Chapter. 12 Ton Can

el d seld a Chrift is bet regel by Lides. in The Lewes afte Kerning les loofe.

Luke 11.8 21 1 T T Tillen Bellwhatt fpoken thele mon wet forth with his dilciples oner The Gospel digrif redebine, where was a partificition on good Frihe entred, and his bilciples. day. 2. Judas alfo which betraved him whethe the Mat. 26.f

for Jelus of times refered thither this his 3. Lives then after he pan received a bande of 4 officers of the his Phients & Pharites, com

thither with lanternes, and couches, and in on him, went footh, and laid buto them. Meekepedal modias and

Light f Chep antwered bint, Jefus of Jagarethe faith unto them. I am he. Inbas allo whith ed him stoode with them.

6. 218 foone ther as he had faid buto them Jambe

they them backemard, and fell to the ground.
7. Then affect be them againe, Whome fecke me Thep faid, Telus of Mazareth.

Jelus antwered, I have rolde pouthat I am Mat. 26. di 19. That the laping might be fulfilled which

Of the which thou ganest me, have I not to Then Sunon Peter, paining a fluoid, but finote the high Priefts fernat, and cut of high care: The fernance name was Palebus bear adad

Mat. 26.a II Therefore laib Jelus buto Peter, b. 19 - Aworde into the fheath : Shall I not brouten gru which mp father hath given me?

Then the company, and the captaint and the Jewes, tooke Jelus, and bound him:

13. And leb him away to Mimas first & for he had ther in lawe buto Calaphas) which wasth Dieft that fame peere, And Annas fent Christ

by faint John.

di

Chap.xviii.

Calaphas the high Prieft. " wafft fiet fen titen " lainupas was he which gave counsell tothe & become or that it was expedient that one man hould lohar, fand ind Simon Peter foloweb Jelus, and io bid an Mar, 26 5 e miciple: That hisiple was knowed but the Prieft, & went in with Jelus anta the palace high Priest. Deter Rood at the bonge without Then wer that other bisciple, which was knowe unto b then, and trake but othe hamfel that kept the faith the damiell that kept the door unto ter. Art not thou allo one of this mans bifcis e Melaith: Tamenot. elecuants and officers flood there, which have a fire of coales (for it was cold) and they warthem felws: Peterallo was fambing among twarming hun. high Brieft then after Belied of bie piles Marit. and of his portrine. It will be to did to only in animered him. I lyake opening to the world, Luke zz.k taught in the lynagogue, and in the temple ier all the Icwes refort, and in fecret have I othing 2 mide alleit thou me. Alkethem which heard me. D Mune faid hoto them beholde, they can tell en he had thus looken, one of the officers Job. 6.d a coude by danate Jelus with a codde, faping, waret then the high Pried for im andwered him, If I have einf Cooken, beare of the enill: but if I have well (poken, who thou me ? ow Annas hab fent him bond binto Caiaphas ch Priest was saubing, and warming him then laide they buto him, Art not thou also .TE .E. ine bilciples: We benped it, & laid, I am not. 6.21.11 of the fernants of the high Priefts (his colin ceare Deter linete off laith bito bun, Did not thee in the garben with him?

ter therefore deuped againe, and immediately Cocke crewe.

Sii. 28 *Chen

The Golpel

John 12.d Mar. 27.d Mar. 15.2 Luke 23,2

@ 28 * Then leb thep Jelus from Calaphas, im fe hall of umgenient : It was in the morning of them thes went not into the subgenient hall thep thould be befiled : but that thep might tatte

29 Pollate then went out wind thein, and late, 10 acculation bring pou against this man?

30 Thep antwered, & fait unto fiin, Pf he were an entil boot, we would not have belivered him

31 Then laibe Dilate brito them, Cake pe him mi judge him after pour stone fame. The Jen fore litto ento junt, It is not lawfull for be to

32 That the words of Jesies insight lie futured us be contained with the what bearly pellipoille die 33 The Wilders went into the independent half and called Jesus, and cain but o him, " Mer than

Mat.20.2 Mat. 27.b Mar. 1 5,2 Luke 23.2 34 Johns andwered him, Baset prints ching to

and Jeius andwered, App kingbonne is not of

wift if my kingbome were of this wo be belinered to the Jewes : but " nower

37 Pilate therefule taphe buto bitt, Wer come then ? Jefus antwered, Chou lavell that 3 ming : For this caule ain I boine, & forthis came I into the worlberthat 3 thomb beare unto the trueth, and all that are of the truet

38 Pollate faith buto him, Dohat is trueth mp bopce. he had laib this, he went out agains butop and fairth wite them, " I find in him no faul

39 De haue a cuftome that Thomb beimer put loofe at the Baffeoner, will pe that I look with

40 Thencreed they all againe, laping, for bin, Barabbas. This Barabbas was a robbe

Joh.6.d

Mat. 27.0 Mar. 15.2

Luke.23.C

Actes 3.C

by faint John,

Chap,xix,

LouisI

The Notes.

herhis, that they which came to take Chrift, went backes and fell downe (as foone as he faide that he was whome they fought) Christ declared his divine powand howe caliest was for him, if it had bene expedient for the faluation of mankinde, to have overthrowen his

chies with one only becke.

It is man prefume to take the swoorde into his hand, describe be lawfully thereunto called: for if he do, he is

the fentence of Christ the childe of death.

The xix.Chapter.

Carif is whipped beaten, and crowned. 12 All power is

if Bilate took Jeius therfore, a Courged him, M Mind the fouldiers when they had wound a Mat. 27.0 crowne of thomes, they bib put it on his head, Marke 15. b thep bid call about him a purple garment,

faibe, Haile King of the Jewes, and Arcoke with robs. are went forth againe, and faid but o them, 28es

to Ot

the 3 bring him footh to pourthat pe map know o I finde no fault in him.

ione, and the cobe of purple: and Pilate faith unsatem. Beholde the man.

10 hen the high Priestes therefore and officers Mat. 27.0 whin, they ceped, saying, Erucisie him, crucisse Marke 15.2 in him, they ceped, saying, Erucisie him, crucise Marke 15.2 in him for I finde no fault in him.

Jewes antwered him, the haue a lam, and by 25 it lawe he ought to bie, because the made hunselfe loh. 5.c

tome of Bob.

then Pilate heard that laping, he was the more

bluent againe into the intogenment hall, & farth no Jelus, Whence art thou? But Jelus gaue m none anlivere. Len laith Pilate buto him, Speakest thou not

come f Unowell thou not that I have power to cifie thee, and have power to loofe thee?

Teins antwered, Thou couldeft have no power at magainst me, except it were given the from a Sap.6.2 eltherefore he that belivered me buto thee, hath D.iii. the

The Gofpel

Joh. 3.d Rom. 1 2.2 Matth. 27. d Marke 15. c Luke 23.c

Actes 17.b

Changing.

the more finne. 12 * And from thencefoogth fongir Bilatemen loofe him : 2But the Jemes crpet, laping, let him gos, thou art not Gefars friend: "For foener maketh him felfe a Ring, fpeaketh ac Cefar.

13 When Wilate heard that faying, he broughe fins foorthis he late bowne in the indigement & in a place that is called the Paurment, but jit Hebrewe tonane. Gabbatha.

4 14 Ir was the preparing of the Paffeoner, & about the firt houre: and he faith witto the Lewes, Bel

pour Ring.

15 They creed, Alway with him, away minh erneme him. Pilate land unto thein. Spall T cifie pom Ling ? The bigh Prieftes antwered, haire no Ring but Celar.

Mat. 27.d Mar. 15.c Luke 23.c Hcb.13.b

61.91 921

16 * Their beimered be pille therfore into themire crucified; and thep tooks Jeffer, and the puntation 17. And he hearing his crosse, * went footh me place; which is called the place of a Chull, but my

Hebrewe, Golgotha:

18 Where they crucified him, a two other with on epther fibe one, and Jelie in Memibbes!

Mat. 27.d Marke 15. C Luke 23.c

19 20nd Milate wote a tiele, and put it on the The writing was, lefus of Nazareth, the king of lewes.

20 This title read many of the Tewes: for the where Lelus was crucified was nigh to the cite it was written in Webrewe, and Biecke, am Lan

21 Chen laid the high Brieftes of the Jewes to late, Write not, The Ringofthe Jewes: buit he faib, I am king of the Temes.

22 Bilate antwered, What Thane weitte, that han Twitten.

Mat. 27.f Mar.15.c Luke 23.c

Pfal. 22,2

23 *Then the fonibiers, when they hab centiled fus, tooke his garments, (and made foure parts, enery fouldier a part) & alfo his coat ! the coat w without feame, wouen from the top throughent.

24 Thep fait therefore among them feldes, In is not benibe it, but caft lottes for it; whole it halbe that the scripture might be fulfilled laping. " Co parted impraiment among them, and for my coan pid thep call lottes. And the wildiers on the

things

	The second second
fure and tooke the body of gefie desd mi would	
a miritadoberputhecrafte of Jehra, jus murther, &	· ·
Dorche a Maes mungich cominghamen	
Carried dentine de mariente de attente de attente de attente de attente de la contrata del contrata de la contrata de la contrata del contrata de la contrata del la contrata del la contrata de la contrata del la contrata del la contrata de la contrata del la contr	
26 When Jelus therefore lawe his mother, and the	
plantenarining by, whome hotomo, he faith pirk r	on.13.d
micracitation by, whome potoners be faith bus I	
47 WINER LATER HE TO THE DISTRIBUTE ASSESSMENT HOUSE THE THREE THE	a the same
the from that bound the bifciple tooke ber with	4.76
was a gai brit, alto niche aarorit, alnobusiuren	
If ther thefe things, Jefus knowing that althings	×
per mote perfourmed, "that the feripture inight. P	Glean
But more bestoft ruten' riber sile terrbesse son She L	Ialoy,C
tenung of the sabbanish Educated Commission	
19 bothere flood a belleft by full of bineger: "there: M	1at.27.t
for when they had filled a fponge full of vineger, & M	lar.15.d
me a upon hy love, they office it to his mouth.	
me it upon he love, they effect to his mouth. 10 When Jedie cherefore had received the bineyer.	
plate, Tris fimiled, and when he had bowed his Ic	haras
our fit ges and different after the got que sung stitue	mii 17.4
w Who Males a chaus for a honoralist frime also mantice	
ring of the Sabboth, that the budies finnels not be-	1 44
the price appoint that the propertions are no	
mail upon the croffe on the Sabboth bapal for	
net hatiboth dave was ambigh dave belought	
that that their legs might be bloken, and that	
the might betaken downer and thing your smooth	
p Cen came the foulbiers and brake thelegges of	
thefiell, and of the other which was crucified with	Targette auto
Thing was forth and to and there to the tolerange was the	
I Sut when they came to Jelus, and fame that he	
Thinteab already, then brake not his legges! 1	
War one of the louidiers with a fpeare thinft hint	
Martine five, and four flwith there come one blood & water.	The Gofpel o
manietint un traft amit a elete entre per prop de	Enfer day.
willing the state of the same of the big the control of	
pulled bethet fame it bare record, and his proud is	
and the number of the farm and the farming	Macil. 27.0
faith burn thrus, when have ration atolia inches	Likezani
of farthele things increbone, that the facripture	New york
hould be fulfilled, *21 bone of him that not be broke. N	um.o.b.del
I and agains another scripture faith, . Thep wall E	xod.12.g
boleon him whome thep pearted: were the Z	ch.12.c
A Morthin, Joseph of Arimathen theing a bilcis.M	
Hent Teling hat fecretin for fearenf the Telines hes M	ar. I g.or
held letter, but ferretly for feare of the Jewest be manufacture that he might rake bottone the hope. L	nke 22 h
Telus, a fortate gaue bier licence; be coure there-	une 13.m
Sime & fourte dane and idente: he rente enere	
S,tiii, fote	

Chap.xix,

The Golpel and

fare and tooke the body of Jefus. To ron nimble 39 Undebert come alfo Ricobennon (inhicobennon (inhicobenno) (inhicobennon (inhicobenno) (inhicobennon (inhicobenno) (inhicobennon (inhicobenno (inhicobenno (inhicobenno (inhicobenno (inhicobenno (inhico

bjed pound weight. and hard leine, and h it in linnen clothes, with the aboute, as the man of the Jewestis to baris.

AT Mintrin the place twhere he was crucifith the

was a garben, and in the garben a newe fepulde byherein was nener man pet lapeb, a sad amin od al 42 There laves they Beins therefore, because ofth menaring of the Sabbath of the Jewes, forthe

the told of pulcipe was alegitat hand that a configuration because the animal fill a speed to the second of the cartes of the cartes of

ditter the been to the Blotca to the mention

all Here we doe learne that all power is of God, vente our finnes and disobedience cowards him and historic Abbremin. Wholeener then doch relift my power him felfe vicer deftruction and vadoing Legalone I firstes semeber of whom their have received their par 118 vie their authoritie according to the will of h whome they must render accompt of all their doings dimenue tie fin bier à and make thetroge of

think on man of The sec Chapter. and to und disting

Mary commeth to the Sepulchre. 9. The Apostles were in-The of the reflection to a star of the middle of the

Thefirst bay of the babbothes commeth Bagbalenevarly, when it was per barkebin the femilelys, and feeth the flone taken a

from the grave.

2 Then the rimmeth and commeth to Simon ben land to the other disciple to home Jesustone, and saith unto them, They have taken awan the last out of the grane, and we can not tell when the hand this him I must be smoot of a distribution

2 3 Detertherefore went foorth, and that other bild

the and came to the benedictive and and and came to the benedictive and the the benedictive and the the benedictive and the other benedictive and the benedictive and si ¿codulgi And tohen he habitanped downe, he faweth in new clother lying perwent he noting a will

Luke 24.2 Mar. 16.a John 13.e

Matth. 27.2

The Gofpel on

Eafter day.

by Saint John.

Chap.xx,

At Then commeth Simon Peter folowing hin, and Luke 24.2 into the femulcine a feeth the linnen clothes lie.

the naving that was about his head and his 28 miche hapante pat tode abut mapped sogether ma place bp it felfe.

Epen went in allo that other bilciple which came when the lepnichie, and he laws and between...

for as per they knew not the feripture, * that he Pfal. 16.b pull tell from beath, the vite, and sould still as Actes a.b

Then the bisciples went away againe buts their 25 The echic microsections and and

it Samplion without at the femilihre weeping So Luke 24,6

12 And leeth two angels clothed in white atting the one at the head, and the other at the feete where the hobe of Tefus was lande, and

Thep lay unto ber, Woman, who werest thou! ble fauch buto them, for thep have taken away mp loib, & I wote not where thep have laibe him,

When the hab thus laib, the cutred her letf backe. a de Jehrs franding, & huelo not that it was of Service of the British Control of the Control of

Jelus faith buto her, Woman, who we pell thous Bhom feckeft thous She fuppoling shat for had the gardiner, farth buto him. Explif thou have Twit feech hant.

16 Jefus faith unto her, Marp. She turnet her felfe, Cale buto him, Kanboin, which not, for Jaminot Jaminot her faith buto her, Couch me not, for Jaminot buto him. Kabboni, which is to Cap. Mader.

etalcenbeb to mp father, but goe to nip biethien. mblap wire them, I alcend bute my father spour ther, and to my God, and pour God.

acie Dagvalene commech bringing tibrings to the bilityles that the hab feene the Lord, and that he b woken fuch things buto her.

The fame bap at night, which was the first bap The Gofbel of the Dabbothes, when the voores werethutte, on the first where the disciples were affebled together for feare Sunday after of the Jewes, came Jelus and frod in the mibbes, Eaffer. and lapth buto them, Beace he buto port, 2000 Luke 24 f

With when he had to faibe, he thewed onto them " Or weeke hands & his fide. Then were the disciples glad, When they fame the dorbe, yet adgranathe

21 Then

The Gofpel

D 21 Then faib Jehis tortje again, Bearr be inti pone 265 mp father hath fent me, euen fo fent Tromalle 22 And when he hab lapt thole worten he brear thehon them. a faveblanto them Meceine pethe ha ip about.

23 Wholoeners thines peremit, they are remined lines them and bulo focuers finnes persteine the

Luncasi

day.

aranio)

minue reteineb. griss alle greun aufe gant 1ag an in The Goffel A 24 But Thomas, one of the twelve, which is called on S. Thomas . Dibpunts was not with them when Teins came

25 The other bilciples therefore faibe butahim the have feine the Lost. But he faid but them Erent That feein his hands the point of the natien anut mp finger into the print of the nailes, and thinking handr intohis fibe, I wil in no wife belette.

26 And after eight bapes, againe his bifeiples iner mitfin & Thomas with them: Then came Teins: the boiles being thut, and ftobe in the middel.

and faibe Abrace be butto pousion 1 5 . Died

27 After that faith been Chomas, 25 ringthy fi hpther, and fee my handes, and reache buffer the hand, and thuft it into my fibe, and be not faith teffe but beleetting anton in our drast and and

28 Chomas animered, and faid buto bim den lain

and my Bob and ome dies

20 Jefus faith buto him Thomas, because thou half feene me, thou halt beleeueb, bleffet arethen that mane not leene, act per haue beleeneb.

30 And many other figues trucky byd Jefus lefter at the crees of his bisciples, which are not written in

the tipe to the tree but goe to shood and

31 Thele are witten, that pe might beleene that Te fus is Christe the some of God and that in below uing pe might have life through his name.

at tall the sea tait marketing a second and and the The notes.

the inner borner north, with hears the arthur the Geffel In this place the Euangelist doth diligently note the time that Christour Salliour came in to his disciples, not meaning that hee went in through the doores: for the Greeke hath not ded fupair nenderquirar . That is o to faye, through the doores being thue but wan dupit winder out, That is to fave, the gates or doores being thur, as a man might fay, late in the evening and arthat 113/11/2

son miol

Ada 11.1

District

Diet bus

time the gates & doores be woont to be fluit. For Chirift our faujour through his djuine power was ableto eaufe the doores were they haver to furely fluit) to open into him of their owne accorde t as when he delivered Perer out of prifon by his Angel, then not onely the chaines that he was bound withal tel from him, but at the doores & locks did open of their owne felues, and did gine him pafface. Acces. 12 Againe, how the Apolles were delivered, trade Acces.

The oxi Chapter.

ilet are ept put put

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L 15

pat me Confession of Peter of his death, and perfection.

1 A Precivary bed Jelus thew him lefte agains to M
A his disciples, at the fea of Tiberras, 4 on this
walt the web he him lefte.

There were together Himon Peter, & Thomas binch is called Dispinies, & Mathaniel of Cana Iohn r.f. in Salitee, and the lounes of Tebedic, a two other of his disciples.

Dinon Beter laith vnto them, I goe in fifting.
The lay binto firm, We also goe with their Chep
bent their way, and entred into a hinge immes
biately and that night carrolic they nothing.

But when the morning was nowe come, Jefus food on the thore newer pelette, b bilitaire knewer with that it was Jefus.

Helis laith butto them, 'Childien, haue pe anp "er,6711.

6 Auth he faith winto them, Call out the net on the right the of the ship, and pe shall since. They call out therefore, and anon they were not able to brawe it for the multitude of sishes.

Then faid the difficule whom Jefus loued, buto 23 Beter, Ir is the Lord, When Sumon Peter heard that it was \$ Lord, he girt his coate buto him, (for he was naked) and did call him felfe into the lea.

8 Che other disciples came in a lifte thin (for they were not farre from land, but as it were timo huns but cubices) bratuing the net with files.

o As from then as they were come to land, they faw boate coales, and fill land thereon, and bread.

to Jefus faith witto them, * 281ing of the fift, which Luke 24. f

u bunon Perer went up, s view the net to the land, mil of great filhes, an hundled and fiftie and thise, and

Chap,xxi. The Golpel and for all there were to many, pet was not thent bjoken. 12 Jeftis faith buto them, Come, & bpue, Andi of the disciples durit alke him, 10 ho art though mingthat he was the Lord. 13 Jeine then commeth, & taketh bieab, and min them and fifb likewife.

C 14 This is now the third time that Jelus appeared to his bilciples, after that he was rplen fribean 15 So when they had boned, Jeius lapthto bim Or.fonne

of Iona

Peter, Simon 'Joanna, louelt thou me morethm thele: He faith unto him, Pea Lord, thou knowed i I loue thee. He faith buto biin, Feebe up lam

16 He lapth to him againe the second time, Dun Joanna, loueft thou me: He fauth buto him, Pa Logh, thou knowell that I toue thee, We lavih but hun, feebe um fbeepe.

17 We laib bitto him the third time, bimon Joanna loueft thou mer Deter was four because he laid me to bun the third time, Louest thou mer and he fart bute him, Lord, thou * knowell al things, thou well that I love thee, Jelus faith unto bin, fine in fheene.

Iohn 13.f

Ades 12.2

John 16.e

18 Berity verily I fape with thee, when then we ponger, thou giroedil the felfe, a walkedi white thou woulded but whe thou that be oil thou hat Aretch forth the hands, & an other fhall girbin. and carie thee impother than moulbelt not. 19 This fpake be, ligniffyng by what beath helie

+ The Gofpel on S. John E. and 19.0

glauffe Bab, And whe he had (poken this, the lan) buto him, folowe me. mangelifts day. 20 Deter turming about, feeth the bilciple " in Jelugionet, following, which allo leanet anni breaff at fupper, and faibe, Lorbe, which is height betrapeth thee!

D 21 When Peter therefore law bim, be laith to Jelis, Lord what that he boe!

22 Jelus latth buto bim, If I wil have him to tap til I come, what is that to thee! Folow thoums.

23 Then went this laping abjoabe among the ho then, that that bilciple fould not ove: Pet Jelus laid not to him, He fhal not die:but, If J wilthate tam til I come, what is that to thee?

24 The fame bilciple is bee which telliffeth of the things,

by Saint John

Chap,xxi.

companie is tengentinges, and we know that

chere are also main other thinges which Jelus lohn 20.g shirp which, if they thould be written enerie one, I happole the morto could not conteine the backes that thould be written. Amen.

The Notes!

After the passion of Christe, the Apostles did thinke that was an ensembly thing for them to be adle, therefore devilid get themselves againe to their olde occupation, add labour with their owne handes (fith they were not we fent for to preache) which thing all ministers ought to do and specially they that be only superincements and ministers in name, and not performing the office of preaching. No man ought idlely to line with the sweat of other mens browers, about any and so is a strength of the strength

Here endeth the Gofpel by

The Argument of the fe-

realist brilliotte it salt la bearing

conde booke of Saint Lin

me the end, or the sate arm

o tar

me.

e bie

Apostlesso no her selt

Minis seconde booke the Endpryelist Saint Luke (whose life Twindows for foorth alreadie at the beginning of his Gospell) dath declare and write unto us (if we will be Theophiles, that the for, unfained loners of God) what was done and wrought for un signal comfort after the glorious resurvestion and moste trimphant ascension of one Samour Issus Christ, how that our Lorde loss did both promise, and also give most abundantly his holie spinit unto all his distiples: and what this spirite did worke by the mailing of the worde, both in the Iewes, and also in the Gentiles that beleesed in Christe. This booke hath alwayes beene in so great dimation, and that most describely. For the Astes of the Apostles said therefore some to be but a bare historie, becamse in them one-like species of the Church (which then began to spring) is set to the suit if we consider that Luke the Physician (whose praises)

Chapt, xxi.

The Argument,

in the Goffiel hath written them, we that alfo perceine, that all wordes are the physicke of a languishing and ficke foules Will ther thing (This felette goes) is this facrout the beamenly bufferie bu of the whichly parent of the Boffeletton wholy in the atheria (which are materaled Gofpelt) the same of mbate caft into the ground is described bus here in this hooke is he felfe fone comin fet foorth, being alreadie (prang up, & declaring most efficual) his riches unto the worlde. Adding! If we had not by Lake knower after what maner Christ forfooks the earth; where in in what place, howe and after what fashion the prometed con did come what beginning the Church had wherein it did floring by what meane sie ded encreafe : should mee not have lacked a great part of the Coffeel Therefore Bode did write right will , Jage Thus Luke but por onely made an historia ontill the refurn on and affanspring of the Lord, as the other did , but alfo did for foorth by advicting the dringer of the Apostles , as much who knewe to be sufficient to edifie the faith of the readers or he that onely his booke (touching the actes of the Apofiles) washy the Church thought worthis to portidited all other which profund to write of the fame matter, being rejected and disapproved. (b), softome also, to them that did margett why Saint Luke had an written al the Apostolical historie unto the end, or that he had me described the actes of enery one of them senerally in booker by the felces, dash answere goodly, saying, Those are sufficient with the will applie their mindes, and take heads. Therefore using unprofitable, questions (VV) was not this written, or the written) let ustake beede unto thefe wholefome fay.

inges of the Emangeloft, that fower may applie this most comfortable falue (ministred vinto us by him) unto our woun-

The stand of the standard of the standard of his Cornell file The letter and write care on the exellent Theopheles, one of tringeger has and som reider thinks or removement to is a flower to make a class of the state of the tentage and whom elevered in Sauce tele Cong. bec that our Let 'e

lighted ber been for and offe greeting about and y his hold free might ait is stated and what this state for a state in all Talle I the work bothing the tome, on a conthe Courter

There is in the same bear me graph and soils and the property was a direct market for the standard of the Apolling many meretate a the fore became in them one-

I do g the Philip (which is nearly properly is fix The state of the property and the second of the second of the entitle .

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marine A Samen The Ades of the Apostles,

written by Saint Luke the Euangelift, which was present at the doings of them.

The first Chapter

Howards of Christ and his Angels, to the Apostles. 9 His Members, 14. VV herein the Apostles are occupied, till the hat good be fent. 36 And of the electron of Matthias.

I woo was il & former booke haut I mabe, on beganne both to bo and tracys, beganne both to bo and tracys, die der in which he was dez. taken by after that he through the holy phothes whom bements burothe Apollies whom D Theophites, of all that Jefus The Epifle

on Ascension

Thenhum alfo the the web him felfe aline after his John 20.2 (

then four is dayes; and speaking of the kingdome

then four is dayes; and speaking of the kingdome

A find gathering them together; " commanded the Luke 24.8 a

A find gathering them together; " commanded the Luke 24.8 a that the hould not be part from Hierufalem ; but wapte for the promise of the father, twhereof, faith Iohn 4.d ...

5 fm John truck baptised with water, but pethal lohn.i.c. 6 When they therefore were come together, thep: als

whether faring Ambe wite thou at this time pes doje againe the kingbome of Jirael

7 Aubhefain buto them, Tris norfor pou taknow 28 thetimes of the fealons, which the father bath put Matt. 24,0

similis done power. 8 Min t pe fhall receive power, after that the holy Luke 24.g Choff is come byon pour and pefhalbe witneffes Ades 2.4 butome both in Biernfalem, & in al Jurie, and in Aces 2.2 Damaria, and enen buto the worldes ende. ind Iohn 15 d

9 And when he had fpoken thele thinges, while thep hebeld he was taken byon high, and a clouderes Marke re.d Luke 24.g

court him by out of their light.

The Actes

rien, as he went, behold, two men Gode hut

loppie apparel, it Which also laid, De men of Gaille, who gazing by inco beautin-This lame Jeinel taken up fro pou into heaven, "inal lo co as pout have feete him you mo heaven."

12 Then returned thep binto Brerufalem, from in mount that is called Dimete, which is from rufalema Babboth bapes iournep

Is Mid when thep dure come in, ther were my a parton; where above both "Detat and Junior John, and Abarthew, Philip, and Chomas As formers, and Abarthewe; James the former them there is James the former there is and Judas the there of James, and Judas the there of James, and Judas the later of James.

14 Thefe al continued with one accord in pi fupplication with the women, and spared there of Jelus, and with his wettien.
The Epifle on as And ill thate haves beter from he in the

of the disciples, and faibe, (The mumber

Sant Mar-thlad days of victogerher, were about an handreit mit the action at the men and beethen, this forier was althouse beens fulfilled, topich the holy Goo Matt. 26.e mouth of Danid spake before of Judany in twas guibe to themethat toke Jeffin die

17 For he was munbieb with be; and hab ! dritten felotofhty in this minifferie ic atta tof stand

18 20nd the fame hath now purchafet a fielbe. Is the reward of iniquitie, and when he was be burft aftinber in the nubbes, and all his den eiler ehrereine were coure to ino defilupale

20 And it to knowen buto all the binellers at falem, in to much that the farme fielbe in calle their mother tongue, Aceldema, that is to low to field of bloud, sit finitial, another affin gam

20 for it is writte in the boke of Blaimen The habitatio be belert, and no man be bivelings Plat rogal a men and his biffigmicke let another take, All

Dizi Wherefore of thefe men which have com with he al the time charche Lorde Jelus with but among be, I will never bed an industries

Lar 3 1016 22 Beginning from the baptiline of John will fame bap that he was taken by frd be; mult provined to be a witnes with by of big willing

Dani.7.d Matt.24.C and 25.C Mark.13.0 Luke 17.c and 212 Apoc.1.b Marth 10.2 Marke z.c. Lukes.c

מוש בן בפריונים

Samt Mat-

Mansacul Luke 22.c Mat.ro.a Marke se Luke 6.0 Matt. 27.3

Pfal.69.f

of the Apolities.

Chap,il.

other appointed two. Joseph, which is called bas whole firmane was Julius & Matthias.
In the plat picted, ther land. Thom losd, it knowed the bearts of all men, thems where 2.Par. 28.b their two thou ball choises.
It the map take the count of this munitarie & Maligney, trous which Judaa by transprection

n he might goe to his owne place,

they gape forth their lotten, athe lot fell bed is, and he was counted with the eleuri

The Notes

11 2 21

e kinedome of God is taken two maner of wayes First taken for that bleffedful life, and for that everlaiting dly, when by the preaching of the Gospell, the heartes to godly are prepared and made the temples of the pool, it is faid, and that right well that God does he in the earth. For then doth he reigne in the hearts to godly, through faith annacence, & pureness of life. his kingdome did Cherle speake with his Apolles.

chrift did afcend visible into heaven so shall he come in the same shape and forme that he write up. Till e then that we may lee him with our owne cyes edowne, as the apostles sawe him goe vp, let's neuer lemeshat he is here in the earth touching his mand. For as he is every where in that he is God: foin that savery naturall man, he is in heatien, and fitteth at fight hand of the father. August ad Dardanum.

The ii. Chapter.

oly Ghoft co ne upon the apostles in visible signes, 40. The Trife of the faithfull

to whe the day of Perecoft was fully come, 20 they were all with one accord in one place The Epifle on And fobeinfy there came a found fro heaven, vy bir funda y. that benethe comming of a might wind, and Deur. 16.6 all the house where thep were firting. ... of Leu. 13.c there appeared buto them clouen tongues, is they hab bene of fire, and it fate byon cebe

phoece flueb with the boly shoft, a began Aces 4 e with other tongues, as the fpirit gate and tie

The Actes

them beterance.

There were vivelling at Wiernfall Tewes, beite

inen, but of enery nation of they are under heare.

6 When this was nopled about, the multimbe cause together, and were aftoined, because that the energy man heard them leaded in his owne language.

7 They would be all, and marnelled, laying me to a

mother, Beholbe are not all thele which weake of Balilee :

8 Mind how heare we energ man his owne ton

wherein we were bonne :

o Barthians, and Debes, and Clamites, am the bivellers in Welovotamia, and in Jurie, & in Can vadocia, in Bontus, and Mila.

10 Burgia, and Bamphplia, in Egypt, and inthe partes of Libra, which is belide Epiene, and fram gers of Kome, Jewes, and Diofelptes.

II Creres and Arabians, wer der beare them bear in our tonques the wenverfull workes of Con.

12 Thep were all amaleb, and were in a boubt, for ing one to another, 19 hat meaneth this?

17 Dther mocking laide. Thele men are full ofnen

E 14 2But Weter fambing fourt with the elenen life by his bopce, and faib unto them, He men of June, s all pe that owell ar Gieruldem, be this know buto pou, and heare inp wordes,

15 For thele are not brunken, as pe fuppole, feeling is but the third house of the bay.

16 Bur this is that which is spoken by the Prophi Joel,

17 20nd it thalbe in the last bapes (faith Bob) Dim furite I will powie out boon allfielh : And formes and pour banghters fhall prophecie, poung men thall fee billous, and pour old men! breame breames:

18 And on mp fernants, and on mp handmailing I will power out of mp wirite hrthole bapes.

they thall prophecie:

19 And * I will theire wonders in heaven abo tokens in the earth beneath, blood, and fire, and bayour of frnoke.

20 The Sunne fhall be turnet into barkentlie the Mone into blood, before that great and p

Icel.z.g

A mail

Mat. 27.0 Luke 33.f le bay of the Lord come.

that thall come to paste, that "who locater thall D

methe name of the Lord. hall be faueb. teme of Irael, heare thele words, Jehre of Ma-

en ama appronet of God among pour themicamistes of pon, as pe pour lehies allo know,

Ann after that pe had taken by wicked habs bes nelivered by the beterminate counsell and fores folebge of God, have pe crucified and flaine.

mhom God hath railed up, having looled the los per of reach, because it was impossible that he uib be holben of it.

For Danid (veaketh of him. " I fame the Lord ale PGL 16.6 saves fet fooith before mip face, for he is on mp

hand, that I should not be moned. erfore bid imp heart recopce, a mip tongue was

an i Obojeouer alfo, mp fleth thail reft in hope, Becaule h witt not leane mp a loule in hel, neither non infer thine holy one to lee corruption

m had thewed me the wapes of life, thou that C make me full of ion with the countenance.

He men's beethien, let use freely freake buto pon 1.Reg.2.b

the Patriaren Pattio: And he with his with the day. Therefore, being a Prophete, and knowing that the ball wome with an oth to him, that he would need him, as concerning the field, of the fruite his loopness, to the on his leate, where this before, the head of the refurrection of his that his loule was not left in helm either his

elo did fee corruption.

The Jeins hath God railed by, bhereof we all Aces 1.2

Then being by the right hand of God exalted, and aming received of f father the promule of the holy loft, he bath thed foorth this, which he name fee &

4 for David is not accended into the heavens, but hearth himleife, * The Logbe faib to mp Logbe, Dit Pfaltro.2 thou on mp right hand, Mar 22 d

Dutil I make the foes the footesteoic. Therefore let all the house of Israel knows for a with that God hard made that fame Jelus who

Mat. 22.d

The Actes

pe have crucified, both Lord and Think

37 Chow when they heard this, they were priched in their hearts a faid buth Berer and to the other apolites. Pe men and bestinen, what thall we boe

28 Then laid Peter bitto them, Repent pe, and let o nery one of you be baytized in the name of Jens Chrift, for the remnition of thines, and pe fiditie

39 For the promile was made bitto pou, and to pour children, and to all that are a farre off, even as mas

Luke 3.b

Piplar iche

b.54 .35!

np as the Loid our God thall call. and erhorted them, faping, Baneyour felnes from

this bittoward generation. Ar Then they that glable receined his mojde win baptiset, and the latte Dap there were apbet ino

them about three thouland foules."

05 42. Mind ther continued febfallip in the Apolles doctrine and felowihip, and in breaking of brea in prapero, 331 07 3110

43 And feare came boon enery fonie, & many to ders and figure were done by the Apolites. All

44 And allthat beleested were together, am habil things common.

45 And fold their polleffions and goods, and paris them to all men, as cuerp man had neede."

46 Mind they continued daily will one action mile temple, and breaking bread from house to house did eat their meat together with gladiele of

47 Prairing God, and haming famour with all people, Minorine Lorde Aoven to the Church D fuch as thould be faueb.

The Notes.

a. Saint Augustine writing of the presence of God with Dardanus in Chap alleageth this laying of the Apollish went downe in very deed to hel, but that he fuffered hothing there. Other do affirme, that it is faid by a figurative maner of speaking that he went downe to hell cause that the merite of his death and passion was p table voto the that afore died in y faith of Abraha of againe by this worde infere doe understand the grane would withe that we thould alwayes Itudie to white and

of the Apollies.

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Chap.iii.

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J. L. Lilling

of of avign - are death

see and leave thefe vnfruitfult queffions. this place ought not to be ynderstanded of the commu-on or Sacrament of the body & blood of Christa as the bace before: but of the hospitalitie that was among the hat beleeved. Therefore they that by this place do take boldnes to vie the Communion primately in their days is have no example at all of that thing in the Scriptures: deherefore they do nought, vales they be thereto dim by necessitie.

The iii Chapter.

Dine Deter and John ipent up conether into 2 the temple, at the muth hours of praper. and a certaine manithat was lame from his at p gate of p teple which is called beautiful, alle almes of them that entred into the temple.

h leeing Beter and John about to got into me cemple, afked an almes,

eter faltening his epes bonn bint, with laid Looke on be.

in he gave beebe unto them, trusting to receive

inch as I have, give Athee: In the paine of a spill of pasaceth, rife by, and walke, has been by the cooke from by the right hand, and lift him 23

and immediatip his feet and ancie bones recas

the free of b. And the feet of the control of the feet of the feet

all the prople fame him walking, and praps

to Mutther knew him, that it was he which fate for the alums at the beautiful gate of the temple, and the worden, and were fore allowed at that which ondied, and wiere fore aftonish at that which hab happened unto hint

And as the lante which was healed, held Peter & John al the propie canne together greatly amazed, mothem in the posch that is called Solomons, 1 Reg.6.a

and when Deter lawe that, he answered buto ohn ab T.111. the Ades s.c.

the veople, be men of Ifrael, will marnalle pe h this co who looke pe to carnellip on us, as the bo our owne power or godinelle we han man This manto walke?

13 The God of Abraham, and of Ilahac, and of The enb.the Gob of our fathers hath glorifieb his fome Tems whomeve betraved, and benyed in the pies

fence of Wilate, whe he had intoged him to be looks. 14 But pe benied the holp and juft, "a beffreh a mins beter to be given pou.

Matth, 27.a Luke 23.2 Mat. 27.C

Marke 15.a 15 20nd killed * the Low oflife, whom Gob hathrais To from the bead of the which we are witnesses.

16 And his name, through the faith in his ma Iohn 18.2 3 Thatif made this man lound, whome pe fee & kin and the faith which is by him, bath given with in an health in the presence of pon all.

17 Birdiow bretherit I wore that through ime rance pe bib it, as bid alfo pour rulers.

18 Wit thole things which Bob before hab theme by prinouth of all his prophets, that Christin fuffer, he hath to fulfilled!

Mat. 3.a and 4.c

19 * Kevent ve therefore and renert that your lim map be blotteb out, whe the time of refreshings conte in the pielence of the Lorbe.

20 Mind he thall fend Jefus Christ, which before may vieached buth von.

D 21 Whome the heaven print receine, britfitheffi that all things be reltored, which God bath it by the mouth of all his holy Diophets the the world began,

Deut. 18.a Actes 7. f

22 for Boles truly faid buto the fathers, * 3 phete thall the Lord pour God raile by buto pour of pour bretmen like unto mediun that pe heate mall things whatfoener he thall fap unto pou,

uer.

or, wholve. 23 For the time will come, that enery foule with will not beare that lame Propher, malbe beltion from among the veovle,

24 Wil the Diophets allo from Samuel, & thele that followed in orber, as many as haue fysken, hait likewife tolbe pou before of thefe bapes.

25 De are the children of the Diophets, and of theconenant which God made buto our fathers, Tapung to Mbjaham, * Enen'in the leebe thall all the time reds of the earth be bleffed.

Gene.12,4

26 19nts

ii Thi

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ace pouficit, Box having railed by his fonne lent bun to blede pou, in turning enery one f par from his iniquities.

The ilii. Chapter,

The spottles are brought before the counsell, 93 The Church increases hin doctrine and exercises of all god-

Abasthep wake buto the people, the prieftes Aand the 'ruler of the temple, and the Daduces "Or,cop-came boon them. Taking it grienously that they taught the people. tainc.

neached in Jefus the relitizection from the dead.

who they land hands on them, a put them in holde whethe nert day: for it was now enemitie,

beened; and the number of then was about five Bowbeit, many of them which heard the worde.

and it came to paste on the morrow, that their rus

and Cibers, and Scribes.

Minas the chiefe priest, and Caiaphas, and mand Micrander, and as many as were of the of the high Priefts, were gatherebrogether at Bierufalem.

im when they had fet them before them, they ale 28 By what power, of in what name have re Exod.2,c

then Peter fall of the boly ghoff, faib unto them, Aces 7 d Perulers of the people, and einers of Ifrael,

The this day be examined or the good beed whole, to the fiche ina, by what incans he is made whole, this dap be examined of the good beed bone

to Belt knowen buto pou all, and to all the people Matalthat by the name of Jelus Chuit of Mas Mat. 1.c sarth, whome pe crucifiet, whome God railed as Phil.2.d same from the beab, even by han, both this man

flow here before pou whole.

11 This is the frome which was fet nought by of pour builbers, which is the head of the country.

Refeber is there falnatio in any other: for among men buber heaven, there is given none other name wherein we must be faueb.

Aow when they fawe the bolbeneffe of Peter & John s biderflood that thep were bulearned and quotant men, they marnetled, they knew them p T.iii. thep

The Actes Hi on O they had beueinith Jeft.: fanding with them, they could not lay agains 15 2But when they had commanded thein to mane out of the coulell, they counselled among thelelies. John Ir.f Baping, What thall we bo to thefe men ! fma manifelt figne is bone by them, a is openly knower to all them that birell in Mierulalem, and we can not benip it. 17 28 ut that it be noised on fairfiet among the vers ple, let us threaten, & tharpe them that then beate benceforthto no maninthis name. 18 And thep called them. * and commanned them. name of Tefn.

Actes r.g

that in no wife thep thou be freake not teach in the

10 2But Weter and John answered, and faibe him them, Whether it be right in the light of Bon in hearken buto pour inoie then to God; midge pe.

20. For me cannot hut freake that, which me hi feene and heard.

D 21 Soluhen they had more tharply threatned then they let them goe, finding nothing howerown them, because of the veople, for all men gloud Bob, because of that which was bone.

Actes 3.b

22 For the man was about fourty preces old. luborne this impracte of healing was lucived.
23. Then as foone as they were let goe then canen

their felowes, and theweb all that the hie Willia

Elbers hab laid unto them. 24 Aub when they beard that they lift up their box ces to God with one accord, & laide, Lord, thou art God, which halt mabe heaven and earth, the lea, & authat in them is,

Pfal. 2.2

25 Bhich by the mouth of the fernant Daul ball laid, * 10hp bo the heathen rage, & the people line aine vaine things?

26. The kings of the earth flood by a the rulers came together against the Lord, and against his Chill.

27. For of a trueth, against the hole childe Jehis, whome thou half anomited, both Herod, and allo Donting Bilate, with the Benriles, & the people Ifrael gathered them felues together.

28 for to bo whatformer the hand and the counter

A had betermined before to be bone.

29 Minh

of the Apostles

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Chap.iii,

sub poine Lorde beholder their threathings, and granns unto the lernanutes, that with all bothness has man focuse the word, who there has no their three forest thine fland, that he was not and lighter, and wonders be done by the name of the holy child Jeius.

of the pair child Jeins.

Am allone as they had praned the place moned Actes 16.f. where they were allembled together, is they were Actes 2.a at finen with the holy Cholt, they wake the word and 19.b

of Connector.

Indicate multitude of them that beloened were of Actes, 2.9 one pearly of one foule: Pearly land any of them, and 5. b the condition of them, and 5. b the condition of them which he policies was his day, but they had althinges common.

33 his with great power gave the Apolites witnesse of the religencia of the Lord Aest, and great grace was with them all, we as not this two run in 1 162.

A Beibenman there any atting them that lackeds on an many as were pollellours of lands, or house to lowe them, and brought the pace of the changes

and land it powine at the Appilles facts; And his first middles facts; And his first facts accepting

some fores, which was alle called of a spotter Aces. I.d. Strange that is to fap, if he interpretate, the found of confidence of confidence of

p danng land, fold it, and brought the money, and landet bowne at the Mpolites facts.

The Notes to design the state of the Church Phone

a Her we doe learns that the enemies of Christ can goe naturales them G O D hath appointed them therefore, in the preachers of the truth be of good cotout though stan with all the legions of divels, the world, and all the matrix Princes thereof, doe arife and confire against them, rectibey can doe no more than the Lordes hande and countall hath appointed before a matrix.

The seal of The v. Chaptery

11. Miracles are done by the Aposthis. 34. The fentence of

dereg breitel and control 4 Mut

The Erifile

Adden I con

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Smalle.

Mat. 16.d.

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d g.aston

The Ades

M T Bot acertain man nameb Anamias, with Say

And kept away part of the usice, his wife being of countell, and brought a certaine part

lapbe it bolone at the Apolles ferte.

3 25ut Weter lapbe, Ananias, howers it that him path fileb thine harr, to lee but the boly more and heepe away part of the price of the land?

de la La Bhile it remained, was it not thing owner. after it was fold, was it not in thine owne pow bibe half their concerned this thing in thine head the four half not leed but o nen, but vitto Cod.

3. Unanias hearing these worders, fel downe, a g

by the gholf, this great feare came on all themily heart their things. The pound men role by, and put him apart an

sarred him out, and buried him.

Whit it came to palle, that as it were about blan of three houses after his wife came in nor ki ingthat which was bone.

8 And Peter laid puto ber, Tel me, loid be not bland for to minone Aind the laibe, Pea, for lo much, Chen Detet laide bitto her, Why haile peagus

together, to tempt the spirite of the Laiderbeh feete of them which have buries the hulbande at ACRES. 1.C

10 Then fel the boune fraightwap ar his feete and peelded by the ghoft: And the poung men tank and found her bead, and carried per our, and build

her by her huibanb.

11 And great feare came byon al the Church, s bon

as many as heard thefe things.

12 And by the handes of the Mpottles, " were nump figues a worders theweb among the people (% thep were altrogether with one accord in * mons porch.

13 And of other burft no man topne him felfe tom: nevertheleffe, the people magnified them.

14 The number ofthem that beleeueb mithe lot, both of men and women, grewe more and more,

15 In fo much that they brought the ficke into th ffreetes, and laid them on beddes and conches, that at p least wap, the shabowe of Weter when became by, might hadowe forme of them.

The Epifle an Saint Bartholsmemethe Apofile. Mat. 16.d

Chaping,

3.Reg.6.a John role Ades.3.b

16 There

of the Apoldes.

Chap,v.

I.Ju.I

1.7.29 CA

ci 5.361/

there and a both truthering of the three counts nour, vinto Preculate, bringing Achefolkes, a ché vinchimere dered with direceans friedes; and then

nere healed enery one.

There the ellief expired role up a fifth that were Ades.44 and him, subject is the were orthe Savingcees and

e full of invignation.

1

tt

8 sub laibe handes on the Apollies, and put them high common pition.

1 But the ariger of the Norde by night opened the Aces.12.4 pition booten and divinght them forth and latte, and 16.6 o Goe, and Cand and speake in the temple to the

wortes of this life.

the which they beard that, they entred into the D temple early in the morning, and taught: but the mile priel came, and they that were with him, deculed a counsel together, a al the elders of the chill was a fact the chill was a fact them.

Wit when the officers caine, and foinib them not with pillen they cerurned, and tolde, baping. The piston truely found for flutty with

the pinent the preturned, and coide.

The pinent the preturned of the finance with a diagence, and the neepers franching withour bestief the doores, but when we have specied, we found no man within.

Therefore, being Dieffe from the captains of the tumple, a the high Dieffer heard their brind grow, they bouten of them wherearth this winds grow.

Therefore one and themed therefore, 25 epold, and aner that he post in pillon, are frainding in the rande, and ceaching the people.

then went the carraine of the course with the officers, brought the without violence. For they beared, Aces, 4.d. who there people, less they though them, they for them who there is also brought them, they for them when the people, less they thought them, they for them when the people, less they then they for them.

28 Daping. Did not we straightly continaund pou @ that pe thould not reach in this name, Mind behold, Aces.4.e chaus filed Pierufalein with pour bottime, and

intend to bring this * mans blood byon bs. Mat. 27.e 29 Eben Peter and the other Apollies, andwered,

and laide, "the ought more to phep God then Aces.4.c

to The God of our fathers railed by Jehis, whom Pelletre and hanged on tree.

31 Him

The Acles hio Chap,v. 31 Firm harb (Bob lift up with his right hande to be rael and forginentelle of finnes. And we are recordes of their chinges which we lan and lo is all a the boly about. whom God han given to them that over him.
33. When they beard that they thave stumber, ma fought meanes to flanthem

4 Then 10000 there no one in the counted, a make rise, named Earnahal, a docton of law had miss putation among all the seconds a commanded of wint the Apolline mouth a little lugger

33 And laide unito them, he men of Aparl, take had A Cres 13.0 3.0 c.b.c to pour selves what penicende to bo as touch thele men 36 for before thele bapes role im one Theubas is porting him telfe to be tome great man, to whom a fertiper of energy about a four principed, topice he fertipes in the partial principes at his high a believed Dor, agreed pint were lear ered avigable & nongit to mingh.

37. After the man grole by one Arbay much sense the dayes of Camen arbay much sense are purposed to a company the dayes of trabure and brewe array much sense after himse allower when an alleury as many as UNI O. Luk.13.a obeyed him, were leattered abroau.
38. And noise I say but o pour Metraine from other from these from these such a let them alone to it this combined the ways be of such it will come to liquid. 30 But aud if it be of God pe caungt belirop it each pauris he he found to fruit against God. Actes, 4.d led the Apolites and beaten them they command bed that the chould not freake ut the name of lev and let them goe.
41 With then beparted from the face of the country reporting that they were countries marine manner. L. Sesta Mat.s.b thanie for his paine. 42 Mind dalle in the temple, and, in every houle, in ceasted not to teache and preach Jeins Chill. Mat. : 7.0 intitional nec tis Belfing The Notes. By this place wee may enidently fee that in the prim tine Church no man was compelled to make his goo common For Peter telleth plainely that it did liem Ans-

nias power, whether he would fel his land, or no when

water is

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Timo

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i hinte

the S

ofthe Apolites.

Chan vi

orane apolities.	Chap,vi.
the hat feld it; chemitiney was his owne, to that he might have kept also had builted; distinct and and and had been also had been and finished and and had been also the vickapter. The day	
is a could be be be being to be the chiefth. Ter. Seinen is accorded.	
Oreckes against p Hebrues, because their wis	
Then the twelve called the multitude of the disci- ples together, a said, It is not good that we should leave the word of God, and serve cables.	
p. Wherefore bretthen, looke pe out among poules uninen of houest reporte, e full of the holy ghost, and without he to whom we may consultre this bus male as 350 he bloom and an achieva and the consultre the bus male as 350 he bloom and an achieva and a consultre the bus male.	-
. But we will give our felnes continually to prayer, indee the ministerie of the worde, and the faving pleased the whole inultitude: they	6.3460
chole Steven, a man full of faith and of the holy	Apoc, a.b
Tinon, and Barmenas, F. Plehotas a contert of murche, of far he flag is a profiles and tohen thep for maper, the profiles and tohen thep has maped, the profiles the chief after on them.	Num.27-0
y and the wood of Cod encrealbo, and the number of the victores multiplied in Providen greatly, a agreet companies the Priviles were obesiet und to the faith, all only and standard and and and	2. Tim. 1.b
1 30b Stenen full of faith and pawer, bib great wonders and intractes among the people. Then there arole certains of the Dimagogue, which	
mans, and of Alexandria, and of Citica, & of Alia,	
10 Another coulde not relift the wiledome and the hulle by the which he fpake. If Then thep privile prevared men, which faid, we	de Lamo
Dane pearoe him theake blathhenwas wordes as gamt weise and against God.	3.ga.borsi
the Scribes, and came upon him, and caught him,	SC .

- 17 Mile brought fourth falle witnestentishich bas This man ceaffeth not to fpeate blafphen wordes against this holy place, and the lawe,
- 14 For the heard him lay he this Jetus of Aganth thall beltrop shis place, and chall change the other nances which Poles gave by.
- 15 And al that fate in the countell; booking febfitte on him, lawe his face, as it had benethe faced in Minacl.

The Notes!

If the Church had kept ftill this order in chafing of mis nifters it had beene better with the Christian common wealth and religion Lampridius a notable histories in the life of Alexander Severus, doth write, that this war vied cultomably among the Christians. Whe they floud shoofe or make any minister, they did first publishe in name abroade: and if any man could alledge any notable crime against him he was repelled or purbacke from the office.

The vij. Chapter J.

- 2. Steum-maketh answere to his acceptation use. Relativistic hard nected Laws, 21. And a function of death.

 19 1 Hen faith the chiefe priest, Are these things is 2 in 2 and he faith. De men, becking a new faithing hearhen: The Goo of glorie appeared tom father Abjaha Juhen be was in Delopotamia to fore he twelt in Charren,
- Gene. 12.d 3 2010 faib unto him, Bet the out of the country & from the kinceb, and come into the land which I that thewe thee.
 - 4 Then came be out of the land of the Chalbeans, & bwelt in Charraniand fro thence, when his father was dead, he brought him into this lande when penowe dwell.

South an

19 The

- 5 20nd he gave him none inheritance in it, no not the breadth of a foote: * a promiled that he would go Gene.12.b it to him to polleffe, and to his feebe after him, wh as per he hab no chilbe,
- Gene.1 g.c 6. Got berilp (pake on this wife, phis feebe h foiourne in a frange land, & that thep fromb it in bonbage, and entreate them enill foure be Exod.12.f bieb peeres.
 - 7 And the nation to whom they fhalbe in bowles.

of the Apofiles.

Chap,vii

indge faith Godig afterthat that thep come

and ferme me in this place, benat Tabac, and circumcifed him the and Habar begat Jacob & Jacob begat

ine Batriarkes.

Patriathes moned with ennie, fold 30 Gene. 37.6 Count and God was with him, Sapien. so. Sapien.jo.c in between him out of all his adverticies, and

him fanout & wilebome in the light of Whas

anf Cappt: and ! he mabe him goneriour Gene 41.f coppt, and over al his houlholbe.

But there came a bearth ouer althe land of @s Gene, 40.2 tand Chanaan, and great affliction, that our mers found no fintenance. Sur when Jacob heard that there was come in Gene. 42.2

it he leut our fathers fpill.

inhar the lecond time Joleph was knowen of Gen.45-a us methren, a Aplepha kindred was made knowe

4 Chenient Joleph, & canleb his father Jacobto & ight, a al his kin, threelcore & fiftente fonles.

1 and Jacob Descended into Empt. & * Dped.both Gene. 46.2 Manbour fathere, into Sichem, andlaibe in Gene.49.b

melepulchie that Abraham bought for monep of Genc, 23.d.

I But when the time of the pioinile biewe nigh, which God had Avoine to Abjaham, the people

es multiplied in Egppt.

Manother king arole, which knew not of Joleph. 19 The fame dealt fubtilly with our Affired, and emill intrated our fathers and made them call out their ung children, that they should not remaine alive.

The fame time was Moles boine, and was ac Exod. 2.4 entable buto God, a nourifhed by in his fathers Heb. 11.6

wether monethe:

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I and when he was call out, Pharaohe baughter D

tone him up, a nourithed him for her of me forme.
The Moles was learned in al maner of wildome of the Egyptians, and was mightie in deedes and morbes.

and whe he was ful fourtie peres ofte, it came ins whicheart to bille his brethie, ochildie of Ilrael.

Chap, val SEA SAPPLES. 24 And when heldwe one of them toder befored him. Faveriged his quarter the harmed bis quarter the harmed bone to fine, and invocate Copies. For he disposite his specifier would he dance house that Cop by his hadre from them them but they brokertoode not 26. And the lett bay he themse und fate has step through and he themse und fate, and month have be them gaine, laying Birs, ye are pretinen, in whom one or particular. Gene, teit Sapien.io.c wiong oue er andeter.
27 Sut beeren die hie neighbour intong if away, lapsing. " Who made the a ruler ouer be." Gene at & Gene. 19.b Exodore: Mat. 21.c 28 Whothon kill me, as thou bipbell the & Aces. 3.b pefterbap? E.22.3 29 * Then flebbe apoles at that lapping ar Exod.z.c

ftranger in the laithe of Mantait, where Sc11.45-2 t we formes Exod. 1.2

cne.46.2

diam. SH

Exod. 3.d Mat 22.6

Mark, 12.6

Luke.zo,c Tolua, s,d

Exod, s.c

30 * And togen fourtte peres ibere grain appeared to him in the wilderness of mun an Anget of the Lord in a flame offpreina bulle.

gi When Poles lawe it, be tugituen it as he dieme neere to behold the popie of

came buto him. 32 Saying. I am the God of the fathers, it Mhiaham, ethe God of Mahat, ethe Go cob. Then Woles trembled, and bueft not 33 Then laib the Lord to bin. * Bist off if

from the feete: for the place where though holo ground

34 I have feene, I have lieve the affiction of people willich is in Egypt, and I have heard ! aroning and am come downe to betimer them now come, and I wil fent thee into Egppt. 35 "This Poles whom they for looke, laying,

made thee a Kuler & a Judge! the lame biod fend to be a Kuler and delinerer by the ha Angel which appeared to him mid brams

26 He brought them out, after that he had wonders and lignes in Egppt, & mithe rif and in the wilhernelle fourtie peeres.

37. This is that Moles which Card bury the co of Ivaet, " Propher that the Lord point Go

of the Apostles.

Chap.vil,

mor shirt

apout of pour brethren like when the hine that the tenat was in the Church in the wil Exed. 19. with the Hingelt, which spake to hint in the Gal. j.c. man received on our fathers would not obey, but their be cehem, and in their hearts turner bathe as t of but o Maron: " Make be gobern goe ber Brod 32.4 d'T for an for this Apoles that brought with mit and 18.8 and Egippi we that not what is bestille to of Egippi) we wan not what is become the minutes of real five holes of some district opmakes Calle in those dayes, so offered Saljout set und designe dan lovi off oute de les consideres de la considere de the the holl of heaven as it is winten in the state of the prophers. Some house of Athlet, pane to the interference of the Amos, and the interference of the Amos, and the control of the con severs had the tabernacle of witness in the safe, as he had appointed, freaking buse for Exod. 25.6 to the hould make it according to the far Exod. 25.6 pat he had feene; the came after, *bjoright lofuah 3.4 Melabines the polletton of the Gentiler, an bratte out before the face of our fathers, course of Danibon drains bed our access founde faueur before God, and woulde Pfal. 89.c. te found a tabel paste for the God of Jacob.

Before while him an boule: 1811, 2010. 2. Reg. 6.2 beit he that is highest of all, owelleth not in Aces 17.6 smade with plants as faith the Prophet, wis timp feat; and earth is my fuotestick: "pr

the is the place of inered of the office of the order pantograph at the least of the order of the poly good; depond the order of the poly good; depond of the order of the ord

houle will pe builbe for me, faith the Lorde:

The Ades fathers bib.fo bo pel mail tage 32 MBhich of the Diophets hatte not pourfatters perfecuted & Mind thep have flame the which thems so before of the comming of that init, of whom pe have bene nowe the betrapers and inurbecers and 3 10 hich also have received the lawe by the billoud

tion of Mugels, and haue not kept it. 54. Abbenthep heard thele thingo, their hearts dine

S.Stewens day.

Pfal. gr.a

alunder, a they qualhed on him with their teen. The Epifile on 55 But he being full of the holp ghoft, looked up fiche

fally into heaven, and lawe the glosp of Gob, and Action Ranbing on the right hand of Gob, 19176.
I 56. And laide, Beholde, I fee the heavens open, and

the forme of man flabing on the right hand of Got. 57 Then they gave a thoma with a loude vope and Ropped their eares, & ranne upon him all at mire

2 Reg. 21.c 38 mand caft him out of the citie, and "flones him: the witnestes laibe butune their clothes af apomo mans feete whofe name was Sant.

50 Blad they fromet Steuen; calling on, and faping,

Lord Jefu, recrime my fricite.
60 Mill be Anceled bothie, and creed with a line boyce, Lorde, lay not the finne to their charge, and when he had thus tooken he fell a ficeve.

The Notespinies de of as Circumcifion is not the teftament, but a factument of h ly fignerof the covenants that is to fay, of the prom God made vnto Abraham, faving, I will be thy Go the God of thy feede after thee Gen tvij.

b. Moles could not be fuffered to talke with God ufor he did put off his shoone, whereby we understand that are mult put away all flethly and ramali lufter a andha proch vnto God, in faith and purenefie of heart. Lot here (which will not rough holy things with their hands, and without globes) learne of the Angella Lorde, what they ought for to dog in such things. 2. Hidoustall. Mounter former is broken

The vill Chapters of the control

4. The Apofiles are feattered abreads at Philippatient Euroche

21 I A Ad * Saul was confentingto bis beathills Actes 22.d A at that time there was a great perfecut one gatult the Church which was at Pierualis Matt. 10.d Actes 11.2 CHINES.

of the Apollies.

Chap.viii.

maker Antle and Hamaria, except the Apolities. und benout men carreed Steuen together to just Malor Baul, he made hauocke of the Church, ens Ades ...

guito enery house, and byawing our both men 1. Cor. 17.6

o and women, oid pur them hito pition.

Operating they that were featured abjoath, went es they where pleasing the word of God. Eifen came Philip into the title of hamaria, amb

hed Chaft with them.

ï

10

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14,

s will the people game beed unto those things which Dhilip Chake, with one accorde, hearing and feema

pilcacles which he dib.

for vincleane friends, ciping with loube hopce, 23 fahre one of many that were policiled with them: Mat. 16.d were healed.

and there was great top in that citie.

Die there was a terrame man called Simon. but beforesme wehe fame city bled witeheraft. and bewitched the people of Samaria, labing that the wind which they could be great things.

10 To who they at gaine herd, too the left to the great wind they are as the laber of Bob.

11 And him they let much by becatile that of long

time he had bewitched them with lorceries!

Whit when they beletted Philips preaching of the Lindbott of Gob, and of the flame of Jelus Count, the Willess applies both meil and wanten?

en Sunon hun felfe beleeneballo: and when bed beholving the mitacles and lignes which

When the Apolites which were at Diernfalem. of the that Ballnaria flat received the Wolde of The Epifle

Which when thep were come downe, waped for day mVV his ministrate they might receive the holy gholt.

for as per he was come bowne byon none of them, but thep were baptised onely in the name of

almi theo their hands on their and they res

o when Sunon law, that thiough laying on of

on the Tuefs

The Actes filly men the Munfiles handes, the bely aboff was on offred them money, 19 Saying, Give me allo this power, that on h freiter I put the habe, he may receine o hotaghe 20 But Weter laid bute hun, Che monep perihan Mat. 10.b thee, because thou hall thought that the of Bod man be obtemed with money. D 21 Thou hall neither pert nor fellowihip in this . Gree for the beart is not eight in the light of did 22 Repent therefore of this the wickedness, and God af perhaps the thought of the heart me forguen thee: an admin come nying alland appeter 23 For I percentethat then art in the gall of bitter

nelle, and in the band of inignitie. los for me that none of their things which peh Ivoken fallon me.

25 And thep when they had tellified, and pr the mape of the large, returned tomary likenia the Damaruanes. 39 studes of deductioned

26 Ministe Mingellof the Lorde lyakebuto Millio Laping, Mrile and goe talparbebe South, bitt wap that goeth bolivie from Biernfalemuntage

3a : Aufird) is detert de la company de la c rille of all her treature, which came to burnish

C 28 Aub an he returned poine againe, fitting in eparte, be read Clains the Papilles and du 29 Then the sprint laid units Philip, Comernett.

mache

ad h

of Blo

reabethe prophet Cleias, and laid, Buber land

thou what thou reabelt and I would will I 31 And be laid, Gow can I, except foine manifer guide mie : And he beltred Philip that be mon

come by and it with him. this, the was let area themetothe flaughter a like a lambe bumbe beforethe thearers to and be nothis mouth, individual francis miles of

11.CE.

3.Reg.8.c John 12.C

the Foilts

Efa.53.0

of the Apostles,

Chap,ix.

Actes 10.2

In his humilitie, his indgement is epalted that who hall beclate his generation. For his tife is to hin from the earth.

Mabthe Cunuch anflueren Bhiling and faibe. T erap three of whom the akert the 40 touber this of of the left, or of tome other man ?

Then Philip opened his mouth, and begarine at & the lame feripture, and preactied unto min Teffis. s man as thep went on their way, they came unto

acertaine water: and the Eunnoh laid, See here swater, tohat boeth terme to be baptiled

Philip laibe vnto him, Ifthou beleeneft with all thine heart, thou mapelt, And he antwered, a faibe. Theleene that Jefus Chrift is the fonne of Gob.

8 And he commanded the charet to Rand full and thep went bowne both into the water, both Whilip and allo the Emmich: and he bautised him

Ind as foone as they were come our of the was trethe fpirit of the Lord caught away While, that Cunuche lawe biin no more : and be went on wap reiopcing.

Dur Philip was found at Azotus: and he walind throughout the countrep, preaching in all the titles, till became to Celarea.

The Notes

A moderate mourning for the dead ought not to be reproved, fo that all superfition be laid aside, Howber, to godly & denout perfons that be spoken of hereufid rather make this lamentation oner Steuen, because they had loft fuch an earnest & valiat defender of the trueththen for any other thing. For without all peraduenture they had a hope of the refurection, and knewe that no hame was happened vnto him. Hierome vpon the death of Blefille voto Paula.

The ix. Chapter.

The comerfion of Saul. 14 Poser healeth Eneat, 40 and raifeth up Tabitha.

in An Saulpet breathing out thiearnings, and M Aflanghter a against the visciples of the Lorde, The Epiff'e on went buto the high Prieft, the conner fion

Mub beffeeb of him letters to carie to Damafcus, to of Saint l'aul. the lenagognes; that if he founde any of this way, whither they were norn or women, he might bing den bound buro Pierulalem. D.iii

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The Ades chinas. 2 Mind toben be tonemepeb it came to palle, that as he was come nigh to Pamafeus, fobeinip there fin ned round about him a light from beauen. 4 And he fell to the earth, and heart a vopce faring Aftes 22.b buto him, Saul, Haul, who perfecuteft then im? 3 And he faib, Who art thou Loade ? Bud the Londe faib, Jam . Jefne whome thou perfecutelt: It is hard for thee to kiche against the prickes, we will 6 24nd he both trembling and affoniet, laibes limber Luke 3,b * what will then have me to bot And the Lord fair Actes a.f buto him. Brile, and goe into the citie, and it fhaibe tolde thee what thou mult bo

25 7 The men alfo which iourneped with him, Roomas maseb, braring a boice, but feeing no man.

8 200 Dani arole from the earth, and when his even were ovened, he sawe no man; but thep led binte the frand, and brought him into Damalcus, with

o And be was three dapes without fight, and neither Did eate not brinke,

10 And there was a certaine bisciple at Damains. named Anamias: & to him faib the Lord in a billion. Mnamas. And he fatt, Behold, Jam here Lopt.

11 Munthe Lord faid buto him; Arife, and goe into the itrecte, which is called Straight, and feekem the house of Indas after one eatled Saul * of Cam first for beholde, he plapeth,

Aftes al.g

Ades 8.a

Gal.r.c

1. Cor. 15.b

2. Cor.II.c

Actes 23.C

12 And bath feene ju a villon a man nameb Unamis as comming in to bun, and putting his handes on him that he might receive his fight, he was a will

37 Bu

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mein

28 And

and h

30 119h

31 Eher

33 Minb i

THE BOOK

him te

12 Then Muanias answered, Lord, I have beard by many of this man, * how much oull be hath done is the faints at Wierufalem:

14 20nd here be hath aucthoritie of the high Driefts, to binde all that call on the name, and and all the

15 The Lord faid unto him Goe the war: for heisa! cholen beffel buto me to beare but name before the Bentiles, and Kings, and the children of Jiran,

Actes 21.0 16 for I will few him how great things & beimit fuffer for mp names take.

17 Mind Mnanias went his wap, and entred into the house, and put his handes on him; & faib, 25 jother: Sant, the Lord (enen Jefus bappeared bitto theein the war as it camelt hath fent me, behon mightel receive the fight, and befilled with the holp whole. 18 34114

of the Apolles,

Cap,ix,

Hnegs.

Canal S

Middle uneblatte there fel from his even as it too feales, and he received fight forthwith, and as

polition be hab ceceliebaneate, fee was comfored. Then was Saul certanie bapes with the tiples which were at Danialcus

ind Avaightwap he preached Christ in the Sps nagogues, that he is the forme of Gob.

ne this he that befroped them which called bu pionante in Giernfalem, and came hither forthat me, that he might bring their bounde unto the the fall of the self of the se

But Sauf encrealed the more in ftreugth, & contalibet the Jewes which binetr at Damalens pro this is very Chill. White in 1941 and

ib after that many bayes were fulfilled, the Trives tooke counfell together to kill him

4. Burther laping await was knowen of Saul: a ep watched the gates day and night to killing

2) *Chenthe bisciples tooke him by night, and put 1.Cor.12.2
him bown by the wall, a let him bown in a basket. 1,Reg.19.c
26 this when Saul was come to Hiernsalem, he as

to couple him feife to the bifciples; but then were all afraide of him, and beleened not that hee an a biltiple fanor I matterla seek in the

But 23arnabas tooke him, and brought him to the Apostles, and beclared to them, howe hee had ! from the Lord in the way, and that he had spoken to him and how he had wearhed holding at Damale memthe name of Jelus. att dollar det

28 And he was with them comming in, and going C om at Miernfalem, Balli Cistin

19 Speaking boldly in the name of the Lorde Hefirs. and he fpake and bilouteb against the Greekes: but thep went about to flea him.

30 Which when the brethren knewe, " they brought Ades 21.0 him to Cefarea and fent him fabith to Tarfus.

I Chen hab the Churches reft throughout all Justinam Galiler, and Samaria, and were edified, & walked in the feare of the Lorde, and multiplied by

the comfort of the holp Cholt. M.iiii.

direction ! Saling !

The Ades to

Encas.

U.GS.J

Mat.g.b Mar.2.b Luke s.c John s.b Actes 3.b Tabitha. Dorcas.

s.Keg.4.f Luke 7-c

ral quarters, he came alfo to the faints, which the at an DDA with the start of the property of the both and the property of the party of the party

33 And there he found a certaine man, nameh Che ne. which had kept him bed eight peeres, and was dehe of the paulie, wer lesses and men and another

34 And Beter laibe buto bim, Eneas, Jefen Ch makerh chee topole: * arife, and make the beb. tim

he arole immediately wish a goulde to accomme 36 Mub al that bielt at Lybba and Baron fainhim.

distich curiet to the Lorde. bifciple nameb Cabitha which by intermetation is called Dorcas:the lame was full of good works. and almes berbes, which the bib.

37. Mind it came to paffe in those dages, that the was 1. Cicke, and bred Aubon when thep had washed the

land her in an unver chamber.

38 2110 for as much as Lobba was nigh to Jope. and the bisciples had beard that Abeter was there, they lent buto him theo men, beliring himthat be would not be griened to come to them. that will

304 Then Abeter arafe & came with them: whenhe was come they beaught him into the bovercham ber : And all the widowes flood round about him tireping, and theming the coates and garming which Doreas made while the was with themain

40 And Weter put them all footh, a kneeled bown, and praped, and turned biin to the boby, and faile, z.Reg. 17. d Tabitha, "Artie: And the opened her epes, and whi

it the fatu Beter the fate but to the destination

AT Mint Weter gane her the band, and lift her by: and when he had called the faints and widowes, bebe linered her aline

42 And it was knowen throughout all Joppa; and many beleened in the borb.

43 Minbit cantero paffe, that he tarped many bapes in Joppa with one Sinton a Canner.

and Augustan and man and mand The Notes

. . Christis persecuted in his members, as hehim selfe saith in another place. What focuer you have done to me of thefe litte ones, y fame you have done vnto me, Matany.

b. Christe doeth in this place by his name vadentande

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8 sind John 9 War areb b firte t

10 Am but h 11:91:0 come

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Chap.x.

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Therefore that Perry James 17. He was fewer of ornelling. I. I was fewer to the state of the band, catter the land, catter th

h Boname man, and one that feared God with al his houshold which game much almes to the people, and praper God alway, and his first and the control of the c

The fame law by a villon emberty, about the ninth house of the day, an Angel of God comming in co him, and laying but o him, I published, and com-

gitind tuben he tooked on him, he toos afraide, and faine, lithat is it lighter And he faid unto him, The paper sand thine a lines are come by into remes hance before 3500.

Ind sout fend men to Joppa, and call for one Sie

6 He lodgeth thene Simon a Cannet, twhole house in butle lea live: He that tell the what thou ough-

y And when the Angel which spake with Cornelius 25 was beparted, he called two of his housholde sermanus, and a denoute souther of their that ways

tetronjimenta and their recold maner with a general them to Topia, and test them to Topia, and their them to

on the inosotive, as they went on their fourney, and betweigh with the sirie, Peter went up into the highest parte of the house to pray, about the late hours.

but while they make readulte fell into a traite;

in this he ferre heatien opered, and a certaine hellel come bowne but bim, as inhab bene agreat there has at the four expensions, when be wreath the carries of

Whetein were all maner of foure force beates of the earth, and wilde beates, and fuch as creepe, and fuch as creepe,

13 And there came a vopce to him, Aple Beter, kpll,

14 Bur Perer laid, Por lo Loide; foi I have never & eaten

Orade not

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beten ampthingthat is common of bucleane

15 And the uppte lpake buto him agains the fecon time, What God bath cleanled, that " call not thon be we harver, in tower, nominos

16. This was done this, and the vellet was received

at a ten agains into beauen, in 122 a ball of ill errors

17 Dow while derer bonbteb in him felftwhatthis bulion which he had feene fhouth meant behold the men which were fent fro Comelius, had mabe ins quirance for Simons hanle & ftoobe before it boile. 18 And called, a afted whether fointon, which was i femanted Weter, were longed their, in and a large and a 19 Majorie faith

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40 UI

unto him, Wehold, thie men feekethe.

- 20 Arife therefore, and get thee bowne, and gawith them, bombing nothing for I have fent them.
- 21. Then Peter went bowne to the men which were fent unto him from Cornelius and fait, Beholb, am he inhant pe feeke: what is the cante wherefore pe are come?

23. But thep laibe, Cornelius the captaine, a infima. and one that frareth God of good reporte among al the people of the Jewes, was warned by anholy Ingel to fend for thee into his boule; and to hear morbes of thee. the things of dameusususus

Gene. 19. 2 Actes.11 b Deut. 8.a

23 Then called hethem in," and lobget them # Mit on the mosow Weter went away with them, and certainebethen from Jappa accompanied him.

24 And the third ban after entred thep into delarea: Mint Coincline waptet fat therinant hab callette gether his kinfinen and fperial friences.

25 And it came to palle as Weter came in Comelins met him, a fel bown at his feete, a woulhippebhim,

26 28nt Werer rocke bim bp, faping, Stande bp, 3 un felfeal fo am aman.

27 And as he talked with him, he came in, & finbeth many that were come together, de

E 28 And he fain buto them, De knowe how that itis an bulawful thing for a man that is a Zewe, well , panie or come bitto of en other nationibut Gob hath thewed mee, that I thould not call any man enter reserve a more a constitution Common or bucleane.

29 Therefore came I unto pour thout belapias fonte the first and control of the first and admit at

of the Apollies.

Chap,x,

an Timestent fored afke therefore for to far intent pe hane fem for mer de imis is northum tomare

o Comeine faib, foure bapes appenntil this houre I was falling & Arthe much houre I maven umphonie, and behalde, a man floode before me in bught clothing

in laibe, Councling, the praper is heard, ortifine aimes beedes are had in remembrance in the Oche of God, total distribution I provide it a material

ú

bende therefore to Joppa, and call for Simon. de formame is Peter, he is lobged in the house. of one human a tanner, by the leasing, who when becommeth thall weake buto thee;

13 Then fent & for thee mine brath, and those half. well bour that thou art come, showe therefore are me al here prefent before God, to heare all thinges that are commambed buto thee of Bob.

14 Then Beter opened his month, and laid, & Df a The Epifle truth I perceive that God bath no regarde of pers on Monday

utin enery nation, he that feareth him, & wors weeke, brighteournelle, is accepted with him, and is

36 Conching the woords which God feut burg the chilbren of Ifrael, preaching peace by Jefus Chilf Rom, 2 b (he is losd ouer al.)

37 We know how the woord was priblished through Al Juie, beginning in Galilee, after the baprifine, Matth. 4.b.

nich John pleached:

is how too anopared Joins of Masacethwith Diegai. 61.2 good, and healing al that were oppselled of the mile for God was with hun, mis it do and

10. And we are witnelles of al thinges which he bid With land of the Jewes, at Viernlaten, whom the flue, when they had hanged how on a tree,

40 Yan God railed by & third dap, and thewed han

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ot to althe people, but but obs witnelles, chos inbefore of Bob, enengo be which bibeate and inke with him after he role from the beat.

4 Mind he commanded us to preachours & peos @ ple, and to teftifie that it is he which was ordered John. 21,5 Mooto be the intige of quicke and bead. 11 Mar. 28.4"

A To him gine * all the Prophetes wirnelle, that Elai. 33, d : (

Ephel,6,b

Luke.23.d

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The Acles 100

through his name to bolorner belæuety hithingle receme remillion offinnes.

Aftes 2.2

ax conf

- 44 Hobile Perer pet fpake thele worden, ? the bo Shoft fell on af then twhich heard the work, which they of the circumcitio, which between men
- aftonieb, as many as came with Betet, becant i on the Gentules alto was powers out the gin a the how Book,

46 For they heard them freake with tongues and maquific Bob. Then antwered Perer

Ades 8.g

- 47 * Can aup man forbib water, that thele foot not be vaprised, which have received the hole 6 as welas wet
- 8 And he commaunded them to be have which in the name of the Lorde. Then vraped they bim totans certaine baves.

The Nores.

The Epith Cornelius (whose almes before baptifine is prayfel) came not by workes to faith, but by faith he did to and Vibilian thefe good workes: Gregorie, Bede Thefe godly do did not afcribe our justification vnto the mente of our owne workes but vnto faith.

The xj.Chapter.

Barnabatand Paul preache at Intiochia, 30 Mini prophesierh dearth to come.

MI A Ambehe Apolites and beetheen that were in I Incie beard that the Beathen had allo mos ned the worde of Gob.

2 Mind when Beter was come by to Biernfalen, thep that were of the circucilion contended against him:

Deut,7.a

Actes 10.b

h.ss. 270

Par. c.c

3 Baying, Thou wenteff in to men uncircumift, and bibbelt eate with them.

4 But Perer repearled the matter from the begin ning, and erpounded it by bater buto them, faping 1 * I was in the citie of Joppa praping, a in a trance I falve a villon, a certaine veffel descente, as it had

bene a great fheere, let botone from heanenby the die mie foure comers, and it came euen butil me.

Leuit. 14. 6 19 pon the which, when I hab faftened mine tets, I conflidered, and fame foure forted beats of the Deut.14.a carth

of the Apostles.

Chap,xi,

on Lant Bermois Lapolite.

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ne this was now these times: And al were tas

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He will be powe he had fress an Angel mis which from and fato buco him, Beard some and call to former sorbale lemaine

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plad Gob

enthey beard thelethinges, they belbetheir ce and glenifet Gob, laping. Then hath God to the Gentiles granifed geventance brigglife. Der alla which were leattered abroade things hades. La ice also which were teatrered attended, whather afforms that arole aboute occuen, whather ughout but Phenice and Thurs & Antioch, ing the mond to no man, but vato the Temes

and tome of them were me of appies , & Cpiene, ch whether were come to Antioch, wake vitro when and preached the Lord Jeins.

The Epille on & aint Lorses the . spoftle.

Chap,xi.

The Actes D M With the finibe of the Lorde was with theme and A great number belæued, and en ried unto d' loibe. The Epifile L'ID Cher Rolling bit thefe chinges came but in on Samt Bar. eaces of the Church which was in Greenlasine a thep lene tweek Barnabas , that he Should go w wate spoftle. 23 Which when became, and has frem the grae of Bob, was glab, and erhotteb the al that with pole of heart thep would cleane buto the In 24 For he will a good man, & fruit of the hour and of faith: And much prople was abbet butte STANTOR. 24 Chendeparted Barnabas to Carlins to in little Dans Dans de Bernard of Bernard Den Bernard Der Bernar and taught much peopletin fo punch that the Ciples of Angroche poers the fart got and 27 Site in pur tape tame proper from the The Epifle lalem brieg Antioche.

Is then there from up one of their antice that and figurified by the foreit that here there there is and figurified by the foreit that here there is an in the bases of the billion that the bases of the billion to the billion of the bases of the billion to the billion and the bases of the billion to the billion and the billion and the billion which bluete in June. on Saint Lames the Apofile. Actes 2.2 b.t.nriol Actes, 1.2 Detrett effing they alto oft, kind de Wes d Cheri The Notes Hey char beleened in Christe, were affire called an gan inte to be named Chiffish at Antionia. which name we have of our Lord Jeffs Christ, in whom the believe and being partakers of his third dos reione in our faluation purchased vincy by his therefore will trake needs that we doe not by our visitable too. Aftes.K.2 merfactor, posture and defethis most excellent hame a

pine occasion vnto the Heathen for to mifreporte a blasphement Herod perfections the Christman . The Gafpel flourished. 1 3

of the Apollies,

Cthefant time Herob p king fretcheb foost b is hands, to very certains of the Church.

Laures the Chiefe of John

description of the current of solo because he lawe it pleased the Jeines, he pros enfutiber, and take Peter alfo. The were the

tab openent the best and Casta sa en he hab caught him he put him in pris m alle, and being red pine to four e gingermions Chulblers on be kept, nitenbing after Caffer to

in fronth in the people, addition that the made apour century, not be church unto Goodes him in when you be for him in when you be found have brought him four him they solve, the fame night Perceives they be furner in the ping there into combiers, bound with thore haves, a least habe, or the ball habe it is the state of the continue there is a least the state of the continue there is a least the state of the continue there is a least of the continue the continue there is a least of the continue the continue there is a least of the continue there is a the eligical hunen in the prilling helituite Weter Aces. 3.d the fibe, 3 friered him by, faping, Acileby quick, And purchaines fel off from his handis.

arthe angel fait bitto him, Spinerim felte, and unche limbals. And is he bit, and he faith but thehe garment about the a follow me. Peter cattie out; and followed him and wift that it mastrateth which was time by the ans

but thoughe he had fene a vilous 1/2 favor 1/2. Then they were palt h first a the second watche, time binto the pronigate that leaders with the which apenebrothem by the mine accorde: Actes. 34 me wareout Sipalleb through oue frette and the angel proarrebations bond alumin

And when Parer was come to himselferbe laibe, noted I know of a furerie, that the doubling hath lend is anothard believe out of the hand then at the way ring lat of the people

raelden John biolog fingene was market has be considered the thing, he carrie to the house of Warie the mother of John, whose sirnance many arke, tiliere many were gathered logether when that have been some that the contract

the Peter knocked at the entrie bone, a Damiell

Mublishe the kineto Weters bopce, the spenet not @

Chap,xii,

I be Entile on Saint Peo ters day.

Mat4.5

Chap, vii is the bear for plabre le burgenine in abbitoble detentione before the burgenine in abbitoble in affirmed that it was even in. Choire de about the affirmed that it was even in. Choire de about the affirmed that it was even in a burgenine about the burgenine in a burgenine in the burg inc Epolite Mille 199 an Same Fee \$493 day. 24.51 hab opened the doge, and falve jum, thep in er dien be had caugu bunche put him winci-17 Seindien he had beckened botto them is orpandezher depandadt hold their peace, he s by what meanes the Anjbehad brought his The prime Sind he faith, Go (heare the Jaimes, sub too he breigten, And he d amorphyplace.co.d has a file use 20 Mais Herris maschiolealed integrands and Similarity reperature all militarity or lacrops, and integrated in the property of the property of

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Chap, xiil

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Actes C.

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mant a barkeinelle, app he went about, ferhing them charlionib leabe him breije hand. " lind and 122 Cher the Deputie, where he faine what introduce y between any wonder at the poetrice of the look.

Actes 15.g

gestleren and woirded as the doctrine of the inner 13 house when they that were with Idant, were he parted for Paphos, they came to Verga in Vain phylia: and Iohn, dispen podeparted from them, phylia: and Iohn, dispen podeparted from them, dispensed to Height and Iohn and he paper and the personal in Iohn 14. But when they beyanted from Verga, they came in its apendance in this desired in historia, a store into apendance in this personal in Iohn in the control of the lating of the historia is the prophety. I be eather of the fermandine leat must their lating in the control of the lating of the lating of the lating of the prophety. I be eather of the fermandine leat must their distribution and which the pendengal of the lating of the l

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actionnile, brought fortieto Afrael the lanion Plus. 24 Alaben John had first preached before his continue, at he chaptifine of expendice to all prosping Jude.

25 And when John had fulfilled his conditionable. tion Whome thinks pe that I am to your mobile. But to beholde, there comment one after mer, tigute hors in of his frete Jan not the the to looks and sala 26 PE

1.Reg. 20. a

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1.Reg. 18.4 Pfal, 89.C

1.Reg.8.a

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Chap,xiii.

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Aces 10.d anh Apoc.14.b

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Ades 17.f Rom.i.b

- and earth, o the leasand all epings that are therein.

 10. The which in times out finited all nations in balls in these outsite days.

 12. Penerspelets, he letence that fetre writings to held, hi that he apendy his divinites from helder, he army use rathe, and truit shill kalone lifting out heart would come and standard.

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Chap.w.

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fianes and wonders Gob hab felveb among the pointies divident apour mon est est authorished the conduct the index of the conduct the conduct the conduct the index of the ind 2.7. la O 31 16 it is written, it is invitten.

16 Affrechtes I will not note, and built beibuspaine the fallennack of identification is fallen in being a special photocological in the fallen in being a special photocological in the fallen in being and in the fallen in being and in the fallen in the special photocological in the fallent in the fallen Exod: 20.2 meaticalant from the mile time, fact in energici 21 for Opoles of othe time, fact in energici D referrithet pleach bine inche senagogues, inte fo Gen.g.a Lenit.7.c read enery Sabboth Dap. 221 Albrubleafreit the Hoofiles anticibers whole Church, to fende cholan men afrhems Trutte ang talkingloche, mieb donut and Bamalang (Thavier Huban, whole firmame was Barloban, of Solias, which were thefe men among the bother, 23 Milithung to letters buffens after this maner. The John. 14.2 Apollemand elbers wird brethie, fend greeting bes while armining collection with an armining of the Pfair.c 24 for as much as we have bearb that cen which departed frame by have troubled govin motos, and cumbied porte minde, faving: He will be circumcifed, and keepethalawa, to whome w que ne fuch commanbement per a dans enfuitif ! 25 It feemed therefore to be a good thing when wet were come together with one accord, to fend cholen me buta pou, with our beloued Os arnabas a Banl, 26 Wen that have leovarbed their lines for huame Blour Lord Aches Challes and ractored oc using 37 111 STAILLE

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Chap,xvi

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30 And then same, a " belought them sandhionell them suite belieb them to be part out of the cuit.

of the Apolities. Chap xvii

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of the Apollies, Chapayii. consideration becomes the state of men, General and the state of th either is worthinped mithon drie face of the earth, and hath bes med the times before appointehianh alluthe erifichemphinanion: a al al anni dien in the chappen mpght haue felt and found hunspough he be ne input interesponsofba. distribus dabit le formation de de la formation de capacidade de la formation de la Actes.17.d. Idealans destrolf and pures formanicanal starchonia, fil and guigliosidiolis in no ment dod la principle are no as nest dandinal of many to be not be the control of the brief to the brief to be a control of the be programment of the programme from the confident Ades.1 3.2 And the time of this ignorance who binched at, another time of this ignorance who binched at, another bibes at the printed adapt make which be will also the boulde in aighteowhelle, by h aran alims he hard appointed, and hard offered laid to discount he be been as a selection of the selection from the cast, tome mocked and of the refer too too from the cast, tome mocked and of the refer too too from the cast, tome mocked and other laids, the well-cast. Point 4.8 o "their inake the Lordrathan bifthor minne Mank beparteb from arming flerik: meint owbeit, certeine men claue buto him and beleed among the which was Biompa Accopagita. G manied Damaris; and rejut with them. II But is continued there a prere and firemounts. trachmartheburit aspided Rong them. 22 This when Sallio bing the beattie of Achaia file hat in this placerase all Christians taught what they ought wilder any exhib Preachers and other that come vader including of Saint Paul, Transall shipping and choose identhat which is good to Theffice (John & Jeanne here matter of lynour, no an each deede, De Acide Colle ton tonelletinasiehallistenden uith poiten eigene san tellete fen einendenfra an den en fenten uit en fen eine prevent jour leinen; in allanden en file

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than after this taried there pet a good while, than tooks his leans of the bestpett, and taken much into Spria (Aquila and Priscilla accompassing him had had a took as the second him had be that he had in Censhies: for

and he came to Cohelius and left them there: but my dank the entret into the spragogue, and reasoned

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to the fame was infourned in the way of the Lord, and being ferwart in the foirt, he spake and tanght the chinges of the Lorde, and wing one to the tangent of John.

Mand the lame began to speake bolder in the speake bar bolder in the speake bar bolder in the speake bolder in the

mile when hee was bilholed to goe into Achaia, and whethe waste, exholting the discipled to receive him? Which when hee was come, helped them may under had beleeked brough grace.

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De converence the Jewes mightile, and that which thereing by the Scriptures, that Jelus had market part.

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the holy gholt came on them, and theply rungues, and propheled mater and enter server

20 the bent into the lynagogue, and frake boling for the space of three moneths, busputing and pro Avading those thinges that apparaine to the him

o die of ood.

Alio when buters weret hard hearte, and but ueb not, but spake suil of the way of the Lorde and

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of the Apollies,

Chap.xix,

at from his body were brought bitte the phins, and partiers, a the bileales departed min the countoirus went out of their extains of the bagabond Jewes exorcits, Matt. 10.8 outhern racall oner them which have suit there was feinen founes of one Scena a C. and chiefe of the prietts, which bid for affile the emil foirit and meret, and faibe, Jefins 3. and Bani I imouse, but tulo atepe in 161 Gentan in seponothe atili (picie bias, ranne and ouercame them, and menalleb againt that they flebbe out of that house nakeb; & the perfect of the burious wife is man knowento althe Lewes & Greits puvele at Expelus, effare came on them ename of the Boyle Jelus was magnified. pripar beleined came and confelled, & Mar. 1.3 no workers. their bookes, & burned them before all me: counted the price of them, and found it file and pieces of filter ghrifp grewe the worde of God, and pres distribution of the later of th chings were enbeb. Banl purpolebin m t, when he had palled oner Macebonia and wgoe to Dierufalein, faping, After I batie

that to goe to Hiernfallein, faping, After I have beitige Jennicallo fer Kome.

10 be trucker vino Dacebonia two of them that maint pure him, Limotheus and Eraftus, but

mule le remained in Alia for a lealon.

Maria certaine man, named Demetrins, a Muer inthibitely made fluer thines for Diana, minited in final gaine buts the crafts men:

Shows be called cogether, with the workement the contraction and laide, Spie, yes knows that

by this craft * toe have abuantage.

him but almost thioughout all Asia, this Paul

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month in the state of the state that there is gods which are made talty b Pfalis 5-0 27 So that not onely this our craft continu peril to be let at nought; but also that the ten the great godielle Diana fhontbe be despilet 8.91 mile magnificence thould be befropeb, whome all and the world worthippeth. 28 And when they beard thele lapings, thep is faithfujary, and experience, laping, Bear is bi of the Ephelland 26 Minal the citie was on a roje, & they ruffhe the coming hall, with one affent, & caught Gai Ariftarchus, me of Pacebonia, Pauls capani 30: 19 hen Paul would have entred inducates pleate bisciples luftred him nor. 31 28ut certaine of the chiefe of Mila, which were fuertos, fem unto hun, befiring him that he prease into the common hall. 32 Some therefore erpeb one thing, and fo ther: @ the allemblie mas al out of quiet, et part knew not wherfole thep were come to 34: And cereaine of the people brewe Alexander of a multitude, the Jewes thanking hunfor And Merander a beckened with the hand, Actes 31.f have given the people an antwere. 34 But when they knew that he was a Je arole a thout almost for the space of two all men, crping, Great to Diana of the Co 35 And whe the towne clarke had pacified t he laide, Nee men of Ephelius, what man knoweth not how that the citie of the Cohe the temple kreper of the great gobbelle D of the Image which came bowne from It Some 36 Beemgthen that thele things can not reade, a against pe night to be quier, ero bo norbon moulhips 37 for pe haue brought hither thele men, per. neither robbers of Churches; not pet bis of pour gobbelle. 38 Wherefore, if Bemetrins and the craft which are with him, hane n'matter a man, the law is open, and there are Dep them acrile one another. 39 But if pe enquire amp thing concern matters,it halbe betermineb in a lawfil 40 Hog we are in leopardy to be accused at

of the Apollies,

Chap.xx.

Luker

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e to atmich as there is no cause whereby we give a ceckening of this concourse of people. when he had thus woken, he let the affein

The Notes

fme in this place is taken for doctrine, and not for aner of water. For the bapeline of Christ, and the ine of John which is done in the water, be all one; riff who was baptized by John, ought to have bits ell againe. Here the we do gather, that there folkes or prife baptized with the baptime of water, but were baptized with water in the name of Christ.

The se Chapter.

th into Macedonia and Grecia, 7 be celebrateth the

per and prescheth.

MATE STATE

balter the horoge was realth, Paul called A bilciples, and tooke his teatle of them, & Des

en for the third Marchanta. But he nad gone succeptive parity, with a displaying the lang exportation, he came into Trace, re above this moneths; a whe the Telues wee for him, as he was about to faile into purpoled to recurne through Hacevoina. ere accompanied him into Alla, Bopater of a of the Theffalonians, Aritarchus, 3 Des and Balus of Derbe, and Cimoring Stanto

da Trehicus and * Trophimus. ming before, tarped us at Troas.

e layled away from Philippus, after the Mosere bread, and came unto them to Cros is bayes, where we above leven dayes.

pau one of the Sabboth bates, when the dife 28 came together for to break bread, Baul reawith them, ready to bepart on the inviewe, & ed the talke unto midnight.

there were many lightes in an upper chams ere they were nathered regether

othere fate in a window a certaine porto man ed Eurpelins, being fallen into a berpe fleeve, & Daul was long reasoning, he was p more ouers which fleepe, aith fell bowne from the thirde nd was taken by bead.

v.iii.

10 25ut

Actes 21.f 2. Tim. 4. b

in this

3.Reg.17.d 4.Rcg.4.f Luke 7.c Actes 9.5

ATT SERVICE

to Mut hoben Boul went hower befell en saceb him and last

interacts in hit.

He her he therefore was come by agains, and his broken bread, and eaten, and talked a long whit, when till the morning to be beparted.

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2 And ther mought the points inan alice and have not a little to into the points in a little to into the points in a little to into the property of the proper

against Chios, and the next hap we arrived at his

came to Aplication.

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Maich when they were come to bun, he lad to them. We knowe from the first hap that I Mua, after what maner I have bene in at all featons.

19 Berning the Lord with all burnblenene of mithe

and with many traces, and temptations, which came but o me by the lapings awaite of the Jews:

20 And how I kept backe nothing that has high table but o pon! but have thereby pon! and have trained pon openly, and thoughout every house.

21 Witnessing both to the Jewes, and allo wife Greekes, the repentance that is toward doc, and the faith which is expentance that is toward doc, and the faith which is expentance that is toward doc, and

the fairly which is toward our Lord Telus Chill

22 And name beholde, I go bound in the ipick une Diernfalem, not knowing the thinges that h comeunto me :

23 25 ut that the holp Short witnesseth in every chy faping that bonds and trouble abide me.

24 But none of thele things moue me, " neither chit I mp life beare buto mp felfe, to that I might file fill top course with ippe, and the ministerie which

Luke 24.c

2. Tim. 2.b

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pour selven imanue, shat these jambes 2.Cor.11.e A sittee hum my meedlines, and to thum Gene.3.a 1.Cor.9.b 1.cor.9.b

continuing inoct of all for the two bes which her the that they hould be fee his face its more: Und expante promotes the fire The Noces,

By this it is entirent and plaine, that in the administrastarof the Sacraments, wee are bounde neither to time. Bryserso place For Paul did breake the bread, and did minister hor 25

The Ades a year of 20 38nt inben 30 auf went nomie be fell en bimant inibraced hun, and laid, Wake nothing ab 3.Reg.17.d his life is in him. 4.Rcg.4.f II Bhen he therefore was come by againe, am he Luke 7.c hinken bread and eaten and talked a long while es Actes 9.5 den till the morning, to be beparted. 12 Another brought the poung man aline and wer not a little comforteb. 13 Mind we went afore to thip, and failed buto Milen. there to receive Baut for lo had he appointed min ong him lefeto go afoote, i And when he mas come to be to Milon, metale him in, and came to Mitplene. against Chios, and the pert her we arrived at be mos, and came to Cropplinin; the next darens came to Miletum. 16 for Paul hab determined to laife oner by Coles fire, because fee moulde int freedo the time fire. Da for he hallet, if it were politice to, him, forest it experies alem the day of Pentecol.

2 And from Opiletium he fented Cohem, A cales the America arche & burch. 18 Mich when they were come to bim be labelus rothern, be knowe from the first bay that I came into Mua, after what maner I have bene with con at all feafours. 39 Beruing the Lord with all fritiblenelle of minte and with many teares, and temptations, which came unto me by the lapings awaite of the Jen 20 And how Theur backe nothing that was n table buto pon: but have themed pou, and la taught pou openly, and throughout every house

Luke 14.c

D 21 Whitnesting both to the Jewes, and allowide Greekes, the "rependance that is toward Bod, and the faith which is toward our Lord Jelus Chia.

22 And nowe beholde, I go bound in the foirst bito Biernsalem, not knowing the thinges that hall

comeunto me :

23 But that the holp Shoft witneffeth in euerp cite, faping that bombe and trouble abibe me,

2. Tim. 2.b 24 Isur none of thefe things more me, * neither course in the fact of that I might his fall mip course with ippe, and the inimiters which

eceined of the Land Teluen tellife the Bal Begrace of Gob

wheholde, Jam fure, that hencefronth pe whom I have gone preaching the king-Malifee mer face no more

extore, I take you to record this bap, that I

e from the blood of all men. Thank kept nothing backe, but have theme fall the countell of God.

chefibereductions pour science, and to all, and the lebich spe bole ghost bath strade ts to rule the hurch of God, which he sked with his above blook, which and

mow this, that after my departing, thall duka anteria antong pan;not sparing ary, and he fond.

of pour pinus feines that men acits freaking is thingular bank, awap beleptor actor for, has worth, and remember that by the space poeces 3 cealled not to warns every spe

uniteriete ine fact forest vertigiat o

being the section of countries pour to God, and be bond of his grace, which is able to built first and seguir poular subsection countries are among all them there is no insue Chier, of golde, or believe.

Lear proper felines insular, that "thele handes 2. Cor. 11. C. A. proper felines insular, that "thele handes 2. Cor. 11. C. A. proper felines insular, that "thele handes 2. Cor. 11. C. A. proper felines insular properties and to them.

ewithins.

have thewed you all things, how that to labous 2. Theff. 3 being cought to helpe the weaks, and to remember . I be works of the Look Jeins how that he faits, 3 t is not before to give them to receive.

throwhen he had thus spoken, he kneeled bown,

my plaped with them all.

Andaher all mept loge, and fell on Pauls necke.

Bojowing most of all for the workes which hee make that thep thou be fee his face no more: Mun attomvanied him buto the thin.

The Noces.

By this it is entirent and plaine, that in the administramoryecto place. For Paul did breake the bread, and did P.titt. minister

I.Cor.o.b

Actes roub

Philitte she Communion to the light since the use of the day time. Againe he did book preach Chall said to the day time. Againe he did book preach Chall said to the day time. Againe he did book preach Charles the said want sufformably to doe in the Charles trouble the plaints ought to be done has done descripted. The said the

. The linic times, at more rings of the linicity of the linici

pla a Copic propries recommend parte that stood on think and the propries the propries of the

Their into make of the officer of an expension of Ann white we had found vertically we target her officer of the officer of th

went our wap, a they at brought be on our wants
twent our wap, a they at brought be on our wants
twices a chitoger, and the there come out of the first
and we kneed boundern the those," and parely,
and the kneed boundern the those," and parely,
increase this, and they returned those againsts,
twe rooke this, and they returned those agains.
This is had full endin the countertroin bury,
we lit bounce to Protein this, a falcated the our man.

eand above with them one dans to the authorises a und the next day, we eight were of Panker tunned by beying et, and entire with a clarea, a wearant into the house of * Phints the Eurangeth (which that one of the feriod and above with him and the pand the fame man had foure daughters withing,

o And the fame man had foure daughters burging, which bid prophede, to the anomy mining the land of the state of the same of t

came a certaine prophet fro Ancie, names Agabas.
It And when he was come binto be, he tooke Pauls mirble, bound his owne lands a feet, a law, This

air die, bound his owne hands a fiet, a laid, This faith the holy Gholl, "Do hall the Jewes at his tulakent bynds the man that oweth this girls, and

Actes 20.d

Actes to.F

Adesola DA

Actes 2.c Iocl.2.g

₩Cor.it.c

ai Militer pini inco the hands of the Geilles. when we heard thele thinges, both we, and michtieceofthe fame place, belought hum. uld not goe by to literalalem.

Banlaniwered , UDhao boe per weepping amme heart for I am ready not to be bond only, but allo to bpe at Hierufatent for the name of end galles and ended result system of the or

revecould not citeme his mind, his reas of Mehe wil of the Boid befatfillen. Matth.6.b.

her thole bapes we tooke by one burbens. one with the confidence of the

pe went with us alfo certaine of the vifeiples Aces 9.c. and brought with their and uniden of

pile Law alubitet ple this point of thom to be a to be always be econo to Diventacin, the bics a receptor be gladly alguered and has a said

themorow Pater toeur of with the butte Albehreibere came rigerper mittell where has lanced their fatolic to tiber

althings that God had wrought among the Gen Den gillighter inoge hom dange eine 18

and land bute him. Then lieftestiftlisie indep and land bute him. Then lieftestiftlisie indep challend Laugsbyetedre which between in wie iher

tall the Jewes which one of the the feel of the all the feel of the place of the feel of t the terrate Poles of the ingritar they bught not terround to open chingen number to analic the container of a communication of the contain

13 What is it thereforer the multitude muft needes compenses prog tipen Gan heare that thou att and substitution of the federal substitution

outherofore this that we lay to theer the haire foure men which have a volue on them. 12 " When take with purific the felfe with thein, and bor collien them that they may thatie their tiedbs: s all that know that those things which they fine comcerning thee are nothing, but that thou

the felfe allo walkelt and keepelt the lawe.

r

24

Astonehmathe Bentiles which beleene, " we Ades. 1 c.d pane witten & concluded that they observe no such ming, facto onespechanthep neeve their felices from things

A 325,20,0

Nume.6.2

TielAdes ado A XXX CORE Ahines offered to tholes, and from bloth, me from ten and from fornicational aut usdurone ex 26. Spen Dani tooke the men, and the new ben me rifping him felfe with abein entre a into the tem downs beclaring the acounvillment of the bases of S. S. L. LINE purification butilthat an offering foodb be offered informement allo to breat the medical pand of the informer 27 And when the lenen bapes were almokende h Letwes which were of Alia, when they law amon in p temple, mones alshe way by a lays habon him, .d. 8. dinai 28 Crying (Penrobistraei helpei this in the man if teacheth al men energiohere against the people 25 1284 the law a thia placethe hath also broughe Gred into the cemple, and hat by polluced this beignlete.

29 (And they had deep into a total him the theate,

"Acophiuma and had brought into the complete
that "Ho all the rive transferment, and the purple

30 (This all the rive transferment, and the purple Actes.20,b 2 Timeb Awarmed tagether : ambaben tagter Abaul, a ber albert hutterne riguojos seri cod sent ventilala 31. And as they went about to melichina, tobunger course into the inecaptarne of the foundations, that a some into the hescapt appearing applying a group of the latter has in an experience of the faultium that do not the faultium of the latter and the captaines, and name before butter there are the faultium of the chiefe captaines, a special countries, the faultium of the captaines of the faultium of the chiefe captaines, a special countries of the chiefe captaines of the faultium of the chiefe captaines of the chiefe cap defranting of Paul die of the art is in his and the chiefe captains cancemer and and and in his and and with the chapter, and community by the so be bound with the chapter, and bentaunded to be better, and what 22 Wharfs it therefore who must rich and doday is 34 Mindlome creed one thing, forme another among the people: and when he could not knowe the con--tampie for the rage, he commanded him to becario into the callie. a sector of angel chapter name with Mumeric, a 35:0 And when he cause byon the flavior; it was lo that he was borne of the fouldiers for the biolence of the people, and and really want last the 36 for the umltitube of the people folabit att.

crying. Wwap with bun.

37. And when Hard began to be enried into the ca Alle, he faid but of bigh captaine, Adap I freakeling to ther Who laid, Cault thou weake Greekel intiz in

1121

5.2

38 Mrt

n thebroat thou is disputificable, before thele bapes madelt an uppose, the leasest out these of withernelle force thousand missipat were murbarees? o tente la projet

Mut Maul faid, Jam a man which am a Jewe, Acter.9.b. Caringia citie m dilicia, a cutien of mobile citie: and.2.2. 3 beleech the luffer me to fpeake unto p people.

o dinb when be bab ginen him licence; Bandicoor theffapres, and beckened with the hande unto p wie: and when there was mabe a great filence, inale into them in the Biobypetonique lastind

admitate also ed well. The Notes, and faste quelt de 18 God for the mothe party is mont to marine his elect be-ne, what affliction and trouble that suppens which them unforthir fake A norto fray themather by buttouther to preere and arme their mindes against the bouterous temsof perfection. Therfore doth he now fend Agabus nto Paul, to prophetie vuto him of the impriforment & alfo a good example of contancie and fletth flaid. in Paul, which regarding nothing the traces of his fami-liar friendes non year be peril of his owne life, dill through the and water goe on ful to fer fourth the Ighorie of Gold.

अधिकार्य क्षेत्रिक्त विकास similating admit di Themis Chapter in antid sint 5 % 1

Profrantigate secrept af bit bfcand duffrine, vy Me ofcah the whippe, by reason be ware nities ar of Robbe 1 100

With the late of the color of the test and butter A C. A. inetinen and fathers, heatepenime and M. A. Ouere which I make bute pont antison these

2 (2 mb when thep hearb that he fpake fir the Mehme tonqueto them, thep kept the moje fliences and be latter and on a serior of the control

Jam bereip aman tohich am a Jewe, borne in Carlus acirie in Cilicia; per bjought up in this Ades o.b titie at the fete of Bamaliel, and taught accopbing and, 21.9 to the perfecte maner of the lawe of the fathers, Ades, if randings scalous towarde &DD, as pe al are this lame bap.

Minh A perfeenteb thie way bitto p beatf, binbuig Ades, 8.2 mand belinering into prifone, both men & women. I Ma allo the chiefe prieft both beare me wienelle, and 1.Cor.15.b

all the effate of the elvers of whom allo I received Galasb there buto the besthien, and went to Pamalous, Mary Comme

3.0.19#A

AAcs,g.a

Rom.ro.b

to bring them which werethere bound butto Miss kulalemifa av tie pumiliet de atotali instiadem 6 Andribsameto palle, time in a made un foump,

and was combride with an allers whous no fubbanip therethone from hennen a great i Finicicit the fulfer me to fuesin modedanor

7 mind & fell ware the earth, wheard a pieperlaping

buto mentibaul, haul, where petercuent i hou mer 8. Aud Janko erra Allen are mon der peters he he hutoane Francischer of Asasareth, sohien ehe verlecuteff.

Mno thep that were without, faw berelp the light. - & were afraph but they heard about who pre of hus tory white affiction and trouble the samp asked and the

10 And A fapot, What thall of boor loider and the Anne fasbonidare, Arife, and go into Damafine, andthete ic halbe tolb the of althinge whichart hito Paul to prophefie vigod or soft and definiougn

IL. And when I fawe nothing for the brightnelle of the light, being lebbe by the hand of them that wire allant, which regardlanna Comismus & sent dilut;

12 3010 10 old Maniho on presont man as perapering ining to the lab, baning a good repayoral p Joues Actes.g.c which there bwelt.

13 Came buto me and Roober and farbe buto me. Biether Saitt receinethe fight. With & fame four The the working the real parties were the troud well as a line of the state of the

@ 14 And he laib, The Bob of our fathers hathorbei a smedifee before, that thou the more know his well and fee that Auft one, and thoulbest heare the poper arof his worth, tage speed great care

15 for thou that be his witness war at ment of those things which thou halt fene and heard.

30

1 Í.

16 Unbriowaldherarrell thous Wrile, and be bapth aged, and s wash away the sinner; in * calling on the die entia 2 is bue pareneof the Land, in a mach

17 And it came to paffe; that when Twascome againe to Bierusalem, and praped in the templa I was in a traunce,

8.8. A 28 Mit fitte han faping birto ine. Make halle, and get the mickely out of literafalem; for thep will d not receine the winnelle concerning me. 1.Cor.15.0

19 and I fald, bord, thep know that I prifonet, and beat in every Synagogue, the that beliened on the 20 1 Mil

of the Apollies.

Chap,xxil.

b.S. andoi

a, to how a

Philip.

5.F 2.23/5A

Mnb when the blood of the witnes Stenen was Accs. 7.2 allomas franting by a conferming bute his heath, and kept the raiment of them that fine him.

are bence unto the Gentiles, and Just feridebee in Actes 12d

22 And they gave him andience butothis mort, and Gala i.d then lift up their woices, and faid, Alwap with fuch fellowe from the earth : for it is no realon that he bould inter

13. Und as thep creed, and call off their clathes, and

thetre bullinto the appears of the suchlad

The chiefe Captame commaunded bim to bee biought into the caftle, and babethat he should be fourgeb. eramineb, that he might hope where fore thep creed to on him. I has CE due ! in

Mubas thep homed him with thongs Bauf laide unto the Centrition that flood up, In it lawful for pouto fcourge a manthat is a Komans, & bucons

benmeb.

26 When the Centurion heard that, he went a tolde thechiefe captaine, faping, Cakeheche inhat thou boeft for this man is a Komans, the out to the

27 Then the chiefe Captaine came, and laphe into him Telme, Met thou a Komane, He laid, Bea.

23 And the chiefe Captame an wered. With a great fimme obtained I this freedome, Mub Baul fait.

a I was free bome.

20 Then fraightwap beparted fre him thep which mould have examined him; and the chiefe captaine allowas afraid, after he knewe that he was a Kos

mane and because he had bound him.

30 On the morowe because he would bane knowen the certaintie wherefore he was accused of the Telves, her looked him from his bondes, and coms manubebthe high prieftes, and all the counsell to cometogether, and brought Paul footh, and let Ades. 316h him before them.

The Notes - at num must part

We ought not to thinke that water washeth away the finnes, but the mercie and grace of God, which is fignified and represented vinto vs by the water. Ye shal note, that by a figure named Alloeofis, the fame is afcribed vnto the autward figne, which doth onely pertaine vato the grace and election of Gods

The

The Adeshilo

Barrist a cart which com the skill Chiples it maile days

r. P. and commonth before the counfell. 2. January Conference

Bautearnelly beholding the could fain A Open and beethien. I have lined in al acon conference descripe Con brief state day.

2 nad the high prieft Guantas estimatumed them i has known by, to I write him out he mouth.

3 Then sake Paul out o him, God hall time they. 80cs. 24, d

John, 18.d thou painted wallifor littell thou and invigen after the lawe, and commannbeft me to be uniter

contrattis to the lawer 4 Ainvellen thou Bobs Exod. 22.6 bigh Wiell?

5 Then land Paul, I will not, werthien, that he was ene frigh Pelete. For it in weitten, Chou ibate not extele the einer of epp people.

6 But when Want perceived that the one part were Sabbuces, and the other Pharilees , he cried out in the countiel. Wen and butthren, I am a Pharilee, the lome of a Pharilee: "of the pope and refurees tion of the peak am I judged,

must when he had to laybathere arole a debate be-

tweenerge Opartiers o the Dabbuces, and the muttiribe was bembeb.

8 For the Sabbucces far, that there is no refurees tion, neither angel, not writer but the Phariless confeile both.

o Und there arole a great cry: And when o Scribes topich were of Dharilers part arole, thep ftrong faring. We finde no entil in this man: but if a funit or an angel hart fpoken to hun, let be not frine as gainit Bob.

10 And when there arole a great bebate, the chiefe captaine fearing lead Paul fould have bin plucht de a fimber of them commanded the foilltiers to got bowne, and to take him from among them, and to

bring him into the Caltle.

11 And the night following, the Lorde frobe by him, and faid. We of good cheere Want for as thou hall teftified of me in Bierulalem, " to muft thou beare wirneffe allo at Kome.

12 And when't was dap, certaine of the Tewes gas thereb themselines together, a mabe ba vome, laps

Mat.22 C

Phili.3.2 Accs.23.C

Chanan

Mark. 12.b Luk. 20.C

Aces.27.b

23 Mint larea

part

16 Ani

capta

to Ant

men i 24 21n

ing

then would neither eate janoj brinke, till

were moje thenfourtiemen which hab

er campinacie.

will ease bound our felues with a bowe, that will ease northing, but I we have takes Paul, whill we have takes Paul, where the chiefe princes to the chiefe princes to the counter, that he hing him fourth pon to insioto, as though pe would know omening may e perfectly of hine and we, of energy.

ind when Baule liftens forme heard of their laps ne the preside twent and entred into the calle, and feat him the

nitrallebone of the under captaines buto nin fund, Assing this poligman unto the high

minerfor be harb a certaine thing tadhew bin. is and perconcepint, and branght hineto the brah appreciant faptic, Paul the prisoner called mo obline praper me to bring this poung ma on-

the which hash a certaine matter to the we the. Then the hygh captains tooks him by the hands, and went with thin out of the way, and affect him, what is it share how half to tel meet said.

20 And he faid. The Leives are betermined to bes drifer, that thouswouthell bring footh Paul to e and the countel, as though they would ens

mire formewhat of him more perfectly.

m waite for pint of them more then fourtie men, which have bound them feluenwith a bome, that they wil weither eate not brinke, til they have killed bin: and now are they ready, and looke for a pros mile from thee.

st Che effiefe captaine then let the ponng man bes part, rharged him. Der thou tel it out to no man.

that thou hall theweb their things to me...

a) And he called buto bim the buber captaines, lapo mg. Pale ready two bitored foulbiers to go to Ces faren, and horfemen thielioge and tenne, & speares mention hundred, at the third four of the night: 14 And beimer them beafts that thep map fet Baul

on, and bring him lafe buto felipthe high deputie.

25 Mini

Mhe Ade lo Chap,xxiii,

26 Clandine Aplias buto the most migros minig

Ades.20.F

Ades, 25.d

26 Clanding Lyllas buto the most inlighed with fish in the lies been greenings; it would remove the first of the man was taken of the Terror and that a pane beigh him of them. There came I with an an and was taken and the country of the country o Kamana lesting and percenties that he was

28 And when I would have knowen & caule where Aces. 22-g the fore thepracelife thin, 3 broughe biar tooth me

29 Whom I perceiurb to be accule of quellons of their lawe: but having northing talk to his charge worth of beath, or of bondes in the manufactor of

go And when it was theweb me hate the Jeins laide wapte for the man, I lent him Braightsapur the, and gaue coinmandenties to his accurate that the things which they have against hunder fhould tel before three, farewels it commandenties I Then the fouldiers, as it was commandenties.

toke Paut, and brought him by night to bistonia prapround talling the pour store in

32 Duthe mojowe, they left the hoslemen to gat

him, and returned but othe Calle, at all mille of the Epifile to the beputte, prefented Panialist en fine hintermanne auf me der Determinit at den ge

34 Mind when the deputie hab teab the letter, he allet of what protince he was this when he biberton that he was of dittia,

35 3 wit heare the, laid he, when thine acculers an come allo, Antile commandet him to be kept it an Beroves indigement ball, itte mind stan malu gailed whill rade in, affine trait the rodress and add

at at a un shoul dette. The Notes, art, tile of seating

a. By a figurative maner of speaking, we call him spain ited wall, which presendeth him felfe to be one thingand is another. As if a man shoulde in countenance and gefure make an entward thewe of rightcounterle, where as inwardly he is ful of iniquitie, rapine, and filthic space town to holistical the experience and estimated on an and

b. We will speakes of viewes, when we come to the fifth in Chapter of the fiff to Timothie. This vowe in the fight of al men is directiff and aborninable. The

E. S.

Ades 11.2

ובים. דיי.ם

ALC: TA

and the Depute Against 40 and the first time being an to accuse him. Laying Decing that we have obtained by the means of their things are bone into this nation the many good things are bone into this nation the many good things are bone into this nation the same in the

The alone we care, and in all places; mother while with all thanken was and all thanken who will not technic but a the Total place that the most reprint but a the Total place that then wouldn't be are the of the

ts

然情的

geerenc-

fifth ight

The

formatica fewe mortional entermination of 12 forms handoned etileman a petitlent felome, and a minomer of debate but o all the Lewes in the modernolder and administration of the feet of the

Dich alle hath gork about to politic the temple:

gent violencerooke him andapout of our handar, to it it is to come violencerooke him andapout of our handar, to come vind there of the characteristic come vind there of the characteristic for the characteristic for the characteristic for the control of the characteristic for the characterist

The Paulafor that the Deputie lint foliopab tenened with him that he found for all and perdo, With a more quiet mind to I and were for my left, biolouich as I wive stand; that thou halt bene of many perces a moge bitto this nation; which are

todine then mapell know, that there are per but thelie bares face I went up to Gierufalem forto

in sability neprheriound int in the temple dibuts in with any man, neither railing up the scople, the property in the ciries and the scople,

diene canthey pionerperhingen whereof they confeine. Control that fiel auflang a warping a confesse what after the way

L. which

The Ader To

which they call berefle, to worthty I the Bob of my fathers, beteening all things which are witten in the lawe and the property

recrion of the bean, which they thentletter toolie for Ades 1143 alfo, thathe both of the inft and butter.

16 Ind herein flubie 3, to hate alway a cleare cons Cience toward God and toward men.

17 Row after manppreten, I came and bionghe Actes 11.2 alnus to mp pation, mis offrings

18 In the which they found me purified in the the inenfes with umititude that per with biquietnelle. 20 Banich onght co beffere prefent biforerhet, anb

acculetus, if they have suffit ugamit me. ein eum boing m me, while I ftand pere in the colle

22 . Ercept it befor this one inice, that Jernebilm bing antongthe, Chat of the reducrection fromthe beab, am A tilogewof pon this bap, 330 Aub when Felir hearb these thinges, he betern

them: for he knew very well of that way, and land the captaine is come bowne, 3 with another the bettermolt of porte matter.

24. Sind he * Commanded an under captains which

pantanuto let him hanevelt, and char he d orbid name of his acquaintance to minifo hinger to come unto him.

25 Min after certaine bapes, when felir came we Court Dant & years him of the faith which is to Darbe Chilly and For Them Thench

36 With as herealoured of righteonines, temperalis, and indgement to come; felip - trembleb, an Merry Goe thuman for this time: when I to aconvenient fealon, I will fend for ther,

27 He hoped allo that money thombe haue bent nerchin of Pant, i be inight foole him: wherein he fractor him the oftener, a communed with him 28. But after two perces, Pourius fellus canonic fellus cano a pleasure, left 10 and bound.

Ades 23.2

Crey with

Jerc. 39.6 Ates 27.4

South ...

The blotes in the first of the description of the description of the dreadful bindgement of God profession whilefie it doe engender true repentance in mens this was alraid at the preaching of the indecemen he was never the better forir; For why? he did gape fill for bribes and rewardes, as a most corrupt indete.

H. BARKS COUNTY CONTROL OF COMPANY

a Imperacoufe Paul before Beffus, A He anfivereth for him relative to the standard english the

Hen whe fellus was come into the promince, 34 to Misrufalemanto unalle com Cefarea una

then enfourmed him the high Priest and the chief The Jewes against Paul, other belought him, or willer femour against him, what he woulde b for him to Bierufale, laping waite in the wape

medelarea a that he himselfe would though bepare

incompanies of them therefore, faibe be, which among you are come bowne with he and accuse bin, if there fault inthis man.

abioben he had carped among them morethen the which had carped among them morethen in he went bolune buto Celarea, and the mate howne in the judgement feat, & coms

mbeb 18 and to be brought.

deeing come, the Jemes which were come me grienous coplaints against Paul which thep more proue.

he answered for himfelfe that neither against is of the Temes neither against the temple, mainft Colar have I offended ampthing as

Feling willing to bothe Lewes a plealing ans Baul e faid, Wilt thon goe up to Hierulathere he imbaed of these thungs before med

ill Bant. I fant at Celars indgement me Tought to be jubged, to h Leiven haue ne no wrong, as thou very well knowest.

ich doe and wrong, of hane committed any houghp of beath, I refule not to his; but if there The Adles 1

vata dad

Actes 23.f

there be none of these things to her of they accuse me, no man man between the moto them. I appeale the to Capital

12 Chenipake feltus with the counfell, and anites well, if an thousand peaked but a Carlar of huto Caelar of hu

13 20nd after certaine bapes, king Agrippa, Serns

tus repeared Paules cause but the king laying,

15 Mout inhome, when I came to Giernfalen, the high Prieftes and elders of the Lewes enformed me, and belifts to have indigement against him.

16 Co who I animered. It is not the mater of the stromanes, for fangue to beliner any man is be foody perilly, before that he which is accused, hancile accuses face to face, a hancile ice eto answere for him file, conferring the crume laid against him,

17 Therefore when they were come hither, without any velap, on the morrowe I face on the ungenime he at, & columnative better than to be brought from

18 Aganut whome, when the acculers from by the brought a none acculation of luch things as I fine

19 But had certaine questions against him of the built in the state of the Jesus, which was bead, whome Paul affirmed to be aline.

20 And veraule I bonteb of fuch maner queling affet him whether he would goe to hierafelm with there we image of these matters.

D 21 But when Baul had appealed to bekepting. The knowledge of throughtus, I commained him to be kept, till I might fend him to Caelar.

b heare the man mp felfe. To morrow, fait british

that heare time.

"The one the increme when Agrippa to a count, and Bernice with great pampe, and were much into the countains to the countains and chiefe men of the citie, at Petus countains ment was 30 and brought footh,

24 And Festus laite, Ling Agrippa, and alina which are bere pielene with us, pee feethis pans

S die

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Diet Lus

fermina

dentichman the undulinte of the Berger halte emteated me, both at hierarche and allo bere ethermouse he aughbitot to the any longer of the second and the se me ig beatle it a tile the lentence, stigut of sadu

ar Spugne chambeth to vicenthiable volenti ar thifeman purchisers and preferent deprinagues

interested learne, that many guid! men are by faudur minimaths: be in another to be there of chand-terificacy. The best of the many of the many of hears many out for to learn the back the

offered he was notherly deficous this water his might heare fome news thing, beeing in this matter like with many still flow a tayer a will be in the way to be an entire hower to electrest lives but not a remember of sagard a

and I tale, the poart then to satisfice and

Men ngroppe five line Paul, Chen Paul and antiverse of the control of the

whereof] am acculed of the Jewes; Aug. Mot Mantely becamet pon arrespectin all enfonces meltinus which are landing the Jewes: wherefore Meter the concare me patiently, freque as 32 Meille that I haueleb of a chilbe, which was at denn among inine obme nation at Gieralatem, treffe of himse, and inherications from

Bhich knew me fra the beginning (ifthen wonlbe manippacafter the most traitel lect of our relis Jon, I lined a Pharifer man at all cand mais

The now I frant and un indged for the hove of Laming made of Bob but a our farfiers : sale which promise exirciocine tribes infiantly 22

Ziii.

The Ades to

ferning Bob bap a night, hope to come: for later

Actes 8.a 1.Cor.15.b Gal.z.c

ferning woo day a night, hope to come: For linky hopen lake, king agrivpa, I am acculed of planes. They then it be spought a thing increbible him pau, that God cailery the vent fill, that I aughted by I also bettly though the my lefts, that I aughted by many contemps phings, cleans against the name of Ielias of Assauch to the Highest them I also bits in Planes attent, a many of clie faints with I pout to milious, having carried put to beath, I gave the lemence.

11 Min Canadher them of the paperation, and when they have put to beath, I gave the lemence.

12 Min Canadher them obtained every bringsque; a composite them to black prove and to boas put more mad upon them to black prove. And to boas put more mad upon them, and princured them, canadan

Grange cities. as About which things as I went to Danaling in mich authoritie aud committion of the pie pieles 13 Euen at middap. D faing, I laive in the way i light fed heaven, about the brightness of the innie staffine round about me, and their which tomin

Ca4 Mab injenime were al fallen to the earth, Thran a boyce ipeaking buen nee in the Pebetue kainging a laping. Sauk Sauk nip perfectively thin mer it is back for the co sicken quink the pricken.

If this I fair, Phys art thou I other thin be take.

I am June whome then perfectively.

16 Lautiple and stand upon the feetestos Hipaesan peared unto thee for this purpose, to unaheane animales and a pitney both of those things upon thomas and a pitney hoth of those things upon the upon 1 mill appeare unto they a file of the things upon 1 mill appeare unto they a file of the things upon 1 mill appeare unto they a file of the things upon 1 mill appeare unto they a file of the things upon 1 mill appeare unto they a file of the things upon 1 mill appeare unto they a file of the things upon 1 mill appeare unto they a file of the things upon 1 mill appeare unto they are th

17 Belinering thee from the people, and from the Continues furto whome now & from theey arrived

18 To open their epen, that they might beturnt from parkenelle to light, and from the point Batan puto Bob, that thep map receius to nelle of linnes, and inheritance among them which are lanctified befaitht bat is in mee,

19 Maneretme, Dhing Agricon, I was not higher

Hierufalem, and thoughout all the coalts of Jury, and then to the Geneiles, that they though repeat

Ades 9.c and 23,6

of the Apolities. Chap.xxvi turnete Bob, and bafuch morkes as become 3 Paul shipper h tought Roave. status Ansystants or this cause the Jewes raught me in the teins D le, and went about to killing seing sperefore that I have obtained helps of a continue but a theodop, with elling both to all o great, faping mone other thing their choic nebeche prophers with allogo did fap houlds chathe Prophers and comet and a proper and apopes on apprent of the comet and the policy of the first party of the policy of the first party of the found shifter and the half he boulde be the first that for the found the party of the first pa culeino 3.01.373L 44.625.00 anion panein agomer. Manippe belanest than the Prophets. I dishatchon beteristle.
Manippe see both Paul, Daniewhat from the see both the first that not affely beat fail, I would to Both, that not affely welf out that hence beter to bar, were both in and old the presence to bar, were both in and old the presence inch as I am, net bonds to be four spoken, the king rate up a strain the hing rate up a strain them for the first rate up a strain them for the first per continue to the strain being the strain borry not be strain by strain borry not be strain by strain b peachy of reath of ofhends. This Agrams baco Actus. This ma might les iopie, if het had not appealed bilto Menughteo preach nothing of Christ, but that which is much le Moies& the Brophets. Thou shalt note, that the new is attament is included in y olde, and y olde is exposted to the herew. For Christ our Samour, & all his Aposities the fame, confirming all their preachings and fermons while foriguines of the olde. Testament. Reference of the land Luu.

Theadler TYXX GEN appround as, early or health of the poet. Of the transfer of the land of the l ole and tours about about the The description is unis concluded, that he for the form A late into Jeale, the pointered total palitans of reseasive or patient in the extensive of patients. One we did of the extensive of patients of the patient in the extensive of the patients Colof.4.2 Tere. 39.0 Actes24.C Tind there the under continue and increase a firigue of the continue and increase a firigue of the continue and increase a firigue of the continue and the cont Por Creta, which was an high hill of Candie Tells and whereauto was the site of softa.

Tobien auter sifte toas here who when this toas and the most repair to the because allocome and the part of the most arresponding to the factor of the part of the par gouernour and the mafter of the thip, moleon thofethings which were thoken of Paul. This because the paper was not commonth in winter in many tooke countento bepart them; if thece to winter, which is an hanen of anion of the strain of the Spinishoen and geogrammen with 13 And when the Bouich wond blew lottly, the

of the Apollies

Chap.xxvii,

30 MHD

ethat they have obtained the logite pole itoleh and the tapled part Camble Linter & Grant Comment of the Comment o le aflame of wonde and of the postheall, which ine Carothoon; a rost and of the life is in the winde, we let her goe, and were drinen with a Chen the louidiers cut of the coperation But we were carped into an Ile which is called and the much workers tome by a boate. unnificiary tooks up a viet holde and made fall mass, teacher was they though authory bytes: ofotheplet boline a. veffel, and wete carped. . 1 Some real. pe mert mape, when we were rolled with an en the fayles. ningration of the tag the third one owner meorperackling of the things if all is the on Many Manageloneither the lumberio davis himaup apen appeared, now no limit temper lap bything. monet wellhand be faued wan then take away. Interfer long abdinence, Haul from front in h D Michief Long abtinence, Baul frod fooging his Baul modern of the significant pane he are incorrected by the significant pane he are incorrected by the significant pane he are incorrected by the significant pane pair to be of good chearer for meethans not softened and frame lifetimonic port, and the significant pane pane pane in the significant pane pane in the significant pane.

In the significant pane in the significant panels of signi were laplingem Morte, about kuthilight, b ffirmen ind en enter viole no et fond sonitée : An & when they had gone a little fauther, they louisted a. Charte at the least we lightly have fallen on long co in the bar,

Same some

1.Tim.4.2

Or the ship,

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The Adequire

20 And anthe thipmen were about to feront ofthe Thippe, when they had let bownerhe boate imain fea, biber a colour, as though they would have co ankers out of the forefhip, angulia

31 Wail laib to the unber captaine, and to the for biers, Erceptthele abide in the thip, perannotin defendative who had been bound to me bindounder

that 6

22 Then the louidiers cut off the rope of the boate a ice it fall altrap. The envision in the and arrest and middle

33 Mind tuben the bap began to appeare, Bank fought them all to take meate, faping. This is the fourtenth day that ge have taried and comment failing, receiving nothing at all of the market and the comment failing, receiving nothing at all of the comment of the

34 Milerefore I prop pouto take meat; for this to boult is for your health for there that moramban and all from the book of any of pout and and any or the faller

35 And when he had thus spoken, hectookelies is gave than be beat of God in preference of chemals and lubon he find broken it be began to each

The tookenpasen met them wilde meet with intitive

37. Hab we megaliogether in the limp two bunds,
three icogeants foreign doubles are an employed
38. And hoper they had eater prought they light

the frip, and east out the wheat mear be described. but they wieb a certaine hauen with a banke, the which they been munbeht if interes politic, church in the laide months one tale. Estadu sed

40 State tutien they had raken tupite ankers rudber bands, and hopled up the mainelalists

in indeand prive to land.

41 21 up when shee fel into a place which babbess
on both fibes, they about in the fore, and the fore part fructifalliand mound not, but the himsen brain with the violence of the wants. (41)

ners,left anpofthem, where he bab Quonune out fould rume alway, to the proposite district

43 But the buber captaine, willing to fine \$ heut them from their purpole, and comman that then which could fainune, though call them felies first into the fea, and feape to laubt in with

of the Apoflies.

Chap,xxviii.

mente officer forms on boarder and forms on broad ieres of the thip: and to it camera palle, apat ton attaleta lande according tollar of p

malifeofmanis aperpetual warfate voon the carrie al being delivered out of the handes of the vogodly & that formany times, is nowe faine to commit himfelfe to much maseusof the fea , where he was a long feales almaies (to the great comfort of all them that he are of

na most sweete & friendly companie, Lancane Asiftarchus to Lucas to ruling the heart a looof a vador caprain, the ne was beneficiall ynto him alwaies. In like maner, God did in the olde, time appoint men for loteph, and the Prophet Jeremio, when shey were in their most groubles. the Kanada and The sering Chapter and grant

The Paper, increase not Panion reaches 28. Panis presente in Chaif at Reaches in Panion reaches 28. Panis presente in Chaif at Reaches in increase it is in the fire in increase in the fire in the increase in the increase in the increase in increase in the increase in increase in the increase in increase i

the colds.

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Individual the fix aungers fame the beat hand on a hand she fan amount them follows. He books the man of annichers, who though he have cleased the figure of the beat band of the figure of the figure and the

inductiones mated when he though have further, decreed a special point of the control of the con

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7 In the fame quarters were postellious of p chiefe 28 manufishe Alexander vame was Philipping, which a mount was an inches the ora from and or a blodie fire to them Paul entreb

Acres. 2 2. C Actes 23.0

TYXX eight need in faith propert, and laps his handnon him Do when this was been other alls which beddle eales in the Alexans, and we're healed gon Bottemale bib ber great honour; and ithen be Departer fier inveb vo wied luch thinges de mis or recellation of the land of the land quantitation are unit after this monethe, we departed in a high of Alexanderia, which had winterd in the August badge wine Entler and Politics 22 And where we came to Hylacrific we targed him chier vapes, amagino y and antique de la companie, midranien C 14 10 pere we found beethen, & were beliebruich with them leve vapests fo we came toward kome. they came to inecte us at Appli forming at the came to inecte us at Appli forming at the came to inecte us at Appli forming at the came to inecte us and wave by the came to in the came to in the came to include the came and the came the came the came and the came to be came the came to be came the came the came to be came the came to be came the came to be came to the came to the came to be came to be came to the cam is and from thence, when the beethen heard ofts, Ades.22.C Actes 23.C is turner when they had teammed me, which had let me go, because there was no cause of death min.
To But topen the Jetoes tracke contraire. This countraines to appeale unit Euclarinot that I had builde to accure mp narrours.
To contraine chile then have I called to pon, and Actes 23.b C to fee you, sto fpeake with poit, becaufe that forthe

pope of Neue I am bound with this chiene.
D'at Minorther laid onto him, we notice received its term of Aury concerning the hierther am of the hierther and other pierwein, a cante, themed of thanks and harmen the Mile we will pearl of that white show thinkelling.

Chap,xxviii. of the Apolitical T contenting this fect, we know that enery to per in freien agamilian and all to anisquete bank man pheneder had appointed hints dage, there ame many to him into his lodging to who he examined a relative had kingdome of God, persuading teconoming define, both one of historic of godes, and of the prophets, even from meaning to highe. in fame were perlmabed in the things which Aces 174 poken and fome belæusb stot. when thepagreed not among them felies; pheparted, after à Dant han lpoken one woold. that is to lay, Wel fpake the holpe Choft by Claias the Draphet, bure our fathers, and stale mind to cares that pe heare, and that not unberstand, & with Mat.r 3.b pour epen final pe le and not perceing. Mark 4 b for the beart of this people is march groff, and Lukes, b. はにはいる thereares areant of hearing, a their sies hane thep lob tod incided they from to be unifiable epes, a beate with their earte and butterfable with their earte and butterfable with their parts, and from the ferminer ed, and house beate them as the another wither either butter of Sou is from to the Gentiles they had beate its another beate the Gentiles of the half beare its another begins fabrebelle workers, the Teixes and the wheelpal fairnesses the Teixes. Marke c. Lukey. mile of the second seco מסעוכח וייתב neparted, shad great reglouing among theichies.
The Band dwelt two perces full in his novice his
rethonic, and recours all that came in vite him,
these hings the kingbom of Cod, a teaching those
things which cocerns the Loid Telus Chill, with שווכעו בלונג State 15:10 bine. Carion Megnifibence up man forbibbing him. The Notes to Paul and his companions, being onely mooted with aboundation and patie that they had vpourchem, that rife is the days of inducement, and combined by Christians. proftome on this place. b. Why the letter were forfaken, and the Gentiles recolthe hallse colde more plainly with nineb, tenth, and elegenth Chapters of the Epifile to the Romanesa This onelyme that note in this place, that if we wil not receive the mord of God, it shalbe taken away from Blete the more a people that the hang torth the fruites the hand the first at an IT 122 R. add L. Com the first at a large of the shall struct at a large of the APR X VCCCCS. loft inus.

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myzz.asa. There had distinged to reader) for the factor indicated in the description of the percentialities intimer of fair 2.1 Paul, which at the his second books of fairst Luke to led the Acits of the Appfiles most investigated of So that the death hears & see, both what was done; & by whom, & where, & in what place. And for because the to trailed old cames of B imperious, Kingels, & deputies, thou had fer for the second of the percents, Kingels, & deputies, thou had fer for the percents, the parents, the percent of th or king reigned, or deputie gouerned, & vader whom an chefe actes were done, enen vatil the death of Saint Par The peeres The peeres The peeres The yeeres The years of the Em- of the Pre- of the He- of Christes of Signal percents of Indents of trodians, incarnation Pauline Rome. the level Mark a to Tiberius - Plate - Herode | Christe | Piul Herodes point of the point of them. Antipasanio In this pere Chill luffered, arole from the braba Matth.8. conbeb med heamen from thence be femberh bine Marke 6. Apolics the pop of hole. The Apolics do alem gather a congregation but the line Chile, an continue in paper; and fuller perfecution. Lake o. CENT TO THE PARTY OF THE PARTY Secuen was Stoned this Damaria boeth receme the Bolpel of Chin.S yeere.Bufe-Struen was fromed. Saint Baul was convered to Christe as he formered towarde Damalcus. hins Carion from thence he beparted into Arabia, co vicache in Bolpel. The tree tree rr Whilip boeth preache the Bolvel buto the cities in the lea libe and both connert a man of Ethiopia w Cumely sof great aucthority with Cambace of of the Ethiopians. rri tribi, lili rri The Borpel's preached to the Sprans, a Whenin ans, of those that were bisperled and fied from gib reit to a secretaria constitution with Daint Paul commeth to Gierulalem to lee bein Pilate was from thence be goeth into Spria ditiage &: cometh into Ipoba. Afrer that be was called al

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Chille both in the Call and Well, about 37, peres, he call and Well, about 37, peres, he call a plat peer of herothe Converour beheaded

PINIS

The Argument of the Epifle

This is a small fruitsfull and profitable Epifle, and monthly throughout to be learned of all Christians, once as their financials. For mit Same Paul, after a goodly order, special mit same the chiefe and principal payments of our religion. Early, we man he had the Golpel and doffrens of falsation is, and that it fulls only in Christ, without one owner works of market, we wind a that its farment function are owner works of market, we will be soft hecture what functing grace is, and wherefore the law in grace and campite, and that we obtains falsation, not by our market and defermingers, but by the meers grace and market life. The Gold debts not elect and chaifs a man according to that his after during on defendatio, but according to the great risks and after during a manufact, but according to the great risks and program which of a man will not receive but learnest or true in sugracer which had intreased that open the choice pointed for allows. For where a faith in lefus Christ is, there is also he into the worthmen of their profitors, and to walke so appointed the integrities of God, which bringes all men under true shells mit to the worthmen of their profitors, and to walke so appointed in the state of dealings, that they deal mainster where so their profitors, and to walke so appointed and the state of the farmer concerning the laws, since grace saith, manifers while some heard seatings, all their and have senterest concerning the laws, since grace saith, manifers, she have sented and the same the same and offect of the saids and have sented and sented the same she said.

The beginning of the first valuerfall persecustion of christians, the tenth yeers

The Epistle of the Apostle Saint Paul to the Romanes

The first Chapters

Poul sheweth to whis or to white propose he is called, 18 Vylar
the Gospellis, 18 The unguance of Gad open the wickel. 10 the Gospellis, 17 The unit of The meretrade and p of the wicked with A. H. S. L. T. H. S. Mus steleritant of Teling dhift.

called to be an A polite, fracted in to the Gotheli of God, 119hich be had promided afore by his Beophets in the holpe perme tures.

of his wine, which was made Matth. 1.2 of the * feebe of Pauid after the fielh

4 Mind path bin tectared to be p forme or Cob wiff power after the touch that fancisses, by therein frecion from the bead of Jetus Chill our touc : 3 Bp whome we have received grace and upolice

thip, that obevience might be ginen winto the fait

in his name among all hearthen, 6 Minoring whom, pe are nito prailed of Jeins Chill: of Co all that be in Koine, brious of Cob, laintes by calling : "Bjace to poil, and peace from Goo on

father, and the Lord Jeffis Chailt, 8 First bereip 3 thanke mp Gob thiongh that for pour alt, that pour faith is Indianebile

rowout all the works.

fpirit in the Cutyell of his forme, that without the fing I make mention of pour

10 Paping alwayes " mmp piapers, that by him meane at the latt, one time of other, I might to bato post.

Il for I long to the pointhat I might beftow and pon foine toirinial gift, that pe might be flabille

with poureche with others faith, pours and him hane oftentimes purpoled to come unto pon, (

x.Cor.I.a

Gal.I.a

John 4-C 1.Cor.3.C

Phil. r.a Colof.1.a

to the Romanes.

Chap.i.

when let hitherto) that I might have some fruit among poulas among other of the Bentiles.

am behter both to the Greekes, and to the bars & mus both to the wife, and to the bumile.

to bothat as much as in me is. I am reby to preach

Tam not balhamed of the Bowell of Chiff ile it is the power of God unto Caluation to al ar beleene to the Jewe first, & allo to the Greeke.

17 for by it is the righteoulnes of God opened from to faith Moit is written. The just thall line bo

In the wath of God is renealed from beanen. init all bugodines and burighteorines of men, nich withhold the trueth in unrighteonifies. For that that may be knowe of God is manifelt

re bro

trups

HADE

office

among the, because Bob hath theweb it imto the.

for his multible thinges , being unberstanded by a workes, through the creation of the world, are that is, both his eternall power & Cobbeat: has then are without ercule:

Because that when they know God, notwithfan-Dang they glorified him not as God, neither were hankeful, but wared full of vanities in their ina-

of they counted thefelnes wife they became

Indturned the glory of the incorruptible God lere. 2.6 nto an image, made not onely after the limilitibe facogruptible man, but also of birbes, and fours teb bealtes, and of creeping beaftes.

Aperfoie Gob gaue the sp to uncleannes, that Ezech. 14.b ne bobies thould be befiled among them felues.

Phich changed his tructh for a lie, and worthing and ferned the creature, more then the creature, which is to be praised for ever, Amen.

Oherefore God gave them up unto thamefull test for even their women did change the nas mallble, into that which is against nature.

Bub likewife alfo, the men left the naturall ble of moman, and brent in their hulls one with ano-te dimen with men wrought filthines, a received emichies the reward of their errour, as it was 21 a.it. accord

Pfal. 106.

The Epiffle 28 stob as they regarbed not to know God," encode God Delivered them by but a lewb minbe brigg thould be thole things which were not comete 25 25 eng ful of al burighteonines, funcation, craft times, country under the beate, beceite, entil combitioned, whilevers, between the conditioned and the conditioned of the co according. 30 Bachebiters, baters of Bob, belpitefull, pione fters, bringers up of entil things, bilobebient is father and mother ar Wiffiout underftabing, couenant breakers, with out naturall affection, trucebreakers, unmeren 32 The which knowing the rightepulnette of Con (how that they indich count fuch thinges, are not the of beath mot onely boe the lame, but also has pleasure in them that boe them. The Notes. a. Grace is throughout all the Epiffles of Paul taken forth favour and free mercie of God, wherby he faucth vefteby without any defernings or workes of the Lawe. In la maner peace is take for the tranquillirie of the conferen being fully perfuaded that through the meries of Chris death and bloodhedding, there is an atonement with peace made betweene God and vs fo that God will no more impute our finnes vnto vs, nor yet condemnes. b. The Gofpell is that beauenly meffage, which declares vnto vs, that Iclus Christ is the power of God, inwhoma by whom, God doth fer foorth vice the world all hish uenly treasures, that wholocuer doeth beleene inhin whether he be a Romane, or Iewe, Greeke or other, la should not perith, but have life enerlasting. El Here we doe learne howelforribly God doth punishal wayes idolatrie. He give the pidolaters vnto the lufted their owne hearts, a fuffreth them according to his righreous and vnfearcheable judgement, to worktall chiefe to their veter destruction and vadoing Theif. Chapter. T Gods in agement; open the hypocrites, 23 Allmin are from Meretore art thou inerculable, D man, whole

uer o bethat indgent for in that land who thou indgelt another, thou combenned the

For thou that indgelt, boett ene p feit fameth

Mat.7.4

ant we are fure that the indocument of God is acto the trueth, against them which commit

einself thoughts, Orthou man, that industribens ch boe fuch things, and boeft the fame thy felfe, thou shall escape the indigement of Gob disperdential than the riches of his goodnesse, &

nce, and long lufterance, not knowing eparthe nonnelle of Bod leadeth thee to repentance

thou after the Inibburneffe, and heart that mot repent, heapest buto the felfe wath against chap of wath, and declaration of the righteous ment of God:

hich will reward every man according to his Matth. 16.d

Cothem which by continuing in well boing fecke 25 glory, and honour, a immortalitie, exernal life.

thirto them that are contentions, and doe not o the trueth, but obep burighteoulnes, thall come

biquation and weath. Indulation, and auguily, upon enery foule of man boeth enill, of the Jewe first, and also of the

ut glorie, and honour, and peace to every man serboeth good, to the Jewe first, and also to the

him.

t, lice

ilhal

en there is no respect of persons with Gob.

11 for wholoeuer hath finned without lawe, that als Actes 10.6 everification lawe; and as many as have fine Ephe.6.b.

I (for inthe light of Bob, the hearers of the lawe lames . b ne not righteous: but the boers of the law hals Coldan e inflified.

14 for when the Bentiles, which have not the law, or of buature the things conteined in the lawither

inguot the lawe, are a lawe unto them felues, pich them the works of the law written in their bearto, their confcience bearing them witnesse, and ir thoughtes acculing one another, of erculing,

16 Atthe bap " when God thall indge the ferrets of Joh. 8.c

menty Jehrs Chill, according to my Golpell.

Scholbe, thou art called a Jew, and reflest in the

the knowest his will, and allowest the thinges Main.

that be excellent, infourmed by the lawe !

of the beteenen that thou the left art a guident the blinde, a tight of them which are in barkened, 20 An infortrmer of them bolich lacks differion, a

teacher of the unlearnes, which halt the fourness anomiengs, and of the trueth in the laive.

21 Spourherefore which steached another, teached not the left? Thou preached, a man thousens feale, per dealed thou?

22 Spourhat layers a man thouse not commit about the left of the layers a man thouse not commit about the left of the layers a man thouse not commit about the left of the layers a man thouse not commit about the left of the layers a man thouse not commit about the left of the layers a man thouse the layers are layers as the layers are left of the layers are layers.

terie, bjeaken B weblocke ? Thou abhogren woke,

23 Chou that maken the boat of the lawe, thou breaking the lawe, buffonouren thou Gob?

24 for the name of Bob is emil woken of among the Gentiles, thistigh pou : * as it is witten.

25 For circumcifion verely quaileth, if thou kepethe law bin if thou be abreaker of the law, the circum cilion is mabe uncircumcilion.

26 Therefore if the uncircumcifion keepe the pibli nances of the lawe, that not his uncircumriton be counted for circumsulon

27 And that not bucircicifion which is by naturalis Reeve the lawe, junge thee, which being under the Ils fetter & circumcifion, poet transgrett the lawe?

28 For heis not a Teme, which is a leve "purward neither is that circumoilloit, which is outwarden the Reche.

20 25 nt he is a Jewe, which is one! inwardin, and the circumcifion of the peart, which confidethin the fourit, and not in the letter, is circumcifico, whole plate is not of men, but of God.

The Notes.

a. We may well excuse our setues before men, and make them belocute that we are holy, juff & right cous For my Men can onely judge according to the outward works according to that which they lock theare. But God, farcheth the heart & the layges nothing can be hidden from him, therefore we can not okcape his true judgement.

b. It is not to be thought, that the Getiles were altogether without a law, for they had the law of nature, but northe written lawe, which we call the ten commaundent therefore they can not excult them felnes from for

Mat.7-9

Bfa. 52.8 Ezech. 36.g

Por openly.

or in fecret . John 8.c Rom.g.b ColoCab

c. The

nur are litle after by the Spirit, he understandeth the alion of the heart. The Hi. Chiprer.

the come base a principation that all are inflifted by grace brough faith, and not thirtugh worker.

The party principation that the Jaime 201 M. The party of the control of the control

what profite is there of circumcilion?

Much enery way. First, for berausethat Rom.9.2

then though some of them bid not belevie? their bubeliefe wake the faith of God without

ntophid : pea, let God be true, a enery man a lis wir is writte, That thou nughted be indified in arings, and overcome when thou art moged, to our unrighteouthelle lettery forth the righ-

elle of God, what thall we lan ? Is God into ous which taketh bengeance ? (3 Cpeake af emaner of men)

mi

thet

ots t

The

forbio: for howe then thall O'D' inbarthe

specement of God have more abounded thos as in the lie unto his glorp, who am I as pet inds a Chiner

and not rather (as we be flaumberoufly reported, a some affirme that wee say let be be evill, that sob may come thereof I whole bammation is full. What then, are we better then they! Ko, in no

In we have before accused both Actives and miles, that thep are all unber finne:

10 Ms it is written, "There is none righteous, no Pfal. 14.2 that are wear to wish of the sent of the sent maker

In There is none that unberftanbeth, there is none that leeketh after Gob.

B Thep are al gone out of p way, thep are all become improfitable : there is none that boeth good no not

13 Their thiote is an open femilchie, with their Pfal.s.b tangues they have beceived, the poplon of Mipes bubertheirlippes,

Their feete are fwift to thead blood, Pfal. c.b

Prou.I.b Bearts grieft and milerie are in their waves. 17 2110 Efai. 59.b 21 a.iiil.

The Epillero

27 Unb the way of peace have they not know and the series in feate of God before their eyes. It have been their the lawer faith, it faith, it faith it to the manhier are under the lawer that entery mouth may be flouped, and that all the P[al. 26.2 two live may be indangered to Gob.

20 : Decanfe that * by the beedes of the blawe, then that no field be indicated in his light: For by the law commeth the knowledge of finne. Gal.s.c D 21 But nowe the righteoulnelle of Bob without the lawe in mabe manifelt, being wirnefleb bp thelat and the Plophers. 22 The righteoulinelle of Bob commeth by the faith of Lefter Christ, bute all, and topon all them the beleene, Chere is no bifference:

23 . For all hans finneb, and hane neebe of the glower Securi managiritana ista ilako Cobustina.

24 But are inflifieb freelp by his grace, through the Bh.ss.d

1.John 2.4

25 10 hom Bob hath fet forth to be a propie chrough faith in his blood, to beclare his right neffe, by the forgining of the finnes that are pal 36 Admirt God bid fuffer, to the we at this time

righteouffieffe : that he might be iuft aup thein er of him which beleeneth on Jelus,

27 Where is thenthy boafting & Jeis erchib whatlaw for works fapr but by hlaweoffath 28 Therefore, we holbe that a man is inflified b

fatth, without the beebes of the law, allo of the Bentiles Des, euen of the Bentika d 30 for it is one Gob which thall infine the cirm ciffon by faith, and uncircumciffon through faith

31 Do methen bestrop the law through faith & O forbib : but we rather maintaine the lawe, and military life was an at The Notes: In washing any unit

a. In this place the lawe is raken for all the holy feripture, as it appeareth by those places and testimonies thatbe alleadged here before i Wherebyjt is made enident and plaine, that all men without exception are finnen, this

b, God in his lawe doeth not onely require of usan atwand right confinction but also an inward perfection that to fay : We are not only bound to fulfill the works of the lawe outwardly in our truing; but also inwardly in the

tabe most fracere, to love Godinirelyabolicall ad our neighbours as our felues. But our nature meted that no man living is able to do the fame, re no man can be inflifted by the workes of the dad submission of the transfer and expension

The iii. Chapter.

leanismis the free gift of God, as it appeareth by Da-Straham 13. And also by the office of the lawe of Auth to mission to bridge and b

Tiliat that foe the far that Mbraham our fas M ther, as perteining to the fielb, bib finber

for if Abraham were inflified by workes, the wherein to boalt, but not before God. at lapeh the feripture 199byaham belieneb Gene, 15,6

twas counted buto bint for righteoufiteffe, Galat, 3,2 methat workerh, is the reward not reckoned lames. 2.d ace but of bueties the service and there was

film that workerly not, but beleeneth on him b the bugodly, his faith is counted for righs To me to said which through through the little and

Dauid beferibeth the bleffebneffe of the to whon & DD unputeth righteousnelle

chorked of the ban, all ed by fire with

* 28 leffeb are they whole burighteonfinelle on piten, and whole finnes are conered, 15 Plalm. 32.0 binthat man to whom the Lord wil not im-

this bleffebneffe then byon the circumcifion geres day. or byon the bucircumcifion allo of for we tim faith was reckoned to Abraham for right

melle, was irthen reckonede when he was in the dicumcifion, of when he was in the busiceuncifione in the einenmeillon, but in bueirenmeifon,

the received the figne of circumcilion, as the Gene.13.b hale of the righteoninelle of faith, which he had Gene, 17.b theing breitenmeiled; that he should be b father of althem that beleeve though they be not circums eleb, that righteouthesse might be imputed buto

methat he might be father of circumcifion, not sthe which are of ciccumcifion ourly but buto Halfo which walke in the steppes of the fapth

The Epille on News

4 Primas

. The Epitte

that was in our father Abyahant, beforethe there circumcifion.

13 forthe promise that he should be the heire of the world, was not to Abraham, or to his siebe chiang the lawe, but through the righteonshesse of faith.

14 for if they which are of the lawe be beires, then

Galat. 3,C

is faith but bame, a p promite made of none elicit

15 Because the lawe causeth wath: For where no lawe is, there is no transgrellion.

16 Therefore by fapth is the inheritance given, that it might be by grace that the promise might be line to all the feede, not to that onely which is of plan, but to that allo which is of the faith of Mhiaham, subject is the father of us al.

Efai.st.a Genc.17.2

Gene. 15.4

17 (Me it is written, "I have mabether a father of many nations) before Gob toho he beleeuth, which weltogeth the bead buto life, and callety thole things which be not, as though thep were:

18 18 po commarp to hope, beleeueb in hope; that he from be the father of many nations: according to that which was spoken, "To shall the seebebe.

19 And he fainted not in the farth, not confident his owne body noise bead, when he was almost a bunbled peres old, neither per the beatmelle of Bu raes womber

20 Me ftachered notat the promife of God things bubeliefe:but was firing in fapth gining dop to

to 21 thin being ful certified, that what he had you fed, he was able alfoto perfourme.

22 And therefore was it reckoned to him for the tenufireffe.

Rom.15.a

23 * peuerthelelle, it is not written for himmit that it was reckoned to him:

24 But alle for be, to who it fhathe reckonet, beint we beleene on him, that railen by Jelus our to from the beat;

25 Which was belivered for our finnes, and wis railevagame for our inflification.

The Notes.

This is the nighteouthelle of favel, whereof mencion is made here & in many other places, if through faith wedo take hold you the mercie of God declared mis vais

to the Romanes,

sulour lefus Christove are through the same faith mited as righteous before, God, as if we had fulfilled Said to the filled his begin to

Gyd that Christ role for our justification because by his rying againe from the dead, he declared that h taken away finne, fith that death, which is the ent and rewarde of finne, was thereby vanquiad and ouercome.

The v. Chapter.

The fruite of faith: 12. From whence commeth death and from Marion distances with at Military Miller & Carthan

Merefoje being inflifieb bp fapth, we are * at at peace with G. D, throughour Lord Jeaus lohn. 16.2

Chill: inhom allo ine hane had an entrance by faith, whom and the pain has fland, a reiopee in hope

that onelpibut allo we reiopce in tribulation. wing that tribulation workerh parience:

at it

law.

am

tick tick ings

Lin.

ience profe, profe hope; hope maketh not alhamed, because the lone of a second in then abjoad in our hearta by p holy ghost, sch is ginen buto be.

for when we were pet weake, according to the way chill bied for the bugodly.

fcarce will any man bie for the righteous: 32 erabuenture for the good some man burft bie. Bob ferterh out his lone toward be, feeing i we were pet linners, Chrift Dieb for bs.

h more then nowe, we that are instifich by his talbe laned from weath through him.

auf when we were enemies, we were reconcileb ad up to beath of his Sonne: much more, feeing

reseconciled, me shalbe fatteb by his life. Telus Chift, by whom we have nowe receis the atonement, at 1999 10 2019 1019

n Wherefore as by one man . finne entrebinto the worthe, and beach by finne: enen fo, beath entred Gene, 2.6 Rom,6,d

al men, in formuch as al hane finned, ubito the lawe was finne in the world: but is not imputed when there is no lawe.

merthelelle, beath reigned from Abam to 490- 4

The Epiftle

fes, over them also that had not some with the transgressions as bid Abam, which is the figures him that was to come.

15 25 ut not as the finne, to is the free gift for if the rowe the thine of one, many be beabtinuch mouths grace of God, and h gift by grace, which is be one man Jelus Chill, hath abounded unto many.

16 And not as by one that finned, even to the gifting the finne entred by one offence but condemnation but the gift of many finnes but inflification,

17 for if by the finne of one, beath reigned by the meanes of one, much more they which receive a bumbance of grace & of h gift of righteonfield, had reigne in life by the meanes of one, Jeius Chill.

al men to conbermation: even to, by the rightent neffe of one, good came byon all men to the rights on the file.

19 for as by one mans bilobebience, many becam firmers; to be the obebience of one, thall many b made right cous.

20 But the lawe in the meane time entreb in the finne though energale. But where finne was planteous, grace was more plenteous,

21 That as finne harf reigned unto beath: enen b might grace reigne through righteouliselt was eternal life, by Jelus Christ war Lorbe,

The Notes.

dinesses in the reaken for the natural inclination or redinesses of inne, which forme do call (right well) the original corruption of man, which though it be hidden uses heart, and declare not it selfe with the manifest worksof wickednesses, who faith in Iesus Christ doth sauchts original corruption doth manifest it selfe, first, by eided and vncleane thoughtes, secondly, by consenting mother concupiscence or thoughtes, thirdly, by commuting the deede of sact.

b. Though man imputeth no finne, where there is no lart
yet it followeth not, that God, which from the beginner
hath written in mens heares the lawe of nature, donn
impute no fione. For fith that death (which is the purifimens of finne) did reigne ouer all men, even from Adam.

lohn t.b

Galat.3. a

1.4

lent that finne was imputed.

The vi. Chapter,

We of life followeth inflification to the which he ex-

Hat that the lap then! Shal we continue in A finne, that grace map abound Bod forbid. How that we that are bead to finne line as er thereine

re not, that all we which have beene baps The Epifle to Jelus Chrifte, haue bene baptiget mits on the vi. Sunday after

are buried the with him by baptiline into his Trinitie. h that likewife as I hitte was rayled up from as each by the glopic of the father tenen to, we als ib walke in newenelle of life.

if we be graft together by the likenelle of his : even fo thall we be partakers of the refurrece

na this that our old man is crucified with alfo, that the body of finne might beterly be des that henceforth we thould not ferne finne,

e that is beab, is instified from time. wif we be dead with Chike, we beleene that 2. Tim. 2. b

that allo true with him: nowing that Chill, being rapled from the dead,

thuo more, beath hath no more power over him. Apocase for as touching that he bieb, he bieb concerning once: And as touching that he lineth, he lineth

mile recken pour leines to be bead to finne: but unto God, through Jefus Chill our Bord....

et not finne reigne therefore in pour mortal bos that pe thould thereunto obep by the lufts of it.

ghteouines bino finner but gine pour lettes Bod, as thep that are aline from the bead, and membets " as inftrumentes ofrighteotilien" Or, weapons.

for anne that not have nower oner pon, becanie & are not unberthe lawe, but buber grace, "off in

line then & Shall we firme, berattle we are not rthelawe, but unber grace? Gob forbib 31/21

owe penot how that to whomformer pecons John 1,40

Fr.mil.

Sunday of-

ter Trustie.

The Epiffe

mit pour leties as fernants to ober his fernant pe are to whom pe obep, whether it be of lime with beath, or of obedience with rightenulneller

17 But Gob be thanked, that pe wete the fername, of finne: but pe have obeyed with heart the fourne of postrineanto the which pe are bronate para

18 25eing then mabe free from fine, peare become the fernants of righteonfreffe.

The Epiftle on the vis.

10 I freake after the maner of men, because of the infirmitie of pont fieth. for as pe haue ginen po members fernance to uncleannelle and migning unto iniquitie: enen fo notwe gine pour members Germants to righteouluelle, butto bolinelle.

20 for when pe were the fernantes of finne, pe mere

free from righteoufnelle.

D 21 What fruite bad pe then in those things whomat be pe are now afhamed. For the ende of those things, is beath.

22 25 ut nowe pe being mabe free from finne,s mab the fernants of Got, hane pour fruit bitto b

and the ende entrialting life.

Gene, 2.C 23 for the remark of finne is beath but the wift of Bob is eternatifferthrough Jeins Chuit our Int. Rom, s.c al.c. mil's Thillstring and Am

The Notes

25 By the old man, he vader frandeth our natural diffent. S. 1.2000 A . ition that we have of our fift parems, which is flowe to vertue but most prompt and readie to finne. It is allocal led the bodie of finne

199 maint dead Thevil Chapters

23. The fight betweene the lawe of the flesh, and the lawe of the enformet and modification e ober he the title of

er meabens.

r Paishoto persor brettue (for I fpeake to them that Inowe the latterhowerthat the later harp polers drouter a man, as long as he truethe

23 fosthe waman which back arr bulband, is bound by the law to her hurband, as long as beimethin of if the hulband be bead, ther is toolen from the lame R.S.moA of her hulbanding me

3: Sorben,if white her hulband lineth, the comple her felfe with an other man, the shalbe counted a local selled a becke bycaker; but if her bulband be doad, the is fine

from

elaberia that the is no weblocke breaker. comple her felfe with an other man.

to pr alform beethen, are bead concerning to the bodie of Chill, that pe found be could another, who is rapled from the bead, that all being fouth fruite brito God.

en memere in the fielb, the luftes of finne were by the lame, wrought in out members.

a forthfruite unto beath.

now are we belivered from the law, and heat rwhereinto we were in bondage, that we receive in newenelle of wirite, and not in the oftheletter,

that the fan theneis the law finne God for 15 evertheleffe, I knewe not finne, but by the for I had not knowen luft, except the laive ph, Chou thair not luft.

etaking occasion by the commandemet. the in mee all maner of concupifcence. For t the lawe linne was bead.

fineb without law; but when the command

t came finne renined.

Twas bead: and the very fame commauns em which was ordeined buto life, was founde to be unto me an occasion of beath.

II. for time taking occasion by the commannbes ment, bath beceined me, and by the fame flue me. Operators the lawe is holy, and the commandes and holy, and full, and good.

al.

was that then which was good, made beath bits nine Bob forbib. But finne, that finne might apbuthat which was good to worke beath in at finne by the commannement might be of meghider finneful.

me knowethat the lawe is b spirituall: but & m carnal," folbe unber finne. Efai. 52.4

furthat which I doe, I alow not; for what I buthar do Anor: but what A hate, that do I.

I honow that which I would not I content with lains that it is good, an ending the reference of

invertien it is not I that doe utibut theme that

a Thurward tonical and the following field) thug good thing. For to will is present with

22 The Boille

". wite : brit I finbe no meanies es perfottiment

19 For the good that I would, ove I not 1 be end which I would not that bo I.

20 Ind i I wo I I would not, then is it not I longer that boot, but fame that beet man.

I have the tracker the land that the land

21 I finde then the the latte that topen I wone gond, entil is prefent with me. 22 Log I betite in the latte of Cot, offer the m

23 25ut 3 lee another labre in inp mebers, teb against the lawe of my numbe, a subbuing a

the lawe of finne, which is in me inemisers.

24 Owietcheb man that I am: 100 final interferm the bobie of this beath?

25 I thanke Gov. through Jelus Christ our iten, with the minds I mp lette ferme the l Bob: bett with the fielh, the lawe of lines.

The Notes

- 2. That is to fay, that by the lawe and com the greatnesse and hay nousnesse of finne might b. The lawe's called ipirituall, because that it the spirite, that is to say, the righteournelle and i of the heart, and not the oneward workes onely!
 - Apple studied strength The viii. Chapter, A. W. C.
- . The afformed of the faithfull of The fraites of the Gboft. U.Cara la la recursir the
- Plete is then no spanmation to them are in This Jelu, which walks me affet A flethe, but after the fpirite, dans 3

Chill, bath mabe me fre from the lame of and beath.

for what the lative could not doe in as much was weake through the field, God having into the field, God having into the fluid that the field, and the field, the field, the field is the field that the field is the field the filled in welcohich walke not after the field, in

ter the spirite. 5 For thepethat are carnall, are carnally

dar.rehM

tymenant, are heleficially matther.

ed, is life and peace:
At the Aelbir initide to eminitie against 28
as not abelient to the laws of God, lies

hep that are in the flethe, can not please

morniche fleth, bilt inthe frient, if to be

e the intipe fieth, but firthe lyticit, If is he cut of Gab bivel in pou. If any ma hane work you, the hinte is none of the work you, the hinte is none of the pour the bibbe is bean becamic which will be in pour the bibbe is bean becamic which will be interested in a sine of the work of hinterested in your standard will be a sine of the work of the count of the count

the out, for a trail nie : but it per del after Tri-

Partie led by the thricol Bon they C

dos salul

certainely perlinabed, that the addition The Epiffe on this are not worthed the things which the initial and after Triming this every after Triming this every thing the experimental after Triming this experimental after Triming the experimental after Triming this experimental after Tri

in the weige to mies of South at appeare.
The friation is there is distinct, not us for him which hath subviet its lamis

carmical light that we will five from the District of

23 fat he know that some with he walle and requested in paint with he frince of the louise, and her one let frince of the louise, and her one let in our leture, walting for the Aboution, direct ance of one ball dinerance of our b For the are latter by hove: but hove sparting to no hove. Go, howe care a man hane for hair pints peter provide the provide th 24 For me are faired by hope: but hope that is 6 to the literature according to the pealure of the The English 28. For the known that althings morne to incorporate to the control of the contro . Sattage petimate, that they though ne he in the baye of his forme that he may the baye of his forme that he may putter among many were win petition and the many many be salled any distinct the called to

fire and whom he rapidly to a construction of the construction of to us an inque half he to with him sin

all things : 10 de the charge of the charge the charge

35 Albin that feparate ve from the tone of a fribulation, or august, or operfecution, est mer, turber pakeanes, est her perin, est her fu 30 (30 at 15 written). For the face are we

PCal 44.d

Num. 14.b Luke 20.b

10h.3.d

Efa.53.d. (mention) with offer True we

to the Romanes.

Chap.ix

ing s are counted as there for the Baughter.) mercheielle, in all thele things we onercome, not him that laned by,

of am fure, that neither beath, neither life, her angels, nor rule, neither power, neither parter, neither things to come, either beight, not bepth, neither any other treate hall be able to legarate be from the love of

il beeable to leparate be from the lone of which is in Chuift Jelu our Loub.

The Notes

Here we learne what it is to be delivered from the law. faid, we are free from the lawe, because that is wor-no more condemnation ypto vs. if we be grafted in

for wilke after the fleshe, is to be altogether given to culter of the flesh and to followe them, the spirite of deling shaken off. Contrariwise to walke after the spirite of the beddent with faith, and through the helpe of int to bridle the fielbly concupilcences that bee in

Theix Chapten

l'declarit his ferment lone copard his nation. Le the trueth in Ching, I live nor (mp coniciece gi at I have great heavinede, and continually have been

e wither my lette to be cutled from ino bethen, my kindnen, as pertemeth

are the Ilraelites: to whom pertenech the m, and the glosp, and the contendes, and the was given, and the feruiteof Cod, and

ome are the fathers, and of whome as consuthe fields, Chill came, which is God in all

be mailed for ener, Amen,

can not be, that the word of God hath take lett: * for they be not all Itraelites, which Rom. 2.d

er are they all chillipen, that are of the leede of 28 mm but of Mahac hall the leede be called: General, b to fap. Then which are the children of the loka & d. pele are not p children of God: but they which

The Epille

be the changes of promile are counted the feets.

9 For this is the word of promile: "About this time will 3 come, and pare thall have a forme. Gen. 18.C no not one ip chie, but alfa Kebecca was with chill bp one, even by our father Habat. 11 for per the children were borne, when then hab neither boue good, neither bab, (that the purpole of Bob by election might flambe, not by the realenof morkes but by the caller, 12 Je was faibe bitto ber, " The elber fhall fernethe Rom.a.d pounger. 13 Me ir was witten, Jacob bane I loneb.but Clau haue I bateb. 4 14 What thall we lap then ? Is there any burigh teouurffe with God? Bob forbib. Gen. 18.b 15 For he faith to Spoles, 3 will theme mettle to whomeloener 3 there mercue; and will bane com Exod.33.C paffion on whomforner I have compathon, 16 . De then election is not of the willer, notofit runner: but of Cobehat caketh mercie.
17 For the Cripture laith buto Bharao, Eut forthis fame purpole haue I firrebibee up, that I might fhewe inp power in thee, and that my name nught Exod.o.c be beclared throughout all the world. 18 Do hath he mercie on whom he will, and whom he will be hardeneth, 19 Thou wilt fap then unto me, Wip then blanch the vs pet ? for who hath relifted his will? 20 b*But D man, what art thou which bilputil Efai.45.b with Gob ! Shall the worke (ap to the workennn, Eccle, 33,b Inhphalt thou made me on this fathi D 21 Bathnot the potter power oner the clap, men of Icrc. 18.4 the fame lumpe to make one vellen bitto banous, a another buto bilhonoitr ? 22 What if Bob, willing to thewe his weath, and to make his votuer knowen, luffred with long pats ence, the beliefe of whath ordeined to befruition: 23 To beclare the riches of his glore on the well of merces which he hab prepared witto gloss 24 Whom also he called (meane) be not of Jeines oneip, but also of the Gentles. 27 As he faith also in Olee, "I wil call them up ro

ple; which were not my people; and her belief

26 Mil

which was not beloued.

Ofec a.d 1.Peter a.b and it shall come to palle, that in the place where nine fair but o them, Peare not up people strete all the be called the children of the lining God. sind Clains creek concerning Itrael. Though Efa. 20. c is number of the children of Airnel be as the lands the lea, per but a remnant thalbe laued.

for be finisheth the words, and maketh it fhort in @ prevulnelle: for a thost word will the Lord make

And as Clains laide before, Except the Lorde of both had left bu feebe wee had bene make an boma, and had bene likened buto Commenta.

it that we lay then? That & Gentiles which owed not righteaufnelle, have obteined righte. Meenen the righteoninelle which commeth of

Mrael which followed the law of righteens arb not attened to the lawe of righteoulues.

ereine : 28 erante they loughe it not by faith,

mi

rti

trit

6,4

D to

in were by the walker of the lawe: farther tumbled at the flumbling from, to a firm love, and a rocke of offence, and who so ever inglone, and a rocke of offence, and togo to en

The Notes

It is enident by this text, that our woorkes or merits doe of milifie vs. but that our faluation doeth wholy depend the free election of God : which beeing the righteeffe it felfe, doeth chuse whome it pleaseth him, vnto

We ought in no wife to reafo or murmure against God, ier we must perfwade our fehres, that whatfoever e dotth, the fame he doeth most right coulty, though to

small reason it seeme farre otherwise.

The & Chapter . The bill a mining

hithfulnet of the lewes, in Two maner of rightconfproject and the same of

Kerhien, my hearts belire and piaper to God A of Afrael is, that thep might be faneb.

The Daniel of the State of the State of

for I beare them recorbe, that they have a e of Bob but not according to knowledge.

For thep, being ignorant of Bobs right confinelle, 25 b.tii.

THE EBILLED

ento going about to maping spote oftone right of neme have not bene obsticint bette the right of the of cont.

for Christ is the cuts of the law, for eighteonfield to all that belowie.

For Choice writery of the righteonfield which is of the law, howe that the man until beet the chings, that time by them, 6 & But the righteonines which is of faith, wanth

on this wife : Sap northon in thine year, which that alcond into beauen? That is to fetch Chille

Downe from abone.

25 7 Eprijer who thall befrent into the deeve? That is to ferch up Chine agame from the bead.

8 25ut what faith be. The word is nighther, ein in the month, and in thine heart. The fame is the

The Eviftle on Saint Andrewes day.

- wojde of faith, which we pleach.

 For it thou that knowledge with the mountile acres Jelus, and that believe in this beauthar Conditions are that control of the beauthar believed with the beauthar for the peartman believed with that belance, with p mouth contention is made but datation, but the the ferry time lattly. Who being believed in the contention is made but datation, and the contention is made but datation, and the contention is made but datation, and the contention is the contention.
- him, figill not be confounded.
- Greeke: For the fame lord oner all, is rich unto all etyat call byon part in sid only gained and bestration
- 13 For wholoener fhall ealt on the name of the lost,

thatbelaneb.

- d 14 How then thall they call on him, on whomether have not beleened ! How thall thep beleene on him of whome they have not heard i howe thall the
 - heare withour a preacher of the process of the state of the state of the white the beautiful are the feet of the which bring good troings of peace, and bring good to the state of the stat

ribings of groot hings ? Last 100 19 10 41 319 16 Thur they have not all obeyed the Golpell, for Co Caias faith, " Lord, who hard beleened our fayingst

17 Do then faith commeth by hearing, and hearing commeth by the worke of God.
18 25 m (3 afte) have they not hearb? Mo book, their found went out into all lands, a their mads. went frug the endes of the mouther surre many

BG 53.2 Iohn 13-2

Chap,xi.

Figur 6 C

Nacrana S. C.

This to ware

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s Eum

nounce to proper Transport Another of Deut. 13.0

unchat fought me not: I have bene mad mar purchat fought me not: I have bene mad mar purchat spare affectator affect fire, in against I tract be faith? My bay foin hath I fait 5. the forth my hands brite's proble that biles in hour freaket hagainst his. old, and faith, I have bene fond Elaj.25.b

The Notes

Marie au biele

ig

en pe

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g

the two maner of feminenteelle of minde, or two uner of good intents. The one is grounded upon a vaine a leftly opinion, it not upon Godsword. This good interest dimble before God. The other proceedesh of fittings attack is fellero be ruled by the williams & indgeneration flation food. Such ferutaining was in blots, in the land in this spirit or let instantiale.

Their to fay, he that is infilited through faith, is not en-their to fay, he that is infilited through faith, is not en-in, he doubteth of nothing this perscineth anto his intrinsipale is perforated that in Chill he hath his full imperion. He aftern merfor figures from beings, where changes that his Sautour and Mediacour is. He goeth in about to learne the trueth by the dead, for he beleethat Christopeing risen fro death, ild teach al crucch, if the tail. Chapter of Denta

The xi. Chapter.

He represent him not of his office, 23 The deput of Galle

then, hath God caft alway his people & God ? of allo am art Afraelite, of the frebe of

ampostive tripe of Beniamm.
I not call away his people which he wield ote penot what a kiripture faith of Clias. theth intercefficates God against Jisael. nibe, thep have killed the Prophets, 3.Reg.19.b ed botone thine altars; and I am left a

Defen fecke my life, the work of which the antwers of wob unto him 4 3 ed burg up felf feue thoulad me, which of bottos bahe knee to the image of 28 stall

25 b.iiii.

AS COME Sien foat bieringebere ja armunnt am to the election of grace. then grace is no more grace. But if it be of won abra is it noting in grace, for their invite to in ma invite.

28 7 ID hat their (Circae) beto use out continue that which the febric for my the election part obtained the harden sensition of the election of the continue Por hardened. the foirit of remotie: epes that they thould n Ffai.6.c gares that then though not pears)ene unto this be Matth. 12C o Ant Daniblant, det their table bemabea mare. and a trap, and a frumbling focke, and a recome vence unto t Benesember Teste this pour level veuce buto forth.

10. Let their epen be! blinbeb, that they lee not and have their backs alway.

14. I lay then. Lane they therefore drumbleb, that they or.hardened. thank fall (God farbib; but chrough spen falla). Lation is come unto the Gentiles, forto promient sughfiel throngs (sigh ladited 12 Row if the fall of them be the riches of the wa and the ministing of them, the riches of the Geneties: Howe much more their fulnetles, and much as 13. For I speake to pan Gentiles, in as much as 13 am h Apolitic of h. Gentiles, I magnific must office, I for any meaner I may promote them while I do I for any meaner I may promote them while

Rom. 1.2 1.Tim.3.2 2. Tim. I.C

are my fielh, and might faue fome ofthem.

15 for if the calling away of them, be the reconcil of the mostic: what that the receiving of them be but life from the beab?

16 for if the first fruits be holp, the whole lumpe all is holy. Mub if the roote be holp, the brannth

17. Abin if forne of the braunches be boken of thou being a male Olimetere, wall graft in a them, and made partaker of the roote and fo of the Oline tree, do polici agette con ag stotation

18 25 oak nowthe felfeagainst the braunch thou boall the leife, thou bearest upt the roote, but the roote the same passes and the second deposit

19 Than will fap then, The brannches are bi

4: 315 J. Y

to the Romanes.

Chap.xi

fearant mit four but the natural bians D ske heede left it come to paffe, p be fpare not

old therefore, the konduelle and rigoroulines can them which fell, rigoroulinelle: but to: thee kimbnelle if than continue in kinbnelle:

thou also that be hewen off. thep, tif thep abibe not fill in bubeliefe; fhall 2. Gor. 2. d ed in: for God is of power to graffe them in

if thou were cut out of a natural will Dine were graffed contrary to nature, in a true cree, howe much more that thele which be the al braunches, be graffed in their owne Dline and the state of t

I would not brethien, that pe fould be ignoof this inplicate, (left pe fould be wife in pour conceites) that partly blindnelle is happes "Or, bard-Afrael, until the fulnelle of the Bentiles be neffe.

is all Ifrael halbe faned, as it is written, that come out of frion he a both velicer, & Hai 59.d une away bugodlineffe from Jacob,

is my couenant buto them when I that etheir annes, it was a de

faker but as couching the election, they are

ne the fathers lakes. The fre giften and calling of God, are with stance, reperu aff com stocke

pe in time pall hane not beleeved Gob per now obreined nierce through their bubelief:

no nowe have thep not believed the merce or, sbeyed. but a pour that they also may obtein mercy. Sob hath thirt by al nations in unbeliefe, that

ight have merep on al. A singulations,

the beepenelle of the viches, both of the wifes and knowledge of God: howe balenrehable ire his indgements, a his wapes pall finding out?

I To who hath knowen the minbe of the Lorbe? Sapis b who hath bene his countaplant? all still a Efai. 60.e

Cuther who hart ginen buto him fire and he fhat 1. Cor. 2.d reignivented againer in its hier is 1841 of

36 for

son for of him, and chrough him, anti-fe blui de chinges: Copint be giorp hot ente, struct, a le sent de la contra l

The Notes.

God dech preferre hiveled sine in the midfl of hos-fandrs of idolaters. Here allowed on learne that may man do believe the word and followe it, their warre were

of or knowe.

by The braunthes that are broken off, are the lewesthed are forfaken and caft off. The wilde Oline tree are the Gentiles The right Oline tree is the couenant, or fair vocation of the Saintes. The famelle thereof, is the gra-of God, and the gloric of the alest. The Lones then been come of the fathers, were as a man might lay, namel ofidolaters, were as wilde olive trees graffed cherein. and and an investment the state of the state

Lambaning thexi Chapter of the following Horse cory men should walky inhib feneral callings millight

The Epiftle on the first Sunday after Or profest.

I Befeech pour cherfore brethren, by the merchine effect, hohe, acceptable tonto God, which trease a quite for reasonable lervice:

Ind be not pe falhioned like lune this tourbein he pe changed in pour thape, by he reming at purimbe, that pe may provide what is h good, and a ceptable, and perfect lead of God.

If of I lap, through the grace given unto the our man that is autong you, that nearly effect of him lefte more then he ought to effect on the sheether him lefte, that he behave him lefte bileather according as God hath beale to every man that we faith meafute of faith. wert ant tottel aufen il sent

4 for as me have many members in one boby, and al members have not one office:
5 ho, we being many, are one boby in Chillie and

one, mentions ancofanother,

beeing chat we have biners potes, according to
the gracethat is given butto lost epice prophet,
after the measure of sapther and 7 Either office, in abnemificarid:og be that teachel

dether Songebell frances witte bische anichen ni

8 Pl bethat exporteth in exporting: be: hat gi THE MEDIC

on the fecond Sunday after she Epiphanie.

The Epifile

25

to the Romanes,

Chap,xii,

eneffeihe that eilleth, in biligence: hethat is referentiarite valge of mario is an area

epour billinmlation, bating euil, cleaning

foned one to another with brotherly lone. honour, going one before another.

peher in butmelle, fernent in fritte: leruing

cing in hove, pacient in trouble inflant in erd lorishes and egit with the mide Orus and

ating buto the necessitie of Baintes, ainen recipion of the same of Landing collection

them tobich perfecute pou bleffe, a curfe C composite lainte, vergate majornicht lav

Heb.ILC with them that bo reiopce, and todaye with Matt. 5.9 g of like affection one towards another, bes

high mindebebut making pour felues equal of the lower loge, 280 not wife in pour owne The Erifle on theiii. Sum-

enting to no milevil for earl. Promoting Las after the a thinges hench, not onely before God, but Epiphane.

pollible, as much as little be von little ble with all men.

eloned, anengenot pour felnes, but ralace bino matis, for it to matten, Beits Den, 33.d eis mine, I wil repap, lapth the Loin,

refoje, if chine enemie hunger, febe hinn ifhe machine brinker for in to boing, thou that soles office on his head

mercome of emilibut onercome cuil with Master at their given duch se penduction

an apparer is to the November of the street of the street factifices of the newe Teltament are fpiritual. This fifee most acceptable onto God if we mortifie our bodies, that is to fay, if we kill and flay our flefhapileences and carnal luftes, and fo bring our fielh oly lawe. allauski Gan bannani i sain

place may be understanded two maner of waves, at our gentle kindenesse towarde our enemy shall 140 sexule of greater danmation and fo by the

coales, we shall understand the vengeance of Godneth our enemie being our come by our gentlenelle, and a a man might fay, being kindled with love, wil repentan become our friend.

The xiii. Chapter.

- p. Of obodience to the valers, who bears not the [word in wines. Charitie muft menfure all our doinges.

 F. Ereuerp foule be s fubiect buts the higher per
- wers: * for there is no power but of GOD. The powers that be, are otherned of Go 2. 10 holoener therefore relifteth the power, reliftet the promance of God: and they that relif, shall m
 - ceme to themselves bammation.
 - 3 For rulers are not feareful to good workes but in the enil, Whit thou not feare the power! Di and thou thalt have plaple of the fame.
 - 4 for he is the minister of Bob for the wealth Mi if thou bo enil, frare: for he beareth not the fi in vaine: for he is the minister of Bod, reuen
 - wath on him that both empl.

 1 Wherefage pe mult næbes be subject, not on feare of punishment, but also because of chie
 - 6 And for this cause pappe tribute, for thep are uninisters, serving for the same purpose.
 - 7 Gine to enerp man therefore his butie, tril sufjoure tribute is die, cultome to whome cu feare to whom feare, honour to whom hon longeth to my with the to He
 - 8 Dwe nothing to no man, butto lone one a (for he that loneth another, hath fulfilled the
 - o Por this: Thou fhalt not commit abulterit thair not kill, thou thait not fteale, thou th beare falle wirneffe, thon fhalt not luft: & It ! amp other commandement, it is in fewe wor prehended in this laping mainely, thou ha
 - the nepghbour as the felfe: 10 Charith worketh no end to his neighbour the
 - forethe fulfillping of the law, is charitic. II And chiefely confidering the legion, howether & is time i we should now awake out of flape: now is our faluation nererthen whe we be
 - 12 The night is palled, the dan is come night. us therfore cast away the bedes of barkenelle

The Epifile on the tini. bunday after she Epiphany. Sapi.6.a

Or wrath.

Matth.17.c

*The Epifle on the first Sunday in Adment. Exod.20.C Deu. 5 a March 5.d Luke. 18.d Lenit. 19.d Matth. 21.d Mark.12.6 Galat.c.e Lames. 2.b.

to the Romanes.

Chap, xiiii.

on the atmour of light, malke ponettly, as in the dap, "not in rios Luke, and brimkennelle,neither in chambering and Eccle, 31,6 melle, neither in Arpfe and enuping. put pe on the Lord Jefus Chrift, & make not m for the field, to fulfil the lutter thereof.

The Notes.

are bound in al maner of things to obey the magi-light that they are the ordinance of God, whether e good or evil, vnleffe they command idolatrie and effe, that is to fay, things contrary voto true rethen oughewe to fay with Peter, We ought rather God then men But we must beware of tumule & on the weapon of a Christian in this matter, obethe fword of the spirit, which is Gods word & coupled with humilitie & due fubmillion & with dy rather to dyeathen to do any vngodlineffe.

The xiiii Chapter

ht to beare with anothers confeience in charitie.

finithat is weake in the faith, recente, not to m mutfulneflevi disputations,

beleverly that he may eate enery thing: which to weake, eateth hearbes.

munthat eateth, belpile him that eateth not: or him which extern not, mage him that to Good hath received him, will all the land

art thou that indgelt anothermane fernat? Iam.4.b mone mafter he ftanbeth of fallethe Deathe olbenty, for God is able to make punitab. In putterly difference bertweene bap, a bap. erman counteth al dapen alike. Let enerp

fully persuaded in his owne minds. elliemeth the day, chameth it unto p lord: parellemeth not the day, rushe Linde be elleme it. He that eateth, eateth top loto, the Courbanker and he that easeth not, not to the Lojb, and giveth God thanks,

one of the fineth to him felfe and norman bys 25 erecherand acestinates and alternatures time we live buto the Lord: and if we bie,

et buto the Loid: Whether we line therefore, be are the Corbes.

9 * for

237 The Epitte

- 9 Aporto this ettle Chill both byes, and roband a muse, that he might be kepts both of quarte and bead.

 10 But hap well thougher industry the hother the thereby books thou fer at mought the hother he had all all and before the industrient textest a mil.

 11 Jour to whiteen I time, fapth the Love, "and all A8-5.2.F Philip, 2.b
- Bfai.65.6 kners thall beweto me, and all tongues thall o Philip.3.b maple to God.
 - 12 So that enery one of us gine accompt of him fell to God. Sagra Dalas C.
 - 12 let be not therefore subge one another any
- but judge the rather, that no man put a find blocke, or an occasion to fal, in his biothers no C 14. For I know, and am perior be the but Marth. 15. b (110, * That there is nothing common of telle buta him that intigerh is to be common to be Actes.10,b common. 1. Tim.4.b
- Matth. 2,d as 25 it if the baother be griened with the m nowe walkelt thou not charitable belicop not with the meate, for whom Christ beeb.
- 16 Let not pour good be enit (polici of for the kingtome of God is not ment, all int righteonlieft and peace, and for in the
 - ghoft. 18 for he that in thefe thinges fructh Chit.
 I feri Gan and to commended of men.
 19 Let us therefore followethole things which

" Secretary

Dengo L.Regisson

saleir a i

- for peace, and thinges toperewing one and
- 20 Deftrop not the tworke of God for meite Titus. 1.d and thuige are pure, but it is enil for pm
 - D 21 It is good neither to ente field, neither to be instituted anything whereby the distribution of the mane weake.

 22 Mail thou faith e Mane it with the felt be
 - 22 gan the part of the condensate and his de turbat his which he atowerh.

 23 For he that maketh confrience, is banned to eate, because he eater not offaith. For whaten is not of faither finner of mile

The North

to the Romanes.

Chap, xv TRA MA

courgood, that is to fly the Gallet and the lithereoh to be said tracker of robbers we were any respect of the weake, (Saint Paul callets them be not see fricing in the faithful for lacke of the document of this meate or that is document and flagously alkindes of meats, gluing on to those weake perions an occasion to think a de years we lecke nothing elic in the Gospal, but the perion of our belies.

beanted of any as la structural and ore the

felf

michanosh his zoale goward them , so and requireth she

de which are firong, tought to beare the Affailmelle of the weake, and not to frand in Galarda mit olune conceites.

our obvice concerns.

Are manyleafe his neighbour in that that is publishing.

Christ pleafed not him felfe, but as it is truits the fel on erebuken of them which rebuked thee fel on

mhatioener flinges have ben written afores The Epifle were written our learning: have elifough on the is. use, and comfort of the Criptures snight have Sunday in

de of pacience and confolation, grount pou the minded one towardes another, after the pale of Chill Telu: the all agreeing together, than but hone Levic. 19-a bytaple God, and the father of our Loph Jes

pe receitte pe brie anothet, as Chriff rereis 25 theglosie of Gob.

an that Jehrs built was a minister of

uncellous of the tructh of God, to confirme unless made but of he fathers:

that the Gentiles unight glouile God for his Deu.20 f
as it is mutten: "For this caule J will a. Reg. 224
the among the Gentiles, and ling but other Pfal 18.8

grie be lapit), Keiopee pe Bentilen with Deut. 32.f

gapne," Braple the Lord al pe Gentiles, and Pfal. 117-a malpe prople together.

.23 The Engle 01

12 And ngaine Clates fapth, Egere thatbet

" Or facti-

A. Chief.

Being.

- of Jeffe, o he that that there expans our tiles, in hunthalthe Geneues coult, 13 Che Goo of hopeful pon with at tip a
- m belætting, that pe map beriche in hope, t
- the power of the holp gholt.

 14 I mp felt am pertwater of pour mp beet, pe also are in of goodnesse, and titled with all bedge, able also to exhost one another.

 15 Remertbeles, beethen, I have somewhat
 - boldly witten vitte pou, as putting ponin
 - brance theough the grace of is given forme us 16 Chat I though be the minister of Island of the Gentles, and though minister the Go God, that the offering of the Gentles many
 - reprable, and lancethed by the holy ghall Cmife Jefus, in thole thinges which ver Bob.
 - 18 for I will not be bolbe to fpeake of any b things which Chill bath not wrought by
 - make the Gentiles obevient with word and to In might plignes and wonders, by the vo-the (picited God, to that from Hierafalen, a coakes round about buto Allenieum, I bai preached the Golpel of Chill.
- to preachety 20 Dohaue Jenfoiced um lette pel, not where Chill was named, left I thouse built open another mans turbatum.

 D 21 But as it is winten, Co whom he was not
- Q1.500] of they thall fer: and they that heard not, berftanbe.
 - 22 for this caufe I have bene oft let, that In nor come buto pour.
 - 23 Bur nome hauing no more to boe in the treps, and also having a great belie ma to contebuto pou:
 - 24 Whenfoener I take my lournep into S will come to poutfor I truft to lee pourint ney, and to be brought on un wap thither pon, after that I be fornewhar filled with
- 25 But nowe goe I bura Mierusalem, "to Adcs.11.C unto the laintes. 10.117.2
 - 26 Fortt hath plealed them of Macebonia and

make a certaine commo gathefing for the

interthat are at Gierusalem.

Ith pleased them decely, and their bedters of a fifthe Gentiles be made partakers of itemal chinges: their duetie is to minifer the cornel electric duetie is to minifer m in carnall things, if the little with the

I have perfourmed this, a have fealed to o fruit, I will come by you into Spaine.
am fure that when I come buco pou, I

me with abundance of the bieffing of the of Chill.

The post bether for the Lord Jefics Chill's

for the love of the frienc, that pe helpe me mo

map bee belineren from them which beof in Ancie, 4 that this my fernice which A free value, at the this my fernice which A free value, and the face of the laims a may come unto four turn for by the will and may with you be refreshed.

Bob of peace he with powall Minen de 11. Cor. 146 in the karbe. Indinte the beloned prairies

The Notes. Mit His work washing Paul meaneth here that Christe was peculiarly. to the Lewes to confirme the promites made wito s but that nevertheloffethe Gentileswere calfaluation, not of promife, (though their calling of before by the Prophets) but through the of God Sich then that God hath called both the and the Gentiles vnto Caluation, they oughe to put firife, and with one accord to receive the grace. prailing and lauding him together. and mit

ty Complete month The xvi Chapter & molinio aline

of falutations, 17 Paul willeth them to beware of to, doc He prageris, and gineeth thank et for them. entento par Phehe our lifter, which isla 26 of the Church of Cenchies:

execute her at the Lord, as it becommeth ind that pe affict her in avhatioener bufines meete of pour for the hath incoured mas

Pifalla ant Maulla, mp helyers in Chill make of our wood on the first the state of t

The Epifile

4 *(110 hich hane for my life laid bowne their nime neckes: Onto tuhom nor onelp I give thankes in aligaltthe Churches of the Gentiles:)

Likewife greete the Church that is in their hande Salute my welbeloued Epenetus, which in the first fruite of Mchaia in Christ.

6: Breete Marie, which bellowed much fabour on

23 7 Salute Andronicus, Junia, mp confitte, aprilo ners with mer alfo, which are well taken amone the Avoltles, and were in Chailt before me

8 Beerte Amplias ne beloueb m the Lopb.
9 Salute Drban, one belper in Christ, and Staips nurbeloued, an anguate ut an and

10 Sature Apelles approved in Chill, Salute then which are of Acidobulus houlhold.

II Bahne Herobianing hinfman. Greete them that be of the housholde of parcillus, which are in the Horb. Carachina office com den no

12 Salute Trypheng, and Trypholas tuhich talbin in the Lorde. Bainte the beloued Werlis, which la boured much in the Lord.

13 Sainte Hupfins cholen in the Lorde, and his moi ther and mine, and

C 14 Greete Mincritus, Bhlegon, Herman, Batto bas. Deccurius, a the beetheen which are with the

15 Sainte Philologus, and Julia, fereus and filter, and Dipunpas, and all the fanites which me witte former in wichthem.

16 * Dainte one another with an thoip kille. The 2.Cor.13.b Churches of Christ falute pout

17 Row I beleech pou biethien, marke thein which caule biuillon, & gine occasion of euill, contrarpts the boctrine which pe handlearned, amoidethem

18 for thep pare fuch ferue not b lord Jefits Chil but their owne bellie, and with fweete a fignetin words beceine the bearts of the innocents

19 For pour obedience is gone abroad unto almel. I am glab therefore on pour behalfe; but pn would have you wife buto that which is good, and Chaple concerning enill. In the out dis

20 The Got of peace thall treat batan unber m feete thoselp. The grace of our Lord Telus Chill

mithoon Mmen.

21 Eine

Cimothens my workefelowe and Lucius. & Jas D inn and Solipater my knilmen, lainte poit. I Terrius which wiote this Epitle, lainte pont in

the Lord.

Bams inine holle, and of the lohole Church, fas meth pou. Eraftus the chamberlaine of the citie lalmeth pon, and Quartus his brother.

The grace of our Lord Jeius Chrift be mith pour

all Minen.

to him that is of power to Rablish pour according to mp Golpell, and pleaching of Jelus Chifte, bp renealing of the uniferie which was kept fecrete lince the worlde began.

6 But now is opened, and by the fcriptures of the prophets, at the commandement of the enerlasting Bob to the obedience of faith, among all nations

To the lame Bob, wife only, be glozy through Tes Chuit for ener, Winen.

This Eviftle was written to the Komanes from Counting, and fent by Thebe the mis milter of the Church at Cencinea.

The Notes.

okille one another among the Ifraelites, was a token eord and love. And because love ought to be withfaining or dissimulation, Saint Pauldid adde, that kille might be holy that is to fay comming of a pure t vacere heart. For he f killerh one, & beareth makes a his heart again It him, he is no beerep the Ludas, which emayed Christ with a kisse.

The Argument of the first Epistle to the Corinthians.

4 Spifile Saint Paul doeth not intreat upon remission of ad inflification, as he did in the Epifile to the Romanes, many other necessary things, needestall for men to be in-inflate exhantesh them to beware of first, and offelles, open and manyof offences ought not to be borne withall in

Cc.ii.

. The full Epiftle

Against that they emple rather to fuffer brong then to law, we with another bufors unbelegising findges. After this, be given those infraction twanting matrimons, and means offred one deligif the support of the Lord of the gives of the holy short, and howether ought to of them to the adifying of Christes Church At the laft, h peaketh of the refurrettion of the dead, and of the fecond co of Chrift. And fo after that he hath exherted them to make arrian collettions & gatherings for the Saints, he doeth ende and cancel zhis Epiftle.

The first Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

B He praifeth the great graces of God themed towards them, to He exhorteth them to convorde and humilitie. 20 Mil called to be an Appoint of Jes

his Chill, through the will of God, and bipther bollenes.
Onto the Church of Bob which is ar Counthis, to them that are Canctified in Chaift Jeins , lames by calling, with all that calloute name of the Lord Jelus Chiut in enery place, b

of theirs and pute : Brace be unto pou, and peate from Gob our le ther and twomithe Logo Jeius Chiff. Rom.1.2 Gal.1.2

The Epiftle on

a.Cor.soc

she zviii.

Trimitu.

4 I thanke mp God alwayes on pour behalfe for grace of God which is given pou in Jelus Chill: That in all things peare enriched in him, in alle Sunday after 5 terance, and in all knowledge:

6 As the tellimonie of Jelus Chill was confirmed

25 7 Sorthat pe are befittite of no gift, waiting foi the appearing of our Lord Jelus Chill.

or, cofirme, 8 19 bich thall alfo frength pon unto the end, par niap be blameles in a day of our Low Jeins Chi "On is faithful, by whom pe haue bin calleb Num.23.6

the felowihip of his forme Jeins Chair our top 10 Rowe I beteech pout merfnen by the name of Lord Jefies Chrift, that pe all speake one thing, a that there beng billention among pour but be perfect efectip iopneb coaether in the fame minbe, and in

for it hath bin beclareb buto me, mp brethen, of on, by their which are of the house of Cloe. that here are contentions among pou.

This I lap, that enery one of pou lapth. Tam of

anland I am of * Mpollo, and I am of Cephas, Ades 18.d and I am of Chaift. 1. Cor. 7.2 11 Is Chrift bimbeb : was Maul crucifieb for pout and 16.c.

either were pe baptized in the name of Want?

14 I thanke God that I baptized none of pou, but & fribne ann Baine:

is Leaft amp lhould fap that I had baptised in mine omne name.

16 I bautized allo the houlholbe of Stephana: 2Bes Mes, I know not whether I baptized amporher.

17 for Christ fent me not to bantise, but to preache the Golvell: not with wilebome of wordes, left the croffe of Christ should be made of none effect.

for the preaching of the croffe, is to them that the foolishueste: but buto be which are faued,

the power of God.

th!

光山市 人 新命

o for it is written, "I will beftrop the wifebome of Rom. 1 b choile, and will calt away the understanding of Ef., 29.d pundent. Efai. 33.6

Where is the wife? where is the Scribe ? where the diffrater of this world? Wath not God made

the wifebome of this world foolish?

If for after that in the wifedoine of God, the world through their wiseborne knew not God, it pleased ab through foolignes of preaching, to fave them lat believe.

for the Jewes require a ligne, and the Gierkes Mar. 8.d Luke 11.d

frete after wilebome. Luke 11. abling blocke, a buto the Greekes foolithmelle:

but buto them which are called, both Jewes & ekes. Christshe power of Bad, and the wifes

me of God. For the foolighmette of God is wifer then men: 3 enelle of God is fronger theu men.

then, pe fee pour calling, how that not many men after the felb, not many mighty, not mas toble are called:

Ct.iii.

27 23mt

The first Epistle

27 Bitt Gob hath cholen the foolily thinges of the morto to confound the wife : and Bob hathcholen the wrake thinges of the worlde, to confounde the things which are mightie:

28 And unnoble thinges of the worlde, and things which are before, hath God cholen, year things

which are not to bring to nought things that are:
29 That no fleth thouse glosie in his prefence.

30 And of him are pe in Christ Jelns, which of Gos is made buto be wilevome; and righteouluelle, fanctification, and redemption:

31 That according as it is written, Bethat glorieth. let him glotp in the Loto.

The Notes, a. It is enident by Saint Pauls faying, that Christ onely, who was crucified for vs, ought to be our Lord; and that in marters of religion, we ought onely to have our name of him, and not to bee called after this doctour or that doctours name: For that is to devide Christ, and to bring againe the hypocriticall fectes of Friers and Monks.

The ii. Chapter.

He parreth for example his maner of preaching, which was active ding to the tenour of the Gospel.

20 I or, excellencie.

Ad I, bretmen when I came to pou, came not in gloriousnelle of woodbes, of of wiscome, theluing buto pout he tellimonie of Gob, id

for 3 effectied not to knowe any thing among pou, laue Jefus Cinift, and fimi cencified.

3 And I was among pour in weakenette, & in fear, and in much trembling.

4 And the words and my preaching was not with entiling words of mans wilebome, but in thewing of the fpirit, and of power!

5 That pour faith (houid not frant in the wifebont of men, but in the power of God.

6 Mind wee fpeake wifebonte among them that are perfect ; not the wifebome of this world, neither of the princes of this worlde, which come to nought 25 7 28 nr we freake the wilebome of God in a mpfter,

euen the hib wifedome which Gob orbeineb befort the worlde, buto our glow.

8 Which * none of the princes of this world lands: Actes 135

had theplinowen it, they would not have crus

repe boid of glow.
The epe hath not feene, and Efai.64.2 eare party not pearl, neather have entred into ears of man, the thinge which God hath pres

areb for them that love him.

Min God hart remealed them unto be bp his fpis m: for the fpirit learcheth all things, pea, the ben Rom.8,d hings of God.

of what ma knoweth the things of a man, fane f rit of man which is in him? Even lo the things Bob, knoweth no man, but the fpiritof Bob.

And we have not received the foirst of the world, but the spirite which is of God, that we might knowe the things that are ginen to be of Gob.

Which things alfo we fpeake, not in the worbes which mans wifedome teacheth, but which the hos good reacherhicomparing fpiritual things with imall things.

But the naturall man perceineth not the things & of the wirit of God, for thep are foolishnelle unto m: Reither can be knowe them, because thep are piritually discerned.

But he that is efpirituall, biscerneth all thinges,

ethehim felfe is indged of no man.

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310

DE:

for who hath knowen the name of the Lorde, Rom, 11.d that he might instruct him? But we have the mind Efai.40.d of Christ.

The Notes.

Paul dooth call him spirituall, which is renued by the spintand worde of God, and being gouerned with the same Girit doth examine & trie all things with the true touchlone of Gods worde, which is (et forth vato vs by the ination of the fame spirit that he is endued withall, but he him felfe (that is to fay, the fpivit) is judged of no man. lere also the naturall man is taken for him, which bewithout the spirit of God, is led by his naturall affecti-

The iii.Chapter.

Will State of the Control

Paul rebuketh the felfes, and aulthours thereof, 13 Christ is foundation of the Church. r Mnb Ct.iiii.

The fire Epifile

A sab I could not speake onto you birthen a onto sprittiall, but as onto carnallices a but as onto carnallices a but of the but habes or Christ.

2 I have nourished you with milks, and not but meate: for yether were not frong, neither are parties.

as pet.

3 for pe are pet caenall: Deeing then there is pou enuping, and frife, and fectes, are pe not care nalland walke as men?

4 For while one faith, 3 am of 18 and, and another

Jam of Apollo are pe not carnall ? fters by whome pe beleened, enen as the Lord gane to every man.

6 I have planted, Apollo watred : but Gob gavette

increale.

Eph, 2.d

1.Cor.6.b

23.7 So then, neither is he that planteth, am thing mi ther be p watreth: but Gob that grueth & mere

8 Bethat planteth, and hee that watreth, areo and enery man thall receive his rewarde accord to his labour.

9 for we together are Gobs labourers, pe are Bobe

bufbandue, * pe are Gods building.

10 Mccording to the grace of God which is ginen by to me, as a wife mafter builder have I laid the for bation, and another builbeth thereon. But leten re man cake heebe howe he buildeth boon,

II . For other formbation can no man lap then that Matth. 16.c is laid, which is Jelus Chift.

12 If any man build on this foundation, gold flur. precions flones, timber, hap, or flubble;

13 Euerp mans worke fhalbe mabe manifeft. The and thall beclare it, because it that be restealed by the o fire & a fire that erie enerp mans work what the

E 14 If any man worke that he hath built upon abite he shall receive a reward.

15 Af ann mans worke burne, he fhall fuffer lofte, bu ije fralbe lafe him felfe; pet as it were through fir. 16 * thiow pe nor that pe are the temple of Goban

that the wirit of God dwelleth in pour or, deftroy. 17 If any man beble the temple of Wob, him hall Bob beftrop : for the temple of Bob is holp, which remple pe nre

18 Let no man beceine bir felfe: If any man amou

fente cohimielse to be mile in this boulde, let

For the wifebome of this would is facilify nelle to do for it is written. He compaffeth the write in lob. 3.b mentione craftinelle.

o sup againe. The Lord knoweth the thoughts of

Merefoje iet in man gloje mimen: foj al thuiges D

minether Paul, of Apollo, of Cephas, epther the molde, epther life, of death, whether thinges we into things to come, alare pours:

Mit pe are Chriftes, and Chill is Gods,

The Notes, wastern to

If Chrift be the foundation, then are they fowly decelud that ril haue the Churchito be builded vpon Peter.

By fire, Saint Paul doeth here understand persecution
astrouble. By gold, splier, and precious stories, he vndertundeth them that in the middest of persecution do a
turn flesh sin time of persecution do fal away from
the trueth. If they then which beleeue do ut time of perfection fland stedfassly in the trueth, the buylder shal recette a towards, and the works. Stable preserved and samilbut if so be that they swarue, as goe backs when perfection anyseth, he shall suffer lusse, that is to say, the builter shall tote his labour and cost, but yet the buylder (I
mean) the preacher of the woord, shallte saued, if he, bemy synthy, persecution, doo abyde sit in the sayth.

Theini, Chapter.

in After that he had deferibed the office of a true Apofile, safeeing they aid not acknowledge him fuch one, 4, the appealet h to Old indemnenty

ď,

The Cause to cheese of us as the ministers of A thick, and bisposess of the lecrets of God. The Epists and furthermose at is required in the bisposes, par on the third that the forms faithfully

Jundar in June it is but a berr final thing that I from delient.

Indiana in Admin.

Indiana of von exther of many imperious pea, I more owner left.

foi I knowe nothing he mpfelfe, pet am I not barbe inftified; but he that indgeth me, is b Lord, Cherefore

The first Epitte of

Therefore hinge northing before the time brill the Lord coine, tubo wit lighten the hinden things of barkneffe, and open the counfels of the pearts then that enery man hane praife of Gong

6 And thele things biethien, I hane figuratineipane plieb with my felfe, and to Apollos for pour lakes that pe might learne by us nor to be wife about which is written, that poul wel not one against an other for any mans caufe.

25.7 For who leparateth thee? And what haft a thou char thou half not received: If thou have received it, who boeft thou glosp, as though thou habit not

Pfalm, 64,d

Rom.8.f

Ades. 20. 9 3. Thef. 2.b 2. Thef. 3.b

received at a and a west appropriate and a grant and 8 Mome pe are ful, now pe are rich, pe hane reigned as kinges without be, and I would to Gob pedpe repgne, that we also might reigne with poil.

9 For me thinketh that God hath for forth be which

are the last Apostles, as it were men appointed to beach, " for we are mabe a gazing flocke buto the world, and to angele, and to men,

10 19e are foles for Chriftes lake, birt pe are luplin Sipifte, We are weake, but pe are frong : Pear honourable, but we are belpifeb.

Or,houre. II Guen bneathis time we both hunger and thirl, and are naked, and are buffeteb, and hans no mo taure dwelling place.

12 And labour, " working with our ownhande: being reniled, we biefferbeing perfecuted, we infinit: 33 Being befamed, we prape we are made asp fol

thines of h world, and are p offcouring of althing mito this bap.

14 3 write northelethings to fhame pou, butasm beloned formes I warne pon, the mired and the

15 for though pe hane ten thouland infirmctomen Chrift, pet have ye not manp fathers, Sor in Chill Jefus I hane begotten pon through the Bolut.

16 Wherefore I bespie pon, be pe folothers of me. which is my beloned forme, and fapthful in h tofic that pire pour remembrance of my wa which be in Chilling I teach enery where in all and the first state of the state of the

38 Some are findlen, an ihough I woulde cont no hipleat por

19 Bu

to the Corinthians.

Chap.y

" Or is flaine.

Will come to pout houtly, * ifehe Land Wil. Ades. 10.0 will knowe, not the wordes of thein which are lames.4.4 en but the power.

the kingbome of God is not in woode, but needed of the state of the property of the

twil per bhal I come unto pon with a rob. mione, and in the foirit of meekeneffer

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NEE I us in

cont

25ut

The Notes

This fentence ought to be had in remembrance of all For if we have nothing but that which we have rewhat can we deferue, I pray you! Or what neede we m diffute of our owne merites? It commeth of the free gift of God that we lyue, that we love God, that we walke in feare where be our deferuings then?

well-out Search and the search The v. Chapter.

Herepreseth sharply their negligence in punishing him that had monited incest, 3. willing them to excommunicate him, 7. to ice paritie, 9. and to flee wickedneffe.

Meregorth a common fapingo there is for nication among portant fuch fornication ag mot named among the Bentiles, that one d banchis fathers wife. PAN NOTHERS SEASISTIVE

peare puffed by, & have not rather forrowed, thethat hath banethis bebe, might be taken from among pout, interior is a little of the

therip as ablent in body, but prefent in fririt. petermineb alreadie as though Iwere mes t.that he that hath so bone this beebe,

the name of our lord Jelus Christ, pou beeing pithered together, and my wicie with you, with the muerof the Logo Jelius Chill,

asheliner fuch a one unto Satan, for the befrucs Matth. 18. d nofthefield, that the frient map be fance in the wof the Lord Leins,

ur glosping is not good. Know pe northat a lis

emen leaneneth the whole lumper and the map a newelumpe, as pe are lunleaueneb. far euen our Waffeoner is offered un forbs, dans

refore let be beene holy ban not with olde leas munelther both the leaven of malitioninesse and mickebueile.

The first Epittle of

5 Therefore hibge nothing before the time bitte m Lord come, who wil lighten the histen thin harmelle, and oven the countets of the years and then that every man have praife of Boho will a

6 20nd thele things brethen, I have figurativelyane plied buto mp felfe, and to Apollos for pourfakes. that pe might learne by by nor to be wife about which is written, that you fined not nite against an other for any mans cause.

25 7 For who fevarateth thee! And what half a thou charthou hall not received! If thou have received it, why doest thou glosp, as though then habit not received it was a way a series and a series are a series and a series

2 113

Pfalm.64.d

Or hours.

Ades.20.g

3. Thef. 2.b

2. Thef. 3.b

Rom.8.f

8 Rowe pe are ful now pe are rich, pe have refunch as kinges without be and I would to Bob pe bob repane, that we also might reighe with poil.

9 For me thinketh that God bath let forth ve which are the last Apostles, as it were men appointed to beath, " For we are made a gazing flocke buto the world, and to angele, and to men, mail

10 119e are foles for Chriftes lake, birt pe are wplin Elmifte. We are weake, but pe are frong: Veue honourable, but we'are befoileb.

II Quen butothis time we both hunger and thirt, and are naked and are buffeteb, and haus no do taure bleeling place. When a day of the standards

12 And labour, working with our otonhanderbe ing reniled, we biefferbeing perfecuted; we fufficit:

13 Being befamed, we prap: we are made asp fil thines of a world, and are a offcouring of althings muto this bap.

14 3 write northele things to thame pou, butasno beloued formes I warne pour

15 for though pe hane ten thouland infructoms in Chrift, pet have ye not many fathers, for in Chill Jefus I hane begotten pon through the wolpft.
10 119 herefore I beipte pon, be pe followers of me.

17 For this cante have I fent unto pou Timothers, which is mp beloned lonne, and fapthful in pa

which is my before tonne, and tapeped in whe which be in Chillian I reach enery where in all assessment numbers and the Churches.

18 Some are fwollen, as though I would cont no morear pous du cantad and man in sugarata

19 婚職

to the Corinthians,

Chap.y.

the Iwil come to pout floutly, "if the Lop wil, Actes. 19.0 and will know, not the worden of them which are lames.4.d

for the hingborne of God is not in wante, but

m thing wil per bhat I come buto pon with a rob,

The Notes.

This fentence ought to be had in remembrance of all act. For if we have nothing but that which we have received, what can we deferue, I pray you? O what neede we to diffure of our owne merites? It comments of the free gift of God that we lyue, that we love God, that we walke in his feare where be our deferuings then?

The v. Chapter.

Merical Constanting on Continues:

Hereproueth sharply their nog ligence in punishing blost that had tummitted incest, 3. willing them to excommunicate him, 7. to intrace puritie, 9. and to she with educate.

dere goeth a common laving a there is fole of mication among you, and fuch founcation as fo not named among the Gentiles, that one hand hanchis fathers wife.

Inbyeare puffed by, a haue not rather forrowed, the perhat hath done this dode, might be taken was from among bou.

for I verily as absent in body, but present in spirit, have betermined alreadie, as though I were present, that he that hath so done this occue,

In the name of our kotd Jelus Christ, pour beeing githered rogether, and my chiric with pour with the number of the Lord Jelus Christ,

1 Cosbeliner fuch a one unto Satan, for the bestruce donof the fiely, that the spirit map be saned in the bar of the dord Jesus.

6 Pour glosping is not good. Know pe not that a lie

Durge out thereforethe olde leauen, that pe map he andochumpe, as pe are unleauened. For eden dint our Paticouer is offered up for us.

Correspondent to the series of the state of the series of

Matth.i8.d

25

1 Or, is flaine.

iakes, ione p infran

reineb A not

pe byo milich teb to

ta the opli in Ne ace

chirff, o cerv

ne: ber fferit: d fph drings

is my isan i mes in Cheil

ute. chens, Sopt, capes

cont

25ut

The first Epiftle

inicketinelle, but buth the leanened bread of pure

9 3 wjote unto pou int an Epifile, that pe thoub me

companie with fornicarours, and

this world, or with the conetous, or error tioners, a with ibolaters: for then must be needed have continued by the must be needed have continued to the must be needed have continued to the must be needed.

a.Thef.; b

Deut,13.b

11 25 ut from this I write but open, * not to cham's together, if any that is called a brother be a familiation, of constour, of a worthinger of iboles, of a rapler, of a brunkard, of an extortioner; with his that is fuch, not to eate.

12 for what have I to boe to indge them that a within

13 Them that are without, & D D hal indge, In pe hall put away from among you that wild perform

The Notes.

a. To deliner to Satan, is to banishe a man from the congregation of the faithfull, which is the mysticall body of Christ. Ye shall understand, that there be but two keed domes, that is to say, the kingdome of Christ, which is to Church or the cogregation of the faithful, and the indome of Satan. Who soener then is as a xotten man't cut off from the body of Christ, he is immediately recoming to the kingdome of the doul, as though he were districted up into the kingdome of the doul, as though he were districted up into the kingdome of the doul, as though he were districted up into the kingdome of the doul, as though he were districted up into the kingdome of the doul, as though he were the that carnal and fleshly wisdome, and hawtinesse of many be therethrough abated.

The vi Chapter and the state of the

7. Christians aught rather to fuffer, 12. He reprouch the wife of Christian libertie, 15, and sheweth that we ought to finite parely both in body and foule.

Or, against

Dire and of poulhauing bullnes with mother to be indiged butter the uning, and not cather to ber the baintes?

2 Doe pe not knowe that the faintes thall inder the world of the world that he indged by pour and butworthy to indge the finallest matters?

3 Unome pe not how that we that indge the Moule howe minch more, things that perteins to this lin . If then pe have indgement of thinges pertein

to the Corinthians.

Chap,vi.

life, let by them to indue, which are least es o in the Church.

it to pour thame. Is it to that there is not man among pour no nor onerhat that be as indue betweite his brother?

biother goeth to lawe with brother, and that the unbeleetters,

therefore there is beterly a fault among 25 saule pe goe to taw one with another; Why Orwar. e luffer pe not byonge who rather luffer pe medicinatilisance

pour Gines bo wrong, and bo barme, and

to pour biethien.

e ei

we pe nor that the burighteous that not inhe le hingbome of God be not beceineb: neithet Galat.c.d arours, not ibolaters, not abulterers, not effe. Ephe. 5,2 te not abuters of the felues with mankinge.

thenes no couetous, no bunkathes, no no 10 petters, that inheritthe kingbome of Drester-

MARKET AND THE PARTY OF fome fitchlike pe were: but pe are washed, but elanctified, but pe are fullified in the name of

John Jehrs, and by the spring of sur Boy. a

hable: al things are lawful linto me, but 3 1, Cor. 10.6 pontable: at things are lawful unto me for be brought unverthe power of amp; enten for the belly, and the bolly for meaters but

Malbeltrop both it and them. Mour the body Rforfornication, but for the Dord: and the Lord atheboop, and a constant and which deliver

alraile by up by his power.

Unother penot that pour bodges are the ment 1. Cor. 3. c. as of hiner Shall I then take the members of Chill and make them the members of an harlot!

Ohar, knowe prinot, that he which is couvled the mhatlor, is one body of for two (laith he) fhalbe vith the

ners the circulation and But he p is complete brito the Lord, is one spirit. Gene. 2.d. I flee fornisarion: Enery finne that a man boeth, Matth. 10 6 without the bodpibin be that committeth forms Mark.10.a

tion, finneth against his owne body, a true to Shar know pe not that pour body is the temple

tioners.

a.b.idaT

Ephe F

The first Epiftle

of the holy ghall which is in paul whom ye pan of God, and pe are not pour owner

20 for pe are bought with a price: therefore done

The Notes

a. We learne here in this place that we may have our m ters difentled before Christian judges, that is to lay, be them that be of a good & vacorrupted conference. Hos beit, it were good that in energy parish, some hovelt & or fejonable men should be appointed to make value and peace between neighbour and neighbour.

selected the vischapter. s. The Apofile suferereth to correspondentians which the Comm thians defired to browe. Es Ephe. Sta

MI Thus as concerning the thingen inheresty wante buto me: Ir is good for a man not to touch a woman.

2 Prestert pelette, to anorbe formication, let energi yang pagetine wifer & let energ woman hand

owne pulsand.

3 Let the hulbande give unto the wife due ber lenced the wife lot the wife truto the just and 4. The mife held not the pulsand but the hulbande: And like wife also the bull and path notthe power offis owne body, burthe

5 Defrande poststot themne the other, "ercepted with both pour consentes for a time, that he in gine pour febtes to falling and prayer and an warb come together agains, that Patan tempto not for pour incontinencie.

or by way 6 This I fap of fauour and not of commandent but enery man hath his proper gift of Gob, m

after this maner, another after that

8 Alapthereforetothe bumaried and wibolus, I is good for them, if thep abide enen as 3:

9 But if they counce absteine, let them marry in it is better to marry, then to burne. to Duto the married commaund, not I, but plot,

. Let not the wife bepart from the bulband:

11 28m and if the bepart, let per remaine bumarrie,

Tobi.6.c

1.Cor.10.0

Liv. delat

. Cramets

Or by way

I.Tim.s.co South dista

Mat.s.c and 19.4

to the Cotinthians.

Chap,vii,

melleb to ber bulbandagaines And let not band put away his wife,

the remnant weake I not the Lord If as er haue a wife that beleeneth not, and the to owel with him, let him not put her away. the woman which hath to ber I af bande an a he consent to bivel with her le her not put awap.

whe bubeteening hulband is fanctified by the & and the unbeleeuma wife is fanctified by the biels were your children uncleane, but not

tioly.

ntif the bubeleening bepart, let him bepart: 20 her or a lifter in not made fubiect in fuch things: sob hath called be in peace.

of how knowell thou, D woman, whether thou ane the bulband of howe knowest thou, D

hether thou thalt fauethy wife-

as God hath biltributed to every man, as Ephe-4.4 no hath called enery one, fo let him walke, & dinal Churches.

mp man called being circumciled flet him not incumcifion: Is any called in uncircumcifis him not be circumcifed and rothers of thank

ecition is nothing, and buckenmeilion is mine the keeping of the cammaundements

erroutan abibe in the fame calling wherein

graded a fernant cape not for it:nevers p if thou mapelt be made free ble it rather. rethatis called in the Lordbeing a fernant; opposternantikemie allo be, that is called to to the called to the called the total design and the called the

rebought with a price, be not ped fernances

en, leteuerp man Wherein hein called,

thise with God and and a later of the commander of the korbinet and A counseless one of hath a mercy of the lounted by the later of the later

cherefore that it is good for the prefent An thou bounds but a mite leeke not to be in

I.Tim.6.

Rom, 7.4 . Or by the lane of may

\$ 145 Ca

led.

The first Epifile feb. Art thou looleb from a wife-feeke not at £ 28 25 ut and if thou marry, then halt not if a virgin marry, the hard not flimebing · Ors [pare fuch thall have crouble in the Rethin with pour of the state of the land 70%. 20 But this lap I, brethen, because to time Pfal.99.2 it remameth that they also which have w 2.Pet.3 b as though thep had none: 30 Wild they that we've, as though they were not : 31 And they that vie this woulde, as not about "for the fathion of this would good along."
32 "I would have you without care. He that is maried, careth for a thinges that belong or i Ffai.60.b I.lohn.z.C Mat.6.d both he map pleafe the Lorder
33 28m he that hath married, careth fore
chat are of the world, how he map pleafe
34 Thore is a difference between a bin Luk.6.c \$ A (2) (1) wife: The unmaried woman carety for t that are of the Lorde, that the map be he bobp and in fourite. But the that is marr-fol the thinges that pertains to the world may please her husbands.

35 This theade I so pour profite not m.

26 that a finare typin pour, but for coincliness fitting fast unto the Lord without separate in the line of But it and man thinks that it some his virgin, if the past the time of marries to require the time of marries to require the time of marries. for equive, but firm to what he wil, he finds
their he manifo,

Remotipeints, he p flambeth from his
hauring no neede, but flath power ouer h
wil, and hath to becreek in his heart of he l r.J.m.J.r his vingin, not book.

His vingin, not book.

Bo then, he that giveth in marriage, both he that giveth in marriage, ooth british.

The wife is bounde to the takes, as long palbants (panch), that Affred halbants or teal that the trainer is to be married to whom the will the londe.

The londe.

The line is happier if the to above our married to be the takes. Rom. 7.4 Oraby she lawe of marriage, mem:And Prome berilptpac 3 jane gel

to the Corinthians.

Chap.viii.

The Novem statistics on diversity and

we feame that it is the parents part to matrie forth. ldren. For in the older time no contract of matrimoke effect without authoritic of the parents. Deutivii, Alfoparents aught to provide betimes eschildren and in no wife to compell them either ginitie or wedlocke, valeffe they fee them to mifule feluesiReade Gen actifil

but nit it The viil. Chipter postoro act bone v

beth them that of their libertie to the flaunder of other.

We multipe save by twe mande not one back in

to the idelation fairifices.

soutching thinges offered butto iboles, wer a
touchar we all have knowledge knowledge eth a man fwell but charitie ediffeth.

the man thinker par he knowers anothing, he in man thinker par he knowers anothing, he in maching per as he ought to arrow.

If any man lone Sob, the lame is "knowen "ortanght.

cerning therefore the enting of those things e offred in facrifice unto idoles, wee knowe it toole to nothing in the worthe, and that 1. Cor. 10.6 is none other Got but one. On a

origh there be that are called good whether no mearth (as their bee gods many, &

mpt)

to be there is due one God, which is the fas whome are all things, and ween him, and we Jelus Cyrin, by inhoine are alterings, 4

reis not in every man that knowledge: 25 ome having conscience of the louse unto this 1. Cor.8,2 tate as a thing offred unto ipoles, and their nce being weake, is befiled.

near booth not contined to God: For teither have we the more: neither if weekte not,

the lette.

eleco left by any meanes this "liberrie of conte a figuraling to their that are weak. amp uran feether which half knowledge. fit it in the ivoles termple: thall not the confciece Mich is weake, bee boldened to eate thole which are offen to tholes ? William

through the another ge thall the weake bros Dh. ther

The first Epillic ther perift, for whom Chailt vieb. 10 Min when pe finne so against the brethen, a work their weaks conscience, pe sime against Chais. 13 Wherefore, " if near offend mp brother, I will eat Rom. 14.d no fleth moule the worlde flandeth, left 3 (bonth fend my bjother, dente of ment sile The Notes. a. We must beware that we misuse not our libertie, and & wound the confciences of the weaks for in fo doing wee Sing against Christ Their Chapter. He exchangesh them by his example to vite their libertie to other

Actes 9.2

or with the

bands.

was guet an Apoffic am 3 met fece bane T A nor feene Jeins Chill aur Loibe ! Are no

If I be not an Apollie unto other, pet boutles an Junto pout: for the feale of mine avoilleship an pe in the Lord.

ne animere to them that afterne, is this:

igane we not power to eat and brinke ? man afferlias other Applies, and as the bitt of the Lord, and Cephas ?

6 Inthe libertie of not labouring taken fromme 28 armabas oneip ?

25 7 Daho goeth a warrefare any time of his own of who planteth a vinepato, a cateth not of the fine thereof or who feebeth a flocks and catety nat if the milke of the flocker

8 Bay I thefe things after the maner of men bi litt not the law the lame allo

9 Forteis witten in the laws of 90 oles. Choul not modell the mouth of the ore that treabeth the come. Doth Bob take care for the oren!

10 Either faith be it not altogether for bit fa for our lakes no boubt this is written : p be eareth, thous beare in hope: a that he which the eth in hope, thould be partaker of this hope.

II If we have fowen buto pout fortinal things will great thing, if we thall ceape pour carnall things. 12 If athers be partakers of their power miet po

to the Corinthians.

Chap,ix,

derefore are not me enther dueuertheielleine hante or bled this pomer, but hiller all thinges, leaf the himber the Colvell of Ch

pe not knowe, that they which ministr as n holy things, eat of the things of the trimple : ind they which waite at the altar, aravartakers

with the altar ?

7

闦 13

Quen fo barb the Loibe orbeineb that then which of each the Bolbel, thould time of the Bolbell,

But I hane bleb none of thefe things, Meuerthe es I wrote not thefe things bit thould be le bone no me : for it were better for me to die then that man fronto make mp "reiopenta baine.

"or boafting ou if I preache the Golpell. I have nothing to imee of: for necellitie is laid bpon me. But woe arrivall of

ine, if I preach not the Bolvell

of if I bo this thing with a good will, I have a irbe; but if against imp will the diffectilation is mitted unto me.

lat is jup reward then ! Derely, that when ? the Goipel, I map make the Golvelof Chill I mille not mine authoutte in the Bolgell.

though I be free from all men, per haue I felfe feruant buto all men, that I might ner be more.

en the Jewes, I became as a Jewe that I Admies t winne the Jewes: to them that are unber Galad e as buber the lawe that I might winge

bat are imper the Lame.

em that are without lawe as without law. To of Iwas not without lawe, as pertaining to we of God, but was in the law of Chrin that minute winne them that are without law.

the weake became I as weake, that I might the weake. I am made all thingento r.Cor. rod ni that I might by all meanes lane forme.

this Too for the Golpels lake, that I might

areaker thereof.

The Epifle on the princip range in a race, The Epifle on the period the contract of the runne Signage for ne all, but one received the reward of ha runne

man rifar vioneth mafteries, abitemeth fro sather do it to obtem a constitutible crown.

eto obteine an incorruptible crowne.

Sipinagefi-

The first Episte

2.Tim.4.b 1.Pet, s.b 26 Acherefore fo runne, not as at an uncertain thing: so fight Anot as one that beareth the air: 27 But I raine my having buying it into subtenion least by any incancer that when I have preached uther, I my less from be a rastaway.

The Notes.

a. Ona fiftet, a wife Saint Paul vfeth none other worde M expression wife then yuvi. Valla, What needeth it to adde a woman, where was premifed a fifter swherefore! chinke (faith he) it ought to be translated a wife especially because it is expressed in the fingular inther. vivana. The old granflagio printed transpoleth the words, faving Muliteren forerem, where the most olde written copies to.

The x Chapter.

מאלבאשאי שעימואמ.

F He fedreth them with the examples of the Lewes that them not their trull carnally in the grace of God, 14 exhortings to flee all idolatries as and offences of their neighbourte

Rethien. I would not that ve foulbe bei rant, how that all our fathers were in birth cloube, and all palled through the fea:

And were all baptreed butt Boles, in the che after Trimitie. 2 in the lea:

3 28nd bib all cate of the fame fpiritnall meat:

4 Mind bid all bumke of the fame foiritnall be (for thep branke of that fpiritnall rockethe lowed them; and that rocke was Chift.)

3 Bur in many of them God had no beligher fin the were ouerthrowen in the wilbernelle.

6 Thefe thinges berelp are our enfamples, their Mould not be lufters aftereuil things, as the mifeb.

Meither be pe footaters, as were forme of them, it is written, " The people fate bowne to entent

or, did com. 8 Meither let be commit fornication, as fomeal committed fornication, and fell in our bas and twenty thouland.

Mat. 16. C Exod. 11.d met fornica-Lion.

The Epiftle on

the ix. (unday

Chap.x.

to

to ä By

Ž.

eliber let be compe et grift, as come of ellem rep-and were bedroped pfletvenre. Eniber incirnate ps, as done of their alle, mur-sed, and were bedroped of the bedroped lithete things has precide but a thrin or estame is but they are wereen for pur abmoration; has abance the endes of the world are count

More les principal tillabets de l'active parient

There hath no temperation taken pour but theh Num. 14-e nature of man, but God is saith 1.Cor.1,b 1.mostly from mor faffer pour to be temperor about 1.Cor.1,b 1.Theff. 5. pour are able, but that with it remperation make 1.Theff. 5. Pet. ad 1. Pet. 1. Pet. 2. Pet. 2. Pet. 3. Pet

serv of bleding which we blitte, is a new the me to it not the pareading of the pread which we wethat are manp are one breat & one body.

to much as we all are partakers of one bread. thou Afrael which is afret the fielh: are not they be east of the factifiers, partakers of the alters lap I then? * that the toole to amp thing ; 1. Cor. 8.2 hat it which is office in factifite to woles, is a

of this I fay, that the things which the Gentiles offer in factifice, thep offer to benils. & not to God: Tiponio not that pe found have felowihippe

ine benilles: can not brinke effe enportige Corb, and the cup B be can not be parenters of the Logbe ta-

up of the table of nem too we pronone the Lord to anger What.

things are lawfull for the, but all things are Eccle, 37.d.

the entire not the prime, but energy man an 1. Cor. 13.b

afformer is folde in the market that eate, ale lor, in the question for confrience lake. the earth is the lords, a the plentie thereof, villuals,

Do.iii. 27 3f Pfal.24.a

I.Theff. g.b 2. Pet. 21d .

Colof. & C

ar. Rany of them which belone not bid you to a feat.
And ye be dilposed to goe, buhasforms, is, let be of pour eace, alking no question for conscience fact. 28. 28 Many man ap unto son. This is est

ed it. & for conscience sake. The earth is the in the we the recent.
20. Conscience. I say has all hims owne sale, the better : For why is the liberale imaged as x.Cor.8.b

s.Cor.g.d

Por Trea-

chings.

Grand.d

Eph.s.c

PAS.ID90

ther mans conference in the conference in the partage of the grice of the grid in a small protection of the interest of the conference in the conference in

1.76m. 44. Colof. + C

Special The State of the State

That is to fave, they that doe ease of the breads, and drinke of the cuppe gothe, lottle with thankelguing as the communion of the hoof and blood of Christians to lay the Congregation of them that are walked into bloud of Christ, being made his body, and members of

The xi Chapter. er conching program or propheciate it and ministra

Lorder Supper, 29 himself from an aire to the fifth with Benit. Dehill.

I commend non hiethen, that pe re all mp things, and beene the albumances, as imered them to pout

3 But I will that pe knoipe, that Thrill is the of enerp man, and the man is the womans Bobis Chuftes beat.

4 Gierp man praping or prophesping, haung a thingonhis head, hameth his head.

to the Connthians,

Chap,xi.

ting kommanistiat grayeth of prophetieth identificatellery her head; for that is even the fifther the first the second boman be not coneved let her alfo be fhome: Deut.23.2 me for atomanto be fhorne or fhailen. a ting the amount of his drawood ought norte coner his head, for affinitely as 28 aubaloric of Godt burthelpoman dealla logic of the manager in the target will be the tr Sec. 15. 3.4 homatis not of the woman's but the tooms and all and had deferred antendented require of sacre day fines the man created for the from the hut notings for the man Wall James and admin't a this caule ought the bouran to hand power and all wheat, for the angels lake, hard and arrive & so a look mortheles, neither is the man thir boure he woo meither the moman without the manin the entition of the state of the st fas the woman is of the man, even to in the malls by the twoman, but all things of Sab. . noth pray but God bare headeb and the to a Comment not nature it felfe teach pour that it is a Comme famenta befro firme, we have no furbenfiame, the Churches of Gobs with the way who the in 3 warne you of, commende not, that pee The Epifle on trogether not for the better, but for the worle: thursday next first of all, when per come tagether in the before Eafer. purch. I heare that there be diffentions among and I partly belease it. orthere must also be perelles amog pou, à then ich are "approued among pou inight be knowe. "or, roed. en pe come together eberefare into one place, can not eat the Lords happer ? Bor, this is not stp one pietenteth other, ineating his own to eate, Landoneis hungrie and another is brunke. D at, have pe not houles to eat and to brinke in: pile pe the Churchof God, Chame them that that & Mahat thall A fap burgoou & Shall A

ellegoue in this I praise pour not. That which I belinered, unto pour, I received of Dr. iii. the

11

OR:

ensighe first Epille NOCE I the limbs: that the limb floting the time who to like the limbs floting the man bett apetition to break a limbs of the lim 1. Per. 2. bill om fip had hippen laping, Apinicup perpending Actes 1. bill mest in myblood; this die peas of as propos Actes 1.b I.Cor. 12b it, in comembrance of mensural to a change Eccle, 23.c 1260 Hor au often na preste this bread, & brink enp pe ba fhew the Logbs beath till be to 28 Aut let a man epitien by the fight and all faile and a second terh and bimketh barmation unto him fr heng hop bifference of the doubes boby 30. For this eastle indip are weake and the gain a polyment many dispersion fellows to thouse a polyment of the formula and fellows to thouse or, punished in the landeterm of the first of the fellows to the first of the fellows to the first of the fellows to th

for punished. 32 Sitt when we are suget, we are stafficult for infructed to the Latter than we from our be various will be will be a superior of the latter to the latter to the latter than the latter to the latte

to eate, tarrie one for mother, build sill solling 1341 Affalle fran hingerier him ear ar home, that eather him ear ar home, the colline for the colline france in the colline for the colline Per filose apper Scope, de la de man es esta de la de la de la de la della company della com

The Moress of all the first ton a Power is as much to Tayou a figne that the w in hibiccion, and hath a head ouer her. _ IR failed b. As Chill is cither refreshed on despised in his pr members, Matth ar, So is he etcher hongured on diff red in his holy ordinations and inflirencions. Readema of this hill Sacrament in the Wil Chapter of Lakes a theighest out to obside the mich to the their th

Alland The she Chapter of the manufactor g The discriping of the wife of the liety ghalf, was he sade of his the children with the authorisation of children with a strain was a family but from to the nie and of aligther of and at the training the

fal t

Chap.xii

ning deleterally lives beethern, I would I be Spifte

lowe that pe were Gentiles, carieb amap on the x fine

incitivation are under the control of the spirit spirit of the control of the con

otto vient alkenatarpariation in the Lefts accurred remineralizes of aiftes , but it is the fife " Some read, authatila ericonor a sal mitrivien of the Lards

e are differences of abministrations, but lefe.

file tame to be more easily of an angle of the state of t namine that have of the spirite passing the spirite of the spirite passing the spirite

as gitten up the fricit the most of miles smother the word of knowledge of the anal

er's elect thich by the fame fairteere to the gittes of healing op the lance spirite:

er passer to do anumental to another danserer biforming of thinker to know the history then eigen eine boe unt deine

arthornery open that one and the lefe te, binibing to enery man fenerally orden some no an ele ell Monifles e are all'orophetes.

of an the body loone; and half analy ments Rom. 12.4 half the triguities of that one body, being Ephel. 4 h, are one body; then are the albayetise into one bog-period are the albayetise into one bog-period we be Jewes or Genisles; whether we

e of free : and have all + brunke of one tois Blai. 55,2 The Notes

ortheboop to not one member but many ane foote bo lay Becaute I am not the hande. not of the hoderie trant therefore of p bode? if the care bo lap Besaule I am not the epe, n not of the body:is it hot therfore of the body? al the bodywere an epe, where were then the tings If al were bearing, tohere were the finels

flight hash God fet the numbers every one of them

Rom. 13.2

D.OT. 75 M Luke.ra.

The fire Epittle of

v est 1 . . then deneral in the boby and hathp 20 Hether were alone member, where were ble to the arether range mebers, per but one can be but the family by the can see has but the family by the can see has but the family by the can be but to the family by the can be but to the family by the can be but to the family by the can be be but to the family by the can be but to the family by the can be be affected to the family by the can be be affected to the family by the can be be affected to the family by the can be be affected to the family by the can be affected to the can be affect Anis . 10 " in page no neebcof pout mis ! mis in his members hor smile body bilitch ferme to be anoue fichlera re me Mind open thole members of the bone w and our bucomelp parter bal pacheentereine bareigenen and bander unt En pacheentereine bedeuten eine genen met ale members flouit bane the lame of 26 And if one member fuffer, all the members much it. If memember the honoured althe bers rejopeanith it.

27 We are the babie of a hift, and members in

28 Auth Grab hatt otherwise former the Course.

Mat. 10.2 Apolities from that does miraclestaffer that the live of frealing a private of government himself.

Or, hinder in congression for the all throughest are all prophetes are all throughest are all prophetes are all throughest are all prophetes are s.e. 1 and Transmission in a common to a superior of the super while orders a fill hair all bounde of one top Etal 75.8

The Notes.

. That man confosion lette bethe Lorde whith hebeleteeth that Christ is both God and man, it fereith fourthmething contrary vito his doctrine, his shing can not be done without the gift of the bill who were the state of the state of the stade of William Babbase en ene judice toors their the

while of any of The xiii. Chapter on In 15 annual Because love is the fountaine and rule of edifying the Charles Tofattushforthehemanne office and prayfestioneof,

I Though

uth

Chap, ziil,

much Aspeake in the tongues of menant of Regels, and have not chamte. Asm as found The Epifile on halfe, of as a tracking Combale. The Congress of Quinquagestimally of Baue prophero, and have all faith, as I can tempore mountaines, and have not Luke, 17, a as I can tempore

Ann nothing.

ough I bekome all my goods to feele the
cheugh I give me body that I hand be
shough I give me body that I hand be
showe notcharite, it profites have nothing,
is historich tong, and is courteous: Charithuotis haritie both not from arbin finels

not villomente feetethnot perotone, is

er thurbeth not early but reiopeesh in the

reth all thinges, beleeneth al thinges, hopeth as the particular things, but that morbecomes table, we kerkerkonomes in knowledge vanish Awab, see charitefall are awab. war und all all all and

Anomienge is miperfect antique propher when that which is perfect is come then to

him burner act thalks bone aman in I was a chibe. I wake as a chibe. I have one as a chibe. I wagued as a chibe has a one as a wan. I put aman childhoole, as I was a man. I put aman childhoole, on therefore wee ee in a graff, energy a barke min bill tien mallive lee lace to late. Rome werfectly but then hal A knowe even ac

noine alabeth saith floor e charitie cheir chift: athe chiefe of their is charities (10) on alabeth sait The ment of the first first factor

The Notes. re faith is eaken for the power so do mission. For statch is taken for that alliums as ultimest of the specific lood of lefus Chrifte, it can in no wife be without agand louening The will Chapter, Magney shirt

tembertathes charities commendate thegile efrongues, and printed selection that could propose we will be all

Or is nes puft up. I.Cor.Io4

Phil. 2.2

Chaparin. .The first Episte of Trolome after chartie and churt forting Dus molt chiefly that pe may prophere.

For pestiat treamer price with ower things the chief and the chief period of the chief period of the chief period of the chief mention of The Estilie an a deprination (2 28 ut he that prophecieth, fpeaketh bitto mente fring, and religitation, and comfort.

4 He that prairie to the an viknower tungue, erh puntelfe: vat berbat plophecieth,ebifen y I would that ye all thake with roughles, but p pe prophecied; for greater to he that propher pound it, that the A purch may receive edipm pound it, that the A purch may receive edipm power beether, if I come bindrook beathing tongues tuhat that I public pout except I had respondented by securiation to be knowledged produced the purchase things public in having built there is a popular purchase and process appropriate public in the factor of the factors are finited in the factors. then he chal theaketh with tongues, recept he 5 01.70 h. r.e.ling

8 For if the trupine gine an uncertaine lumbe, a dialbe pieparen to the matter?
9 Do likewite pon, except he viter boutes he is conque entie to be unucertood how that it be not en topat is forken. For pe that peake into them to Chere see happy to many syndem of opposities would, and mone of them are without that cateous.

exercises a known or the meaning of I halve binto him that heaketh an aliam,

that the heet, finalise an atiant bers ute. feeke that pe map ercel, buto the evilping of Church

13 DBherefore, let him that fpeaketh with tongo play that he map interprete,

C 14 For if Triap with an viknowen furnitum rice prapety, but mp buderstanding is bill

15 Behar is it then? I will pray with the wirks w pray tour the auperitanting allo: I wil fing

white, and will ling with the buberflanbing

on when thou will blette with the lipinit, how all he that "occupieth the place of the bulearned a linen, at the giving of thankes, leging he bin manners not what thou lapelt

Thou berup givel chankes wel but the other is

spante my Gob , I weake with tangues mate

or had I cather in the Church Beake five words of more unberstanding, that by my voice I map each others allo, then ten thousand worden in an proposed tomuse.

meinen, de not children in bitberlfanding:holde an concerning naughtinelle be pe children, but inderhanding be pe perfect. In the lawe it is written, " Wilth men of litting is

In the lawe it is written, " With men of futiblie moure, and fundite lippes wil I speake with this more, and pet for all that will thep not heare me,

berefore emigues are for a lique, not to them of believe, but to them that believe not: But prospering fernech not for them that believe not, but a them believe not, but a them believe not.

Itherefore at the church be come together into meplace, and at beake with tongues, and there come in they that are unlearned, of they which here not, wither not far that pe are madde?

must al mospherie, and there come in one that becrueth not, of one unlearned, he is rebuked of all must be incomed of at men.

And so are the secrets of his heart made manifest, and so having fallen botone on his face, he will work his God, saping that God is in you of a trueth.

Mouse it then hiethiene Mhen pe come together, merpone of pour hath a plainte, hath a boctrine, but a tongue, but a revelation, but hat interpressional entire at thinges be bone but a chifping.

Manuman ipeake with tongue let it he by two,

But if there be no interpoter, let him keepe lie Bramehe Church, and let him theate to him telfe,

Or, filleth

D ...

edge for it is a substitution of the land to be

g.lobn.4.a

20 Let the prophets weake two of three and Ferine

If any renetation be made to another that here by, we the field polor his peace.

31 For pe map at plophecie one op one, char atmay learne, and almay be comforted.

32 And the fritts of the prophetes are fublecent prophetes.

Rom. 15.g Gene, 3.C M.Cor.II.A

China and

Co Hiller

33 An Cours unt the author of confution, but of

peace, as in al Churches of the launtes. Let pour women keepe filence in the Churches for it is not permitted but them to speake, but they are commaunded to be butber obebience as allo land the lawe.

F 35 If thep will learne anything, let them alke were hulbandes at home for it is a flyante to impute to treake in the course.

36 Sprung the word of God from pouseither came

it bitto potronalp?

37 If any man chinke him leffe to be a prophete, est their foiritual, let him knowe that the thinges h I write butto pou are the comandements of the lost, 38 18 mt fram man be ignorant, let him be ignorant.

39 Wherefore hierheen court to prophecie, and this bib not to theake with roughes. 40 Let althings be bone honetty, and in other.

The Notes.

a. Here he fpenketh not of the holy ghoff in whole power at merrought for to be, but of the leveral gifts of the fpint, which are so in the power of them that have them, that they may alwayes without contention vie them to the edifying of the Church of Christ.

The xv. Chapter. He proweth the referrection of the dead , 3, and first that Chris isryfen.

The Epifle on the xufwiday after trinifie,

A Dieoner, biethien . I beclare unto pau, thi Looipen which I preached unto you, which allo pe have received, and wherein pe have

2. 23p the which allo pe are faued, if pe keepe the boos tring

to the Corinellians.

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Chap.xv,

smaller dustre and other declares Palital o in haine. Delinared unto pou first of all, that inhich ale

refined, holve that 's half bird for our finnes, Mat. 28 b ing to the scripences; that he was buried, and that he arole the John 20.4

bap according to the scriptures: the tipe Luke,24,b

that, be was feene of moe then fine hundred leat ouce: of which the more part cemanic buav and forme are fallen a fleepe.

int he was frene of James chen of all the on

if of al he was leene of me, as of one bone Duetime.

are the least of the Mpolites, which am not to be called an 21 polite because 30 perfects Actes 9,4 butch of God. Galat.I.d

by the grace of Gob, Jamehat Jame and pace which is he me, was not bankening I tae

mace of God which is with me. e, whether it were Lor thep, to me preach;

Chill be preached, how that he rose from the w fap forme atmong ponthat there is no res rime of the beab?

fthere be no rilling of the beat, then is Christe

foul be not rifen, the is our preaching baine, & rfaith is also baine.

and we are found falle witnelles of Gob bes have tellified of Bod howe that herailed Chill: whom he railed not by, if to bee that the rife mot,

ut the bead rife not then is not Christe

to be that Chaff is not rifen then is pour faith e.pe are pet in pour fines. in the said

in also they which arefallen a flepe in Chiff.

this life onelp we have hope in Chill, then cof at men most mibrable ... fire do and one

and The first Epifile Chap.sv. 20 Butneiria Christrifen from the brab, liefe be come "the first fruites of them that flept," Colof. I.c 21 Fat flick hip than come beath, enen to hip a come the referent from of the beath and 22 for as by Mbam at the come to be the first at the make affine, and an array to the state of the 23 28 ut euerpanan in his ownorber. The first frai is Chutt afterwardt, thep that are Chill Car, Thu.L comming. 24 Themcomment the ente; when he fhall have he fhall have put botone at one, and at aucijo ethat he was dene of Jameis, region one Pfal. 110.2

Mat. 22:d Hebr. L.C Pfal.8.b Hcb.z.d D. 1 35 50

Or, mad

John, 12, d

27 ** For he hath pur bown at things snort is manifelt that hee is excepted tabley bis chings birber him.

28 10 hen al thinges fhalbe Inbbueb buta bin thall the forme also him felfe be subject unto he will the former being with the plant that Bod marbeal 20 Cle what that they be which are baptiet

the head, if the bead rife not at al? Why are t then baptised for the bead with and

30 But who fland we in teopartie energ house 31 I proteft be our reiopeing which I hane in Ch

32 3f I haue fought with beaftes at Ephelis the maner of men, what anamagen it me if the beab rife not ? Let us cate and binke, for to rowe we bie. 1917 Ale things are the or and

33 28e pe not beceineb: Euill Wordes corrupt maners, out state to a secure of the landing

34 Mwake to righteonfnelle, and fune not:for have not the knowledge of God, I ipeale this pour thame.

35 But fome man wil far, Browe are the bead will bp: With what bodie boe they canter

36 Than Tasts, That tobich thou lowell, is not qui neb, ercept it bie.

37 Minbernet which thou fowell, thou fowell not! bodie that thatbe, but bare come, it map that

ce of forme other corne. me God ainerty it a body, as it hath pleafed him. to enery feede his owne baby. felh is not " the lame flethe, but there is one "or, one mann of fleft of men another fielhe of beattes, an os afficib. of filbes, and another of brides, ere are allo celettiall bodies, a bodies terrettris But the glorie of the celestiall is one and the me of the terrestrialt another. sere is one glosp of the funne, and another glos fthe moone, another glosp of the flarres: for Barre Differeth from another flarre in glotte. isthe refurrection of the bead. It is fowen in & ation it rifeth in incorruption. is sowen in dishonour, it riseth in honour. It en in weakenelle, it rifeth in vower. is fowen a naturall bodie, it riferh a spirituall There is a natural bodie, and there is a wire nd foit is also written: The first man" Abam Gen.2.b made a liming foule, and the last Moun was a mickening hirit. phen, that is not first which is spirituall, but which is naturall, and then that which is furris the first man is of the earth, earthse: the seconde is the Lord from beanen. the the earthy, fuch are thep that are earthic, as is the heavenly, fuch are they also that are ind as we have borne the image of the earthie. I all also beare the image of the heartenip. his lap I beethen, that field and blood can not nt the hingbome of God:neither beeth corrups inherite incorruption. hold, I thewe pour a mpiterie. " We thall not al 1. Theff. 4.1. but we shall all be changed Philip.3.d amoment, in the thornekling of arrepe, at the Elai asie Comme (for the Trumpe thall blowe) and the Ofeen 3.b Mal tile incommunible, and we that be changed. this corruptible must but on incorruption. a. mostall muft put on immostalitie.

> n this corruptible thall have put on income somethis morrall hall have pur on immore Æt.

talitie,

The first Epiftle

Efa.25.b Hofe 13.c talitie, the shalbe brought to passe the saping that in written. Death is swalpined by in victorie.

55 * D beath, where is the fting & D hell, where is the bictorie &

56 The fting of beary is finne, a the ftrength of fine

57 But thankes be buro God, which gineth be the bietorie thionali our Lord Jefus Chait.

58 Therefore my beloned hiethern, be pe field all, but moveable, alwayers abounding in the works of the Boide, for as much as pe know that your labour is

The Notes

not in vaine in the Lord.

a. Ouer the dead, or for y dead. Among the Corinthian, if any had deceased before they could be baptized, some did take in hande to be baptized for the thinking that the same should be auaylable vnto the dead against the resurreació. Tereullian, Theophylacus, Ambrose Though S. Paul did not alowe this superfiction, yet thereby did he take an occasion to confute them which among the Corinthians denied the rising agains of the dead.

The xvi. Chapter.

He put toth them in remembrance of the gathering for the port

Ducerning the * collection for the laints, and bane orderned in the churches of Galatia, and to bo ve.

2 Doon loine Sabboth day, let euerp one of pur affice by him lelfe, laping up as God hath pub pered him, that the there be no gatherings which come.

When I am come, whomeforner pe thall alow by your letters, them will I fend to bying your libralitie buto Vierusalem.

4 And if it bee meeterhat I goe allo, they thall me

5 I will come buto pou, after I that have gone out Bacebonia, (For I voe nowe palle through Pacebonia.)

6 And it may be that I wil abibe, pea, or winter with pon, that pe may bring me on my wap whithering ner I doe.

25 7 For I will not fee pou notice in mp passage, but a crust to abide a white with pou, if p Lord futter m.

Actes 11.d Rom. 15.f 2. Cor.15.c 2. Cor.8.a Por, enery first day of the weeks.

Aces 11.d 1.Gor.1.c

Chap,xvi,

mill tary at Ephelus butill Pahichintibe For a great boose a effectuall' is opened buto me,

and there are many abuerlaries.

Trunocheus come, le p he map be bout feare to Actes 10.d pont for he worketh the worke of the Lord, as 3 do. let no man therefore defuite him, but conner him fronth in peace, that he map come buto me: for I

he for him with the brethien.

As touching our brother * Apollo, 3 greatly Delle Actes 18.d tro him to come buto pour with the brethren, but 1. Cor. 1.b will was not at all to come at this time: But he sill come when he shall have convenient time.

n Warch pe frand pe fall in the faith, quite pout like men be ftrong.

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Let all pour things be bone with charitie. Theleech pou, brethren, (De knowe the houle of brephana, that it is the first fraites of Achaia, and a thep have addicted them lefues to the ministes wofthe faints.)

That pe be allo obedient buto fuch and to all that

helve with vis, and labour.

I Tam glad of the comming of Stevhana, & Pois mnatus and Achaicus: for that which was lace ing voto me on your part, they have supplied.

For thep hade comforted mp fpirite and pours:

therefore knowe pe them that are such.

The Churches of Ma fabric pour : Landa and Rom. rs.c discilla falure pour much in the Lord, with the writthat is in their houle.

o Muthe brethen greete pou. Breet pe one another

with an holy kille.

The Califfaction of me Baul with mine own hand. D a Tamp man lone not the Lorde Jehrs Chrift, the

lange be - Anathema Maranatha,

Che grace of our Lord Jelus Chrift be with pon. Mp lone be with pou all in Chill Jehis, Minen, Clefirst Eville to the Comithians, was written Dhilippos, by Stephana, and fortunatus, & chaicus, and Timotheus.

The Notes.

Junt Hierome doeth expound this word Maranatha, Lordcommerh: as if he should fay, If any man do not the Lord lefus Christ, let him be accurfed, & let him that the Lord (against whome no hatred can predoeth come. Some againe doe expounde thus,

E e.ii.

The fecond Epiftle

Let him be as a rough member cut off, and periffyreely

The Argument of the second Epille

Aint Paul in this Epiftle doeth principally intreat of four things, First, he sheweth howe God did comfort him in his tron. ble, and that all men ought in the croffe of affliction to confine them felues by the word of grace, and hope of et ernall life, con ding that the finner whom he had excommunicated , Cores, th be received againe. He doeth compare good'y the Lawe and the Gofpell together shewing howe excellent and comfortable dollring the Gofpellis, whereby we receive remission of finnes, Secondly he doub most earnestly call them to repentance, exhorting them to line agodly and Christian life. Thirdly he exhortesh the Corinthians to make collections and gatherings for the poore faints that were at Hunfulem, alleading many godly canfes or arguments to prouse them to st. Laft of all, he doet harme the congregation against falls prechers, fetting foorth to the vttermoft his vocation and office, what he had done by the Gofpel, thereby to encourage the Cormbians to abide fedfaft in the doctrine, and not to fuffer them felun to be fraied away from it.

The second Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

He declareth the great profite that commet b to the faithful h

Aul an Apolle of Jehr Chille, by the will of God, & brother Cimbo thems, but o the Church of GOD which is at Corinthus, with all he Saints which are in all Achaia:

Brace be with pou, & peace from Bobthe father, and from the Lopbe

Jelies Christ.
3 * Blessed be God the father of our Lode Jeits
Christ, which is the father of mercies, and the Gods
all comfort:

Rom.1,a 1,Cor.1,a Gal.1.a Ephe.1,a 1,Pet.1.a

Mahkh

Chap.i,

r.Pet.s.a

Deut.8.4

Mich comforteth be in all one tribulation, that man be able to comfort them which are in all mer of trouble, with the comfort wherewith we felnes are comforced of Bod. as 100 81

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3311 he mas * the afflictions of Christ are plenteons in Col. Le enen to is our confolation vienteous be dhuft hether we be troubled, it is for pour confolation ination, which faluation is mought by the infg of the lame afflictions which we also infferior

ther we be comforted, it is for pour to Molation

blaluation, and our popular points (trotait: Including that as pears partakers of the afflictic 28 18, to ye shalbe partakers aith of the consolations.

or we would not, beethen, have non ignorant of trouble which came unto be in "Ma : that we Ades 19.6 te grieved out of measure, valling strength, in so

bthat we were in great boubt, cien of life, it we received the lemecelof beath in our lefties, at we Gould not put our fruft in our felues, but 1. Reg. 2.d

m God which raised the dead: ho belinered be from lagrent a beath, a boeth

mers in whome we trust that Hereafter also her

main perfoits, thankes map be ginen of manp on a, Cor. 4.e

n for our reiopcing is this, the tellimony of our co-lance; that in limplicatie and fodly purenelle, not with fieldly wilebome, but by the grace of God, we ne had our conversation in the worlde, and most

Mallto pouwards, spedimenting and an artist I fin hee write none other thinges buto pouthen tpe reabe, or alforthat pre acknowledge: and T be thall acknowledge unto the end.

ien as per haue acknowledged be partip, that of Are pour reiopeing, euen as pe are ours, in the 1. Thefi 2.c

wifthe Last Jefast office his mithis confidence was I minbed firfito 1. Cor.16.2 tome buto pou, that pennight have had one

leafure more : In the tight to or the febto pade by pourinte Bacehonia; and to come conde benein our of Bacebonta bitto pou, and to be ledde fice.

17 When E e.iii.

The second Epifile Chamil 13 Hahen A therefore was thus minbeb bib The biliahenes for mint I carnally thole things which ? animbehat with me thould be peapea, anapa 18 Pea, Bob is faithfull, for our preaching to pon 19 For Bobs fonne Jefus Chrift, which was mea at sched among pontpibe tuen by me and Dimame and Timotheus, mas not pea and nap, but mhim frenchi to latter the particular inc. and an including 20 (for all themonifes of God in him are per ante are in him Mine wito the alory of God through be. 20 20 Mitote which dablifeth be with pour Chile and hath annomorbing is 600. 22 MBhich hatir alfo. fealed be, "a bath gine the earnes Rom. 8.a softhe fpititinmenhearts, mint a service of the partition EpheliacoA 23 A call Cob for acrecolde buto my foule, thatin fpare pour Trame not aspet buto Corinthus: 241 That that tucholorbes puer pour faith, butter 1.Pet.s.a i helpene of point ide, forthe faith pe stant, and the L.Keg.a.d Dent. 8.d house or mineral of terrolly entertied consistent tions of the day to the free to the day of the description of the desc a: (God doethche bearld fletingrass when we doe patient beare his croffe, that is to fay, the perfecution atoutle it 2.71.110 H Mathershie characted of the fendento vs. For God will ment dorfakerhem this dopariently wait for his ayde and he 5.4.700 is is a sub-specific wall and the state of the helper but so about without him to helpe them felues by their coorkes and wildering drure imparient in cheintrolle To the million to for first and the milded of chees nom em, adham a hali. Chapter. Raul reioyceth in God for the efficacie of his delle inentital

17 100 I beterminen thus in me felf, that I would forif I make ponferie, who is he thanne 1 Meth me glad but the fame which is made four be but he records or a post of the discount for the second and the first and

er m

ho is

thangi but as

We m

Bee

2 2010 I wrote flame unto ponileft when I camb Though take heavineffe of them of whome a might to recopce, baning:confitence in pon all, that imp is the joy of pou all.

4 For in great affliction sanguifh of heart, I will butopour with many traces, not that pe thould be made fogie, but p pe might perceiue the love mi AHLANDO D

ine most aboundantly bate you. Hanpman hathranied logrowe, the fame hath mademe formbut varrip, left I fhoulde overs me pou all marios rodressis

itis fufficient unto the fame man that he was 1. Cor. c.b

theo of manp, to paronte sent

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that now contrariwile pe ought rather to for 28 him and comforte him, least that same person ald be fwallowed by with overmuch beauines. Oherefore I prapport that pour woulde confirme r lone towards him.

Loren E that E die olla den admite, that I might the proofe of pon, whether pe be obedient in

income de antendita vant

o To whome pe forgine any thing, Iforgine allo: If I forgage any thing, to whom I forgage it. opone lakes forgave I it in the fight of Chiffing

Mile though be circumvented of Batan : for me

menot ignorant of his benices. Walling the attention

furthermore, when I came to Troada, to preach finites Golpel, and a boose was opened unto me of the Lord,

I have no rell in my fpirite, because I founde not this my bother, but when I had taken up leane m. I went awap into Macedonia.

Sowthankes be unto Bod, which alway caus thus to trimmph in Chailt, a openeth the lauour

knowledge by be in every place.

for wer are unto & D D the lweete lanour of Chill in them that are laned, and in them which

Lothe one are we the fanour of beath, buto beath: Luke 2.c buto the other, the fanour of life, unto lpfe; and

who is meete unto thefe things?

To wee are not as many are, which choppe and ange with the word of Bod; but as of pureneffe, tar of Bob in the fight of Bod, speake we "in "or, of Child Harris and the (13) (1) (1/2) (1/2)

The Notes.

We must beware that we do not vie too much rigour in Exclesialticall discipline: For that should be to turne me most comfortable falue & wholesome physicke into buWe ought to excomunicate to this end, y y open Malo: Ce.iii. finner

The fecond Epiftle

Milmod 5

Exod. 24.d

Phil.2 b

I.Cor.4.A

finner may acknowledge his finner and repent, and to be reconciled agains, and that becomes left Saran doe get his pray, and drive the poore mistrable man, thus builded from the congregation, to vitter delpairing it is frid; the Church forgueth, when either it doeth comforther that are troubled in confcience, or receive in the repentant into fanour agains.

The illi Chapter and deal and allege

Paul exalteth his Apostleshippe against the bragges of the

awar

Time

20 2 De ive begin to commende our felnes against Day neede we, as forme order Epifiles of commendation batton unto pour of lecters of commendation from pour &

or,knowen. 2. De are our Epille written in our hearts, 'bules

3 Afolaimuch as pe are manifelly beclared thatpe are the Epille of Chill ministed by us, with more with pake, but with the spirit of the line ordind, not in supprables, but in sellip taking of the heart.

Deut, s.d

lere. 31.a

4 Such with have we through Chail to Godward,
The Epifle on 5 Abothaciwe are inflicient of our selected to think
the xii, sunday any thing as of our selected to the site of the xii.

6 Which hath made be able ministers of their Tellament, not of the letter, but of the species in the letter kuleth, but the spirit queth life.

23 7 Abacif the ministration of beath, in letters figure in stones, was with glosp, so that the chilliand Achieve will not stebsastip beholde the face of the ses, so, the glosp of the conintenance, which glosps bone awap:

8 Some thall not the ministration of the spirit ba

of Porifiche ministration of condemnation begins, inuch more booth the ministration of rightroubs erceebe in alone.

10 for even that which was glorified, was not the rifebilithus behalfe, because of the exceeding and II. for if b which is put away, was glorious; and

12 Sering then that we have fuch hope, we begret holden

Chap,iiii.

mentelle of Coenchanter and a usor a train in interior

rie

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P.

mb not as Boles, which "put a baile ouer his Exod.24.d ethat the children of Icael fould not fedfally the into the enbeofthat which is abolified.

But their minbes were blinbeb:for butill this C remaineth the fame vaile butaken away in the "or hardmed bing of the olde Teltament , which vaile is put amap in Chift.

But even unto this day when Boles is read the leis lapbe buon their heart.

Renertheleffe, when it thal furne to the Lorde, the thalbe taken away rous no de duos ere

the Loudische frictiand where the spirit of the is there is libertie,

nive at beholding as in a inviront the glory of loib, with his face open, are changed bitto the neimage from glospto glosp, even as of the fpis ocine tore france the partie of the district

uting than this was beautiful the Notes of the Notes of the

If are man do affirme or holderhopinion that man can by the strength of his payne nature, think a good thought ing to his fahration, or that he can reithout the tion of the holy Chofter confent and agree to the sidefome preaching of the Gofpel, bein decented by, an berenicalt fricie; and underflandeth not the worde, of fift, faying Without me ye can doe nothing northat ring of Pank Weste nor hiffseient deg The pounfell of ins that replened to effect the authorise fire

that he be rough pont. for althing granged Dair ad Takes, * that bu

declarate his different and soundneff intoffice, to showing a profite commeth thereby an art out all of distribute Heifage, leeing that we hauefnehaminiflerie 2 1.1,100 .

28ut haue cast from bis the clokes of bridge of Mathews thin, walking the increasing landing the deopte of the control of the deopte of the de twom of diad incorrefully, but incorrening of the meth, commending our felues tomerp mans con-

18 3 Dipie we we work and the state of the s four Golpett be hidde, nit is hidde in chest that

in whom the Ead of this world both blinded he Iohn. 12.6 Prosofthem which beleeve not, least plight of a Luke, 8.f Bolvel John.12-f

L.Cor.5.2

John 40

Galat. C.d

5.8.mol

P. 1. 126.0

et. Orare dong.

b.8.me #

The fecond Epille Chapin Colpel of the glosp of Chaift Mould thine mintel (which to the image of God.) 5 for me meach not our felues but Chrift Tefug the Lord, and our fettres pour fermants for Aches fate. 6 Fortes God shat * comammed the light to fhine Gene,1.2 out of barkenelle, who hash * thined in our hearts. a.Pet.I.d for to give the light of the knowledge of the glound Cob,in the face of Telus Chuft. 25 7 25 ut we hance this treature in * earthly heffeld. that the ercellencie of the vower map be Gobs.anh. 2.Cor.5.2 not of vs. 1012 Ordriven 8 100e are troubled on every fibe pet are we not with purthoft: We are in pouertie, but not in extreme into a narow corner. pottertie driveres and endry and value it distances but o We are perfecuted, but are not forfaken thereinine are call bowne, but we perifye not: 10 Me alwayes theare about nothe boby the bring Galat.6.d of the Lord Tefus, that the life of Acfus might alia be made manufelt in our boby. II "for we which line; are alwayes belinered bitto Rom. 8.c beath for Jefus fake, b the life allo of Jefus nintt be mabe manifelt in our mostal fleft. 12 Bothen, wath workethin who but life in pan, Plal, 116.b (accorbing as it is watten, " beleened, and there fore hane I fpoken,) we also beleene, and therefore diffu bearing Witten are not can are not interested and C 14 Unowing that beinfich capleb bythe Lobelle firs, that raple be up also by the meanes of Jelus that fee be with pour. for althinges to I for pour lakes, that p plens . Or,are trong grace by the thankelgining of many, man done. rebonnb to the maple of Bobs some an males 1.Cor.1.2 16 Wherefoje we are not wearped: but though our outh are man perily perthetuward manistrus The Eriffe on ed the population for the cipie des day de

Pfal.yo.b

1.8. oslad gareigh Benadol katings

17 Hortho momentante lighmette of our tribulation of our tribulation, preparety an exceeding, and an executal weight of close unto become

18 10 hple we looke not on a things which are lenk, but on the things which are not feene: for the things which are feene, are temporalished a things which are feene, are temporalished a things which are not feene, are temporalished a feel which are not feene, are terrial.

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Chap,v.

The Notes and in the land

To handle the word of God without deceytfulneffe it ferie foorth fincerely and purely without adding any hing thereunto, or taking any thing away from it.

By this treafure, Christe him felte and the whole forme

hine of the Gofpel is vnderstanded, Marth, 12 Chap. with earthen veilels, the frailnesse of our fiethe is ment. God for his owne laud doth fet foorth him felfe by those things that are weake and feeble because that the whole should be given voto God alone and nor voto man is made of earth. Ambrole.

market but transport of confiction of the book book at The v. Chapter of the property of the property

mi proceedeth to declare the utilitie that commeth by the croffs 13.

Por we know that if our earthly house of this tas a bemacle were deftroped, we have a building of Cod, even an habitation not made with hands, nt eternal in heavened a singular elbifi sofice 34

for therefore ligh we beliring voon our clothing to urher clothed with our house which is from 211611:

f to be that we being clothen, thall not be founde anaked the mointain a company among the mode at Apoette

sebat are in this trabernacle, ligh being burs 2. Pec. 15 med because me mould par put off our clorbing. t bronthe fame put on more, that mortalitie be amallowed by of life.

shat bath ofpemed un farthefelfe fame thong, con, which hath allo given burn by the earnest "om.s.e

Chelmane, a a aliman of good chere, & knows o signs as we are at home in the body, we are ab-

for we walke by farth, not, after outwarke aps 25

enertheleffe, we are of good comfort, and hab tas teto lie abient from the body, and to be prefent med the Lorde.

Wherefice whether the beat home, or from home.

embendur our leines to be accepted but o him.

Marth. 25.0 Chuffe, that every man may receive the workes Rom. 14.e. Whis body, according to that he hath done, whether

2.1. of . 7

Colof. 2.c

distribut

Chap. The fecond Epifle tt be good or bab. It knowing therfore the feare of ploto, we verfinant y men, for we are knowen wel prough buto Box. I truft alfo b we are knowen in pour confciences. 12 For we commende not our feldes agaphe hom . Pou but dine pou au occasion to diop on our he ... balf, pe map have fornewhat against them which of glosp in the face and not in the heart. 13 for if we be to fernent, to Bod are were ferucht Difwe keepe mealure, for pour cause keepe me meafure. 14 for the lone of Christ constrapneth be, because we thus inducthat if one died for althen were albead. w.Thef.s.c as 20 no he " vieo for all that they which we hould not henceforth Ione buto them lelues, but bito him a toppeh oped for thein and tole againe, all ta 16 ABherefore tienceforth knows we no man aka . The field Informich though we have knowe Chill after the fielh, nowe pet henceforth knowe we bin 17 Therefore if any man be in Christe, be is anim creature:Dide things are paffed away, behold, al Efai.43.0 sothings are become news 18 And althings are of God, which hath recondition Apacrasar A ve viiro pari leffe ve Jelus Christ nite part part viiro des elle missione of reconcultation. 19 Por Bod was in Christ, teconcillings word to Romized : Colof. I.C Colof. 2.c himfelf, not imputing their mine unto the be Committed to berge preaching of the atomit 3.8.min. 8.c 20 Show then all We meneingers for Christ, ciunas though Bod gib helech you through well prap pour of traites firad, o pe be recommed timo Ou 21 Fin The whell mabe bair to be finne for till, which Efai.53.b finethe no finne, that we fhould be mabe the rights Rom. 8.a al pumelle of Bob in timt :

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Manager, The Notes. a. They are naked that have not the wedding parment of faith working through loue, voon them. They are haked that without al shame doe give them felices in this world to fifthe weeked and digelift convertation, potting way from them the mitte of God, & reason te is fail that our manfion isfrom heatter, not because it confineth from headen, but because it receiveth from thence the greet or gift of immortalitie and vicorruptfold. The

sold way to

Manh.zi.c

Rom.14.e

Chap. vi 02.11119

The vi Chapter.

An exhortation to Christian life.

Te allo as helpers to him, erhout pou, that pe receive not the grace of Gob in papie:

The Epille (for he lapth, I have heard the in a tinte on the firs accepted, and in the day of faluation have I fuceous Sunday in mother: Beholde, nowe is placcepted time, behold, Lent. Efai.494 universe that bap of fahration.)

Swing no offence in any thing that the ministerie

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But in al things behauing our felues as the mis 1. Cor.4.2 ers of Bod in much patience in afflictions, in Mities in anguilbes.

infrives in pip forments, in frifes, in labours, in

patchings, in fastings,

in purenelle, by knowledge, by long fuffering, by bueffe, by the holy about by lone bufained:

the word of trueth, buthe power of God, by the 28 amour of righteouchelle, of the right hand, and on

the leaft.

phonour and diffiount. by enil report, and good report, as becepuers, and yet true:

Asbuknowen, and yet knowent as bytho, and bes be we love: as challened, and not kolled:

o As folowing, and pet alway merpeas voore, and stmaking many rych: as having nothind and pet leama al things. send to treat the sent

Counthians, our month is opened buto pour

out heart is enlarged.

Rearenot preffed into a narow roome in bs, but revielled into a narow rome in pour own bowels. how for the fame recomvence, (I freake as buto

chilbren)be pe alfo enlarged.

14 And "beare not pe the poke together with the C mbeleeners. for what felowship hath righteons Deut.7.2 de with burighteousnessed of what communion . Or,be not ath light with darkenelles

to what concorde hath Christ with Beliale epe ly yoked. ther what part hath he that beleeneth with an ine Matth. 8.4

of what agreement hath the Temple of God ib Wi for pe are the temple of the lyning God; as Mains the Contract of the State of Stat

ye vnequal-

Exod.19.2

The fecond Epifile

Leuit.19.h Blai.53.c

fato Got, 3 wil bwel in them, and malke in the

17 119 herefole come out from among them, amber feparated from them, (latth the Logo) and touch und the bincleane thing, and I will receive pour

18 And wil be a father buto pou, and pe halbe me fonnes and daughters, faith the Lord Minighte.

The Notes.

a. Nothing in this world can hinder a man so much from
true godlinesse, as doeth the amitie and friendship with
the vigodly. The sonnes of God did in the beginner
ioyne them seluces in amitie and friendship with the caldren of men, and they were all destroyed by a slood.

b. He that toucheth pitch, shalbe desired therewith. Le ware therefore, (if ye wil continue & abide stedial in the true doctrine) that ye accompanie not your selucions vingodly Epicures, which without the seare of Godde gue them selucions to all kinde of mischiese and his

The vii Chapter.

He exhortesh them by the promise of God to keeps then him

I I Aning therfore these promises (verety beford the tos cleanse our selves from all filthings the fielh and spirit, perfecting holiness in the feare of God.

Voder-

2 Receive vs, we have wronget no man, we have corrupted no man, we have befrauded no man

3 I speake not this to conbemne you: for I havely web you before, that pe are in our heartes to be fine with pon.

4 I ble great boldnelle of fpeach towardes pou, I glorie greatly in pou: I am filled with comfort, an americating iopous in all our tribulation.

Actes.16.c

for when we were come into Macedonia, out the had no reft, but we were troubled on every without were fightings, within were feares.

2.Cor, s.a. 6 Renerthelefte," God that comforteth the hundle

25 7 And not by his comming onely but also by the confidence of you, when he could be pour weeping, your female mindetoward me, so that I resource the more

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Peter fi

10

on though I made you losy with a letter, I resear not though I bid repent: For I perceive that we lame Epithe made you losp, though it were but a lealou.

nowereiopce, not that pe were made forp, but out pe were made forp to repentannes: for pe were made forp to Godwarde, that in nothing pe month be hurr by by.

for goody lotowe canleth repentaunce unto lab

om "canfeth beath.

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, and

for beholde, this lefte same thing that pe were made for to God ward, how much carefulness it in mornght in you: pea, what clearing of pour these, pea what indignation, pea what feare, pea what sedie, peawhat punishement defire, pea what zeale, peawhat punishement for in al thinges pe have themed pour solves that pe were cleare in that matter.

Therefore, though I wrote unto pou, I dyd it not in his cause that had bone the hurt, neither for his cause that was hurt; but à pour good mind to be or, but that hard, night appeare amog pou in à light of God. our care rotherefore we are costocted in pour comfort: pea, ward you in the recedingly the more toped wafor à iop of Tie the sight of the breause his furti was retreshed by you all.

That if I have boasted aspecting but o him of post, appeare vnline not bene thanked therein; for as we spake of to you. So
achinges but o post in trueth, even so our boasting hath Codes
but I made but Titus, is found a trueth.

Completen

This his 'inward affection is more abundant tos fis, Ambrobard pour to hile he remedieth the obedience of pour fius, & Thedhouse with feare and trembling pe received him. ophylacus, I recope of I have confidence in pour in al things, and fo rea-

The Notes.

There be two maners of forrowe. The one commeth of lation of Stephanus.

Stephanus.

Stephanus.

The other commeth of Lation of Lation of Stephanus.

Stephanus.

Or, his bounded on the commeth of Cain & of Lation of Stephanus.

The commetted of the commented of

Eccle.30.

"Or, but that our care roward you in the fight of God, might appeare vnto you. So hath Codes Complurent fis, Ambrofius, & Theo phylacus, and fo readeth the old translation, & the translation of Srephanus." Or, his bo-

The second Epiftle

mercies with a true repentant heart, and were received gaine into the fanour of Goding that the same about

The viii-Chapter.

- Commercial control that i we do not a made form, for i 2. By the example of the Macadonians, o, and Christ, bea teth them to continue in reliening the poore faintes comin their good beginning.
- I Dieoner, wee boo pon to wpt, biethien afithe VI grace of God, which was given in the Chine ches of Bacebonta,

2 Howe that in much tryal of affliction their ion w bounded, and their beeve vouertie abounded im the riches of their liberalitie

3 For to their powers (3 beare them recorbs) and beyond their vowers they were willing of felues:

4. Biaring be with great inflance, that we w receine this grace & locietie of the minifterp w is toward the faintes.

5 And this they dyd, not as the looket for but their owne felues firft to the Lord, and after buton by the wil of Bob.

6 That we fould beire Titus to accomplife th fame grace among pou alfo, euen as he hab begi 25 7 Now therefore, as pe are plentrous in atthi in farth, and in word, and in knowledge, and

fernentuelle.and in lone which pe have to be fo, fee that pe be plentenus in this grace alfo, 8 This I fap not by commandement, but becal the ferneutneffe of other, and prouing the wi

nes of other 9 for pe know the grace of our lord Jeins duit that though he was *rich, pet for pour lakes heb came poore, that pe through his ponertie mig be maberich.

10 And I gine counfell herein:for this is erpebin for pon Awhich have begun not to do onelp, but all to buila mere ago.

II Row therefore perfourme to boo it alforthat af there appeared in you a rebineffe to will enen fo thin man appeare a redmelle to perfournie, ofp while pe hane, or complet worrow, they nedt at

prouoking alfo the perfectnesse of your loue. Rom.10,4

Or reade.

butthrough

the feruent-

Siveren O

12 fi

Chap.viil,

rifthere be first a willing minbe it is accepted 1.Pet, 4.c mothing to that a man hath and not accorbing to Prou. a b bath notaine la chine Mar. 12.d mot that other be let at eale, & pour burbeneb. Luke 21.4 n of like condition nowe at this time pout a. C sance supplieth . their want, that their abuns re also map supplie pour want, that there map equalitie: Hoit is written, " We that had gathered much had Exod 16.d gouer, and he that had gathered litte, hab no

Chankes bee unto Bob, which put the lame ears care for pour in the heart of Eines.

cause be accepted the expostation; and beeing the more careful came of his own accord unto pour e haue fent with him that brother, whole is in the Golpel chronationt al p Churches, (And not that onelp, but he was also chosen of the rehes to be a fellowe with be in our tourner. coning this arace that is ministred by be bus or benefi-

tothe glopp of the fame loide, & declaration of pour cence. nopminde, jan Mara

thewing this, that any man foulb rebuke be s plenteous distributio p is ministred by us: Rom, 12.6 Jahing promition for honest things, not onelp in D

infehe Lord but allo in the fight of men, and lent with the a brother of ours, whome dane offerimes proued diliger in many things. we much more villgent, for the areat confis

which I have in poil:

Dhether any do enquire of Titres, he is inp felowe he hath. elper concerning pont or of other which are bethen, they are the inessengers of the Churs ed the glosp of Chaift.

herefore, there pe write them the proofe of pour and of our boating on pour behalfe in the 1. Theff. 1.d.

ht of the Churches.

The Notes

malitie ought fo to be moderated, that they which dogiue, be in no wife thereby brought to extreeme pocand penuric, the other wito whom it is given in the feafon living at cale, & in idlenesse This is the ereflethat Saint Paul doeth fpeake of here. The Couthians had riches; and the Saintes of Hornfalem had ff.

or which

The fecond Epiffle

wholeforce doctrine coupled with gladnesse, at that that the short was a great dearth in the rotal en, or in all Syris This is then the meaning of the Apostle, I will that with your riches. (whereof you have plentile and abundance) we sweet the cour their neede, and that they with their godly do error, do supplie that which is wanting in you.

The ix, Chapter.

The caufe of Tirus and his companions comming to them.

A I Do of the * ministring to the faints, it is hipers
fluous for me to write butto post:

Accessid s.Cor.16.a 2.Cor.8.a Rom.15.c or,zeale in you.

Moreof I had on your hehalfe unto them of the cebonia, that A chain was prepared a year ago: a pour seale hath pronoked many.

3. Per haue I concre beethie left our boafting of you thould be in vaine in this behalfe, that (as I have laid) pe may be prepared,

4 Left haply if they of Macedonia come with me, a find you unprepared, we (I will not say you have be ashanted in this boldenesse of boating.

Therefore I thought it necessarie to exholothe his then, that they would come before but o pon, and prepare pour forepromised beurficence; but might be redy as a beneficence, and not as an entotion.

Prou.11.d

6 This pet I fay, Hee which folveth sparingle, had reave sparingly; and the that soweth bountially, shall reave bountifully.

Gal, 6.d Exod. 35.a Eccle. 35.a

28 7 Euerp man according as he purpoleth in hishin, fo let him gine, not grudgingly, or of necessity by God loneth a chereful giner.

Pfal.112.b

8 God is able to make pour plentifull in all gat, that re in althings having alway sufficient but bettermost, may be plentifull in every good work!

O As it is Anitten. He hath bispersed absorb better

gine ca p pone, his righteonines remaineth forent.
10 Dozeotter I befeech him that ministreth leibt bis
to the Sower, to minister breade allo for foot, and

to multiplie pour leeb, and to merrale the fruited pour righteouinelle, II That in all things pemap be made rich but all

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dountifuliest, which can be made rich und an abountifuliest, which can be though us thanks giving but the Bod. ... description

12 For the administration of this fernice, not onthe supplied

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Chap,x,

bieth the want of the faintes: but allo is about mt by the thankelaining of many buto 600. Mahiles by the experiment of this ministration,

then giprifie God for the obedience of pour constituting to the Bolpell of Christ, and for pour liberal definition to them; and to all men:)

m by their mapers for pou, which "long after & poutor the abundant grace of God in pout

Tanker be buto Bad for his bufpeakeable gift; greatly af-The sel Haden and The Notes:

he pine alines wee thall thereby pronoke men to give toward you ornali thankervom the Lorde, So that by our almes profits that I enfue and tolowe First, our poore brethre sibe faccoired & helped Secondly, God the authour all enouges frall (through the finne liberalitiethathe ath (tirred vp in vs)be praifed and landed : which thing Christians ought to feek and turn and sure state

The x:Chapter, arithment out mind

meheile the falfa Apofiles and defender b his authorities extion thences obediences and and the armitistic and the

Qual my felfe befeech pou by the meckeneffe and A mile tieffe of Christ, which in pretence am lowbye select non p I mannot need to be bold when I were where where where where where where were impoled to have bene bold againstone Awhich tes with I mean ieuscher bough we walked according to fiethe to be bold. balking inthe field, perwe bonor warre acgrathe fleft, illiaum afungualtaria unt thinter

For the weapons of our wathaware not cathal; Ephe, 6.c me neights through God, to the onessing wing of rang holdes,). i isonomnos dia Lafana

erewith we overthrowe Counsels, and everpe bthing that is exalted attailed the knowledge of and bring into captivitie all imagniation to and the first year in the De one dedonal

baning in a red ineffe wherewith to take bens mean all bisobedience, when pour obedience is mifileboD le l fore ans . Panicalled

the pe on things after the ofter appearance? If on man truft in him felfe that beis Chriftester hinconsider this agains of him felfe, that as he is Chill leave to as two of Chailten will and The anthough A thou boalt for nambat more of suc

ff.ii. aucthonitie,

hor are fectioned

The fecond Epiffle

X.000 2.Cor.13.b

anethoritie." which the Lorbe bath ginentoba for edification and not for pour beffruction Athenne mot be albamet : to trouse au sit ad salutat) :

o Left I thould freme as it were to make pon atrain in bu letters and in manifestion of a self or purely

10 For the letters (faith he) are fore and france line his bodily prefence is weak, and his freach nothing worths and the door is are specifically added took not

It let him that is such a one thinks on this his that as we are in word by letters when we are the fent fuch alfo are the in bechemben the are meline

12 For we bare not number nos commart our felies with certaine which plate them felues ineverthe les while thep measure theightes with themisting and compare them felies with them felies the haberif and note has believed and braden

13 25ut wee will not boaf aboue measure:butacme bing to p meafure of prule which God bath billri buteb bitto be a meatitre to reach enembitoren.

14 for we ftrecth not out our felnes bepond meafine as though wereached not buto pon a foreimin pon alfahaue we come with the Bolielief Ch

mens laboures but hoping when pour faith is me created; to be mognified among pou accorbing to mir measure abunhantly.

16 That I map preachethe Bofpell in thole region which are bepond pout : & not glosp of those th which by another mas measure are prepared alred 17 28 ut let himthat glorieth, glorie in the Loid.

18 for be that commendet bim felfe, is not alout, but whom the Lord commendeth. negotive time to the fall of the contraction.

The Notes.

a. That is to faye, though we be men, and caryabout this mortal bodie w vs, yet this that we teach is not infants do Crine but Gods trueth: Wherby we do learne & God dot wiethe Prophets and Apostles as instruments, and therefore was S. Paul called the chosen vessell of God.

2 Ho declareth his affection Toward them. 5 The excellenting

bis ministerie, 9 and his diligence in the fame, au V fifhnefie,anden beebe luffer gie

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Chap.xi,

on I am ielous ouer pou with gobly ieloule: baue compled pou to one man to prefent pouate pirgine buto Chift, ar I feace, left by any meanes, that as the ferme * beginleb Gue through his fubtilitie, einen fo Gen. i.a our mindes thould be corrupted from the fingles ethat is toward Chillenger and agree of wif he char commeth, preacheth another Jefus. me we have not preached: or if pe receive anos wirit urbome pe have not received, either ande Bolpel which per hans not received pour illo well haur fuffred him rely, I suppose that I was not behinde the Mvaffles. intthough I be rube in (peaking, pet not in knows agel: but in all things among pou wee have bene mamento the otternalt. Tang Trommitteb an offence becaule 3 framit. 28 mp felfe, that per might be eralted, because 4 meneb to pou the Gofbell of God freely des robbeb other Churches, taking wages of them. mbo pon fernice. when I was present with you, and had need, Twas chargeable to no man by my tolenede to Ades 20.9 that which was lacking buto me, the biethen a.Cor. 124 White came from Becevonia lupplied : and in and fo will I keepe mp letfe, The trueth of Christ is in me, p this boatting that me thut by against me in the regions of Mchaia betfore because I loue not pour Bob knoweth. ar what Thoe that will Thoe, that I man cut Aware occasion from them which belire occasion: that thep might be foud like buto be, in that where in they glosp. If for fuch fatie apostles are beceitfull workers. transfourmed into the Mpofiles of Chift. and no marneile: for Satan bun felfeis trans fourmed into an Angell of light. If Cherefine it is no great thing, if that his ministers .. Allohe traffourmed as the ministers of righteouts mes, whole end thatbe according to their workes.

16 I lav againe, Let no ma thinke that I amfoolifh: nels euen now take pe me as a foole, p 3 also map ff.iii.

boatt

The fecond Eniffle

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1	The fecond Epiftle
	boult my telle a little lau time anche e min. Poto pil a
habital and	17 Elar I fpeake, I fpeake it not after the Lordibu
	as it were foolibly in this boldnesse of boating a 18 Deing b many glorie after p field, I will glory alo.
The Epiftle	VI TU TENDETHINGE TODIES THEREIN DENIE WE WAS A PROPERTY
Acres - Imited	LELEN TOTAL CONTRACTOR DE L'ANDIENT DE L'AND
Sunday,	20 fpp pe luffer, if a man biting pon into bonbagun
	a man vendure. Te a man fanc if a mai chantha
	felfe, if a man linite poil on the face, and a distinguing
	Deine weaker you beat, wheteinfoetter any nime.
1	polde, (I lpeake foolithip) I am polde almi dimini
Phil. 3.4	23.7 They are Hebries, energe am A: they are The
	clites, even fo am 7: thep are the freme ne allimana
	Call thought the way well and the control the g
	23 They are the ministers of Chist; (I thenkensk
	hispen abone meature, in picturmore plements.
	THORNING OF THE PROPERTY OF TH
Deut.25.2	24 * Of the Tewes fine timen recented Adminis
	Tripes three one, utiling , and and a rest of the
Actes 16.c	25 * Thile was I beaten with robe once flows, Thill I lineed this weather a night and a bar blice
Actes 13.c	henein the depthism on or other and a manual
1.1.19	26 In iditrireping often, in preile of waters, in perile
	of robbers, in perils of thing value mario in perilse
Acres 10 d	ming p heathe, "in perfis in p city, in perits inchwis
	pernes, in perils in Diea, in perils amog fallebiethe.
	27 In tabour & transall, in watchings often in this generality, in fattings often, in coloes nationals.
6	28 Betwee the things which outwardly come like
	met the fromble Which pittity confpicety against
	tite brilly, is the care of all the churches 2220 10 and
s.Cor.9,d	29 "Who is weake, and I am not weake & who is
	offended, and I burne not?
	that conceive mine will mitteb, 2000 double of the thanks.
	Bi Che God and faeher of one Lord Jefus Chift.
	which is bleffed for enermore knoweth b I henot.
	32 In the cirie of Bamalons, b gonernour of the pres
	ple appointed by King Aretas, lato wait in the cip
Ages g,d	of the Damalcens, befrous to have caught me
Aidas hice	thisingh the wall, and feaved his hands,
	The Notes,
	• Hataktal

Berthis cause was S. Paul islous over the Corinthians. aufe that he had truely influid ed the in the Christian that was afraid left they being deceived and whole inied by the wily craft of them that flaundered him Should llaway from the true dockrine that they had received. This godly icloufic ought to be the all Bifhops & paffours.

t

O.E

The xii. Chapten wit in Bereiercethian professement, 3 but chiefty in his humblenes. Tis not ervedient boutleffe for me to glorp: 3 21 all come to billions and renetations in the Lorde. for 3 knette a man in Thuit aboue fourterne res agoe. (whether in the bobie. I can not rellion ther aut of the body I cannot rell. God knows thraken by into the third beauen :

the fame in the fame man; (whether in the bodie. out of the body, I cannot tell, God knowethat

to be was take un into parabile, theard bulpes demorbes. which is not lawfull for mato bitten offich a "man will I glorie, pet of nip felfe will I etglorie, but in mine infirmities.

for though I would believe to glow of them. I final inten foole, for I will fan the trueth : but Inow on left and ma foonly thinke of me abone shar the leeth me to be on that he heareth of me

o left I thuid be exalted out of measure through 23 abilbance of p remelating there was mine Dotto Iohn 2.b appicke to ha flelh, h melleger of Bata to buffet because I thould not be exalted out of measure, this thing belought I the Lorde thrife, that it

naht depart from me. nd he faid buto me, Mp grace is fufficiet for thee: map frength is made perfect in weaknesse, Most dadly therefore I will eather glory in mine infirs mities, o the power of Christ might dwell in me.

deterefore haue I delectatio in infirmities, mres inkes, in necessities, in persecutios, in anguishes for ills fake: For whe I am weake, the am I ftrog. Jam become a foole in glowing, pe haue copelled me: for Jought to have bene commended of pout, for nothing was Imferiour unto the chiefe 21 1.Cor.9.2

polles, though I be nothing. li Truelp, the fignes of an Apostle were wrought as mong pon, in all patience, in fignes, and wonders,

and mighty beebes.

If what is it wherin pe were inferiour buto other ff.iii. Churches,

or thing.

The fecond Epiffle

ALC: NO Churches, ercept in bethat I was not chargeable buto pon by mine iblenese forgine me this wrong. 4 14. Wehold, now the third time 3 am ready to come buto pon, and per will I not bee chargeable buto Actes 20-g pon by mp iblenelle: for 3 feeke not pours, 2. Cor. 11. C but pour for the chilbren anabt not to lap bu for the Hccle.46,c parents, but the parents for the children. 1.Reg. 13.a 15 3 will very glably frende, and will be frentfor pour foules, though the more abunhantin Tlong pout the leffe I be toueb againe, de la seles fet

16 But be itchat I was not chargeable but appurme mierthelelle, being graftie Acanghe pon with guile. 17. Did I pill poulop any of them bosone Atentine

to pour

18 Thefireb Efrus and with bim I fent a brothe: Dib Citus befraub pent of am thing? Haue wenot walked in the lame fririt! not in the fame flevor! 19 Mgaine thinks pon that we excule our felues him pour Meipeakein Chrift in p light of God: butwe do all things, bearely beloned for pour edifying

to Ford feare left when I come, I thall not finbe pollary as I would, sthat I thall be found wind ponduch as pe world not lift there be behates, enupings, wathes, ftrifes, backebitings, whiles 22 firings, forellings, and febitions. July 14 3 at and c

the miol are Mubrhat when I come agains, my Gob bringing lowe among pou, & I shall bewaile mann of them topich have finned already, and halie nor repented of the * whileannelle, and fornication, and wanton nelle which they have committed.

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The Notes. The Part of

By the menenger of Spran, which he calleth the vnmittnotice of the fleth Paul doeth vader fland the enemies of the trueth, falle prophers, the perfecutours of Gods word, with all kinde of advertities and troubles wherewiththe Before difquieted & vexed and theft things did (by the ditine providence of God) happen vnto Saint Paul, left he Thould be puft vy about measure, because of his regelation Ambrofius Brafmus

The xiil Chapter.

naminal Lies 28 I He threatneth the obstinate; grand declareth what bis power is by their owne testimonie. Its 27 1

I Towe come I the third time buto pou. In the mouth of two or three witnesses that energ

Gal. s.d

1.Cor,5.2

Deut.19.d Mat, 18.c John.8.c Heb.10.f

be chie we choe known and defillant se deal sold pou before, and tel pourbefore, as though 3 bill melent with you the fecond time to write ow being affent, to them which in fine pall hance ned, and to al other:that if I come againe. I wil or fpare.

Beeing that ma Greie erperience of Chait bubich Matth. ro.d wheth in tite which to posttoaco is not weake.

butis miabrie in pou:

for though he was crucified of weakinglie per its ath he of the power of God: a me also are weake a humbut we that thus with him by the might of feet toward pout.

Cramme your feines whether pe are mathe faith: 1. Cor. rist Moone pour owne felues. Anster pe not pour own Eccle, 18.c es how that Jeins Chiff is in poulercept pe be monohates from the second of a suntant that, dinner !

film grouft that pethal know that we are not rewe can and if competed to commence stance of a comment

Truelp I map to God that pedos none still, not 25 the though leme approved, but that pethouid bo that which is boneft, though we be as remobates, for we can upe nothing against the trueth, but for

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o for we are glad when we are weake, and pe are mong Trutly this allo we with even pour pers

m Therefore write I thefe things being ablent, leaft steing prefent, I thould ble tharpnelle, according to the power which the Lorde hath given me to edis 2. Cor. 10.c

fration, and not to befruction.

in finally brethren, farewel, be perfect, be of good bounfait, be of one mind fpue in peace, and the Bod oflone and peace thalbe with poin

is & Greece one antorper in an holp hoffe. 14 Mithe fauites latute pout

14 Thegrace of oite loide Jelus Chiff, and the C

love of God, and the communion of the holy ghoft " Or, the bewith pou al, Minen.

The ferond Epiftle to the Counthians, was Or, felowbuitten from Philippos a citie of Pacebonia, fhip. by Titue and Lucas. A rod fille Will Bearing Geal Might of the

The Notes, Will Mile In the Notes,

1 1.Cor. 16.c

a.i.100.

a.Cor.t.a

Chap,xiii.

enffie Epiftle

By this we doe know that we are in faith, if our confei ence be dilies, if we be fully perfuaded that Christby he death and bloodhedding hat h made a peace between God and vs. fo that our finnes that be no faces for Child

The Argument of the Partle to the Galathians.

Allis Epillain very excellent, for in it S. Paul as in the Spill to the Romanes doth intreat voor the chiefe articles a our finner, and life ener lafting, through faith onely in I glut Choile that the lawe profits theor beloeth giveling ionto at lere theriere a two articles fee forth unto we Eirff how that we have through fin onely preservifien welfergiveniff of one former or life surele Secondly that the lame is fo abrogate, & abolished that notand is profect nothing to der Columista, bee alfo that they which i leene in Christ, are in no wefe compelled to circumculian next the keeping ofthe Sable strategen nor to dry of her creamonies comm ded in the dame; by the ands he doth alfa gine godly precepter, min. Bruttions of Christian life and godly conserfer ion, which are the fruites of that lively faith which we have poken of before.

The Epiftle of Saint Paul to the

gotte the color of the color with the

Paul rebukath their inconftancie sphieb fuffered themfalus to be feduced by the falls Apolities 1 321 31 dies plan

Mul an Apolile, not af sine, neither by man, but by Jefus Chill, and by God is father which railed him an from the beati,

And all the beethen which are with me, unto the Churches a Balatia.

3 * Grace be with pou, and veace from God p father, and from our Lord Jefus Chrift:

4 10 bich gaue himfelfe for our finnes, to beliner be

Rom. I.b 1.Cor. 1.2 2.Cor.La

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before God I fre not.

selmpermi tontiaraccorbing to the work Caliera, and wan bulning under the minent be glopp for eneratth quet Minent terbat peace to fearentemen from hire salletrou in the grace of Cinil Janto ano the far hellennets Bolpel, ich is not another Gofpo hut that there be embich trouble pou, and intend to vernert the ofvelof Christ. repelellachough the, or an angelfrant heaten. hanp other Solpelunto pouthen that which ne meached into pon, let him be accurled. claph before; fo fap I noive againer If, any meach annather Bolvel buts pous then chat me recepned let him be accurled an proting I nowe perfuade ment Babel prher boo fiche in pleale insur? for if I pet plealed men, I Iohn. 13.d. must be the fernant of Chaile, and college trific pour brethen, that the Bofpel which no preaction of the io not after man, all estated of neither received it of man,neither was 3 of it, but by the revelation of Jelus Chift. for pepara heard of my conectation in time pall, inthe Jewes religion, howe that bepond meafure 3 Actes. 8.2 nicarenche Church of God, and hopied it: 1.Cor.15.b de mofited in the Jeines religion abone many dim' companions in mine owne pation, being Or,mine matery ferment maintenner of the traditions of mp age. with a more design the condition Mammhen it vlenfeb Bob; fwhich fevarateb ine Ades.g.a thom my mothers mombe, aut talled me by his and. 22.2 grace, Philip. 3.2 of Coreneals his forme by me that I hould by the Rom.1.2 Colpel preach him among the Beathen; immedio Matth. 16.6 with a commouse processing the feet and bloods ther ment Touta Mierulalem to them which Spottles beforeme: but went my waves into Brabia, and came agapne bito Pamalcus. then after three papers I beent by to Mierulalent mir peter and abode with him ffrene bayes. 1) But other of the avoilles faw I none, faue James

W The thinges therefore which I wiite buto pout,

21 *20fters

Dar infirmum granus into the confinent biple and Cilicia, and was unknowed the factoring the diameter of the ches of Alicie which were in Challes and the case of the control o Aftes, 22.d

red by minite part now preachery the fairs, which

mie wilch trondle pon, and miend in ordere con

The Notes.

at There be found maner of Apostley or meslengers. The fir (which are neither fent of men nor bymen, but him Christ and God the father, at was Etaj the propher an Paul him felfe. The fecond of God burby man, as to was ordened of Ood but by Moles which was a man'th third fort, are fuch as by fauopt or money dooreth Troume of minifeers. The fourth are falle prophers & at b.s 1. mod Atex of Jehom Saint Paul writeth on this wife, Sich file apostles doo fashion them selves as though the the Apostles of Christ, and dare lay, Thus firsh the whereas the Itird bith not fent themilerome !!! 81 1

> find butte it Chapter ud and a final o. Confirming his capallishings to be tool 35, He though why the master circumstydd 1000 Deven Atolini 22 natural 2018

n fin I neither receimed it of man, heither to g

Den fourteenepeeres after. A went up again to Mierufalenix with Warnabas, stole Th ning with the attic attic and in production with

2 I went by bp renelation, & Woelareb bito them the Golvel which I preach among the Gentiles: but prinately with them which were electred the chiefe leaft bp any meanes I fould runne, of his runne in bapne.

28m fierther Cirus which was with me, beinge Greeke, was compelled to be circumcifeb: 1416.

3.41 dis 14 4 21 no effat because of incommers ! being falle bis thren, which came in printure this our our liberte which we hand in Chift Jolis, o ther might bing he into bondage.

F' To whom, no not for an boure we gane plately fubiection, that the toueth of the Gofpel might cons timue with pou

6 Of them which feemed to be formetwhat what the were in times palled it maketh no matter to me, God accepteth no mans perlon:) for thepwin lecuri

Adcs.15.4

Saim, TO

A 615,0,2 * t. co. offs Printe Ca

Or, moment,

Ephel.r.c

the triefe, abbed not hing to me, sin aligner concrarywole, when they lawe that the Bole m felia imercumcillatt man committed britaine. Golpel of the circumvillon was communicate tones in the anteliance letter in the set of the

ediat was minben in Weter to the Mpolites of the circumcifion, the fame was inighte in toward the Gentiles:)

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hen thep perceined the grace that was ginen merhen James, Cephas! and John, which ed to be pillars, game to me and Barnabas the handis of felowihip: that we should be Apollies othe Beathen, and thep buto the circumcifion.

onelp"that we thould remember the pope:"whers " They adwas diligent to doo the fame

in when Weter was come to Untioch, Jwith Ades. 11.d behim to the face, berante be wasto be blamed. 2.Cor. 9.4 in before that certaine came from James, he heate with the Gentiles: but when they were mme, he withbrew, and fevarated himfelfe, fearing them which were of the circumcifion.

And the other Jewes biffemblet likewife with im, informach that Warnabas also was brought Are proved fooles, there a moissimily with the

But when I lawe that thep went not the realit wto the trueth of the Golpely find buto Deter efore them al. If thou being a Jew, huef after the nerof the Benniles, and not as boo the Tewes: hy compellest thou the Gentiles, so line as boo

ewhich are "Jewes by nature; and not fimers Philip.za of the Bentiles.

mobile that a mani is not inflified by the beetes Rom 3.c of the lawe, but by the faith of Jeins Chuille: and chane beleened on Jeins Chaile that we mount findified by the faith of Chain, a not by the beedes the law because by the beebes of the law no flesh halbe instified.

Tehen aupple we feeke to bemade viahteone bio Chill, we our felues also are found finners:is there Clinit the minister of Anne? God forbid,

fmif I builbe agapne the thinges which I bes eb, then make Jimp felfe a trefpaffer.

To I through the lawe, am beab to the law, that Idgini E

and 22.b

THE MENT

might line buto Cove ametricifed bering incep in mer and the life which I now hue mite fleih I line by the faith of the fomie of Bob. which Ephel.s.e toueb me, and gaue himfelfe for me. ,200

20 14 refecemorthe gence of Gob: Porifrintatonies recome of the lawe, then & beat in paper un

Hallin of the rest and The Notes, have notifineth

in this deede of Paul, we learne, that as the wester sought to be borne withal, foin no wife we ought to give placeantothem that are of malico hilliceko and the mich the Production of the production of the principal

the ward a transfer and reTheili. Chapterst ... anti-thing

He roprouet by them theoply, s. & prouet by disters realism that

ruftification robyfayth.

I foht Galathias, who bath bewitchen von That perworth not obep the trueth: to whom Jelus Chiff mas before beferibeb before the repenjand among pou crucified?

2 This onely would I learne of you, whether peres crined the foirte by the beedes of the lawe, or by the

bearing of the faithe

3 Mre pe fuch fooles, that after pe haue beginne in the chirite, pe wanto nowe ende in the fleth?

4 Mane pe inflered lo great thinges in vanne! ifit be per in banne, and

5 He thereforethat ministreth to you the Spirite, and morketh miracles arrising pour, boeth he it through the deedes of the law or by hearing of the farth!

Gene. 15:de 6 Menen as Abjaham beleeneb Bob, and it was al Rom.4.d cribed to him for righteoufneffe. lames. 2,d 772 tinowe petherefore, that they which are of fapth,

the fame are the children of Abraham. 8. For the feriprire fering aforehand p Bod woulde

inflifie p heathen through faith, theweb beforehand glad tidinges unto Abraham, faying, "In the thai al Gene.12.2 nations be bleffeb.

o So then thep which be of fapth, are bleffed with . the faithful Mbuaham.

10 for as many as are of the beebes of the lawe, are buber the curle-for it is written, * Enriebisenen Deut. 27. d one that continueth not in all thinges, which are written in the books of the lawe to be them.

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to the Galathians.

Chap. ill.

in Mont that no man initialified by the law in blight. afcoo, u is euident: for the fuit that line by fach. Heb. 10, g hem. that line in them. and store rather to

mill beth reperinebus from the carle of the law, Ezech. 20 b being made a curfe forbs: fortt le written, Curs Rom. 16.2 on is every pile that hangeth on trees

That the bleffing of M braham might come on the & Bentiles through Jelus Chrift, that we might res teine the promise of the wirite through faith.

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n Brethien. I weake after o maner of men. Though the but a mans tellament, pet if it be allowed, no man rejecteth it or abbeth thereto.

16 To Abraham and his feebe were the promiles The Epifle on mabe. He faith not, To the feebes, as of manp: but, the xiii. fin. To the feebe, as of one, which is Chift.

IT This I fap that the tame which began afterward Trinitie. ond foure hundred and thirtie peres, both not Gene is e bilanul the tellament that was confirmed afore of Exod. 12.f Con buto Chrift warb, to make pyjomile of none Judith. 5,6

18 For if the inheritance be of the law, then not now Romaic of promile. 28 ut Gob gauethe inheritance muto 203 biaham by promife, 100 da ne

to Bherefore then femath the law. "It was abbed Rom. s.c because of transgrettions, til the leebe should come, " The lane, to whom the promise was made: and it was orders neb *bp angels in the hande of a mediatour.

m mediatour is not a mediatour of one, but God

u Is the law then against the promise of God! God w foibib. For if there had bon a tame ginen which Rom. 7.c tould have given life, then no boubt righteouines I. Tim. I.b

22 But the Ceripture hath concluded al buber finne, that the mornife by the faith of Tefus Christ thould beginen buto them that beleeve.

23 But before faith came, we were kept biber the law and were that by unto the faith which thould afterward be reueiled.

4 Wherefore the lawe was our scholemaker buts Chill, that we should be justified by faith.

1 But after that faith is come, we are no longer bus ber a schoolemaster.

Leuit. 28. m Deut.21.d

day after

Actes.7.2

26 for

The Epiale of Chap. iii 260 For years all the children of Bob by fart in for al perhat are baptier haneput on 28 There is no Jewe, neither Greeke, there is ner there bond nor free, there is welt her male son finale for pears at one in Chill Jeins.
29 Ifye be Cheiltes, then are pe Abrahams fede, al ye that are baptized inte Christ bane pus on Christ. and heires according to the momile, and The iin Chapter. He sheweth wherefore the ceremonies peers ordened, which him shadowes, muft ende when Christ the structh commeth, Ab I fap, That the princas long as he is The Epifle on A child biffereth nothing from a fernant, th the funday afhe be lorbe of als init a Danig in La D ter Christmas 2 Mut is under tutours and gonernours, buill the time appointed of the father. 3 Enen lo we, when we were chilbren, were in bo

bage under the enduments of the worlde:

4. 25 ut when the fulnesse of the time was come, so fent his some made of a woman, and made but the laws.

5 Torebeeme them that were buter the lawe, the we might receive the aboution of children.

Tomas.

G.L.WILL

Luke.20.b

John. 1.5

Rom. S.c

6 Because pe are sonnes," Boo hath fent fouth the spirit of his some into pour heartes, crying, Abba, father.

7 Wherefore thou art no more a fernant, but a fame if thou be a foune, thou art also an here of Gu, through Christe.

8 Morwithflanding, when pe knewe not Gobe the feruice unto them which by nature are no Gobs.

9 2But nowe after that pehane knowen God, parather are knowen of God, howe turne peagaint but o the weake and beggerip rudiments, when unto agains pe befire after to be in bondage.

10 De oblerne dayes, and moneths, and times,

II Jam in feare of pou, left 3 hane bestowed on pour labour in baine.

12 Biethien, I befeech pou, be as Jam: for Jams pe are: Pe hane not injuried me at al.

13 De know how through infirmitie of the fielh. I preached the Golpel unto you at the first.

14 #m

The Epiftle on

Heb.11.2

and my temptation which was in my flesh vee & ifeb nor, neither abhorred : but received me as angell of Bod, euen as Chrift Tefus.

hat is then pour felicitie ? for 3 beare poures be, bif it had bene pollible, pe would have pluce out pour owne epes, & have given them to me. n Teherefore become pour enemie, because 3

ou the trueth ?

l the

s, f

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43

They are iclous over you amille: Deathey intend merchibe you, that pe thoulde be feruent to them

tis good alwayes to be zealous in a good thing. mot only when I am prefent with poir

litle children of whome I transile in birth a e butill Chill be fashioned in pour

tut I defire to be prefent with you now, and to

mae imp bopce, for I ftant in boubt of pou.

elime, pe that belire to be buiber the lawe, bo pe heare the lawe

mit is written, that Abraha hab thin former the im.finne by a bondmaid, the other by a free woma. Asy in Lone. thee which was of the bondmoman . mag Gen. 16, a eafter the fielhe, but hee which was of the free Gen, 21.4

niver borne by promife.

tich thinges are fooken by an allegorie: For two Tellaments: à one fro the mont St tich gendreth unto bondage, which is Maar. Marische mount Sina in Arabia, & boje for, reade, for b upon the citte which is now called Wirralas Sma is a

mb is in bondage with her children. mount in ut " Gierulalem which is aboue, is fre, which Arabia.

mother of ne all.

mit is written. *Reiopce thou barren, that beas Eia. 54.a. no children, breake footh and crpe, thou that left not: for the befolate hath many moe

en, then the which hath an hulband.

om hethien, we are after Hahac, the children of &

ut as the he that was borne after the flesh, vers teb him that was bome after the spirit : enen fo

henerthelesse, what saith the scripture? *30m as Gen. 21.b pthe bondwoman, ber lonne: for the lome of be bondwoman thall in no wife bee heire with the

forme

The Epille Some of the free inpinant 31 Sothen biethien, we are not chilbien of the bin moman, but of the free. and the state of the free enter out and bour ou The Notes, be were the case of a By the dayes, he understandeth the Sabbothes and news Moonest by the moneths, the first and seventh moneth by the times, Whitfuntide, Bafter, and the feaft of the Tabernaries by the yeenes; he understandeth the verte of Jubile or of forgmeneffe le is nor meant, burthame may well keepe certaine dayes, not that one day is holver then another, but that we may have time to come to gether both to preach and to heare the woorde of God mi the offering with one accord our common supplications was him, and the article of the first him the state of tot diffe, what were in the main works will be no present

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- 2. He labouresh to draw them away from circumscifion, sy al showeth them the battell betwirt the fpinis and the fiesly, midtle in finite of them both, will be take not berge posts mente
- # 1 Cambe faft therefoge in the Alibertie whereinith and benetentaligie againe with the notes of bondage

Per, contrars.

Efa.9.8

Actes 35.4

LCor, s.a

mile. L.doll 2

- 28chold, I Baul fap buto pou, that if pe be tirde rifed. Chrift that profite pou nothing.
- 3 for I tellifie againe to enerp man which is ring rifed, that he is a bebter to boe the whole lament 4. Chrifte is become but baine brito pou, as manpa
- pou as are inflified by thelaw, are falle from grace, for we through the fpirite, maite for the boptet righteonines by faith.
- 6 * for in Jehrs Chuft, neither is circumcifioname Gol 6. a thing worth, neither pet bucircumcifion: but fait, 1.Con.12.2 which workerh bp lotte, water mete auff auti
 - 25 7 De bib rinne well, who was a let buto pou, thatpe thould not ober the trueth & was de the au is the
 - 8 This permation commeth not of him that called pout.
 - o * 28 little leaven leanemeth the whole live of bough. 10 I hane truft toward pou in the Lord, that pe will be none otherwife mindeb: but bethat troublit pou, fhall beare fudgement, what foener hebe.
 - 11 Mind brethre, if I pet preach circumciffon, why bo I pet fuffer perfecution ? Then is the flaunder # the source of sandardth

to the Galathians.

Chap,v.

de croffe ceafeb. would to God that thei were cut off which trons

on biethien, pee haue bene called buto libertie : melo * let not libertie be an occasion to the field, but Rom, 12.2

p lone ferme one another. Mat. 22.d for all the law is fulfilled in one worde, which is Mar. 12.C

s. Thou halt loue the neighbour as the felfe.

The bite and benoure one another, take herbe left lames 2.5 pe be confumed one of another.

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Then I fap. 19 alke in the fpirit, and pee fhall not The Ep fle milithe luft of the fielb. on the xsus.

for the field huleth contrary to the frite, * and funday after the Wirit contrary to the flesh : thele are corrary one Troutie. to the other, to that pe can not do what pe would,

18 But and if pe beled of the fpirite, then are pe not buber the law.

The Deepes of the fielbe are manifelt, which are thefe abulterie, formcation, bucleannelle, wanton

nelle. Monthipping of Images, witcheraft hatreb bas Leuit.19 d mice, emularious, wath, firife, febitious, feeres,

Empings, murbers, brunkennes, gluttonies, & D inchlike, of the which I tell pou before, as I haue 1. Cor.6,b tobe pou in time paff, that euen thep which bo fuch Ephisia it

things, thall not inherite the kingdome of God. But the fruite of the spirit is love iop, peace, long faffring gentlenefle, goodnefle, faith,

ABceheneffe temperance:againft fuch there is na 1. Tim 1.b

They truely that are Chiffes, hane crucified the elh with the affections and luftes.

If we live in the foirit, let us also walke in the fuis

le let be not be betirons of traine glopp, prouoking me another enu juig one another.

The Notes.

They do not fland in the libertie of Christ, which being sortement with the fole and only grace of Christ, do fet their mindes your the law, as though Christ were not fufcient to faue alone, but had need of he helpe of y lawe. Teewe must take heed that we do not misule this liberty. hinking that we may doe what focuer we luft.

Bg.ii.

The

The Epifile

The vi. Chapter.

z He exhortesh them to vse gentlenesse toward the weake, 2 and to showe their brotherly lone and modesses, 6 also to promite for their ministers.

Birthen, if a man be prevented in any fault, pe bufich are formulal, reflore fuch a one in the formulal reflore fuch a one in the formula also he tempteb.

Rom. 15.a 2 * 25eare pe one anothers burben, and fo fulfilite

3 for if any man feeme to him felfe that he is fonce what, when he is nothing, the fame becemeth him felfe in his owne fantalle.

4 But let enery one prone his owne worke; and the shall he have recopeing onely in his owne lette, and not in another.

Rom, 14.c & for euerp man thall beare his owne hurben. Rom. 15.f 6 * Let hint that is taught in the worde, in miller the

to him that teacheth him, in all goods things. \(\)
7 25e not beceived, God is not mocked: for * what foewer a man foweth, that thall he also reape.

8 For hee that loweth in his flethe, thall of the fethe reape corruption: but he that loweth into the liver that loweth in the liver that loweth lowe

3. Thefi. 3.b 9. "Let'us not be wearie in well boing: for in one fab.

10. While we have therefore time, let us bo good with all men specially unto them which are of the homb holde of faith.

The Epifle on II Pee fee howe large a letter I have written but the xv.fun- pou with mme owne hand. day after 12 As many as defire with outward appearance

12 As many as believe with outward appearances please carnally, the same constraine you to be circumcised: onely lest they should suffer persents on for the cross of Chill.

entra?

13 For they them selves which are circumcifed keys not the lawe: but befire to have you circumcife, that they might glorie in your field.

of use forbid that I thould glosie, but in the coll of our kord Jelus Christ, whereby the world is concisied with me, and I wint the world.

15 For in Christ Jelu neither circucition anaplet amp thing, nor bucircumcition, but a new creatur. 16 And as many as walke according to this mis.

Gal. 5.a

Trinitie.

flesh.

r.Cor.o.b

Iohn 4.b

to the Galathians.

Chap.vi.

peace be on them, and mercie, and byon the "Ifra-

from hencefooth let no mail but me to buildes:
for I beare in my body the markes of the Lorde 1. Cor. 4. 8
Telus.

Bethien, the grace of our Lorde Jelus Christ be with pour lymite, Amen.

The Eputle unto the Balathians was written

The Notes.

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Because that they which taught circumcision, mixing the lawe with the Gospell, were of the Israelites, here Saint Paul seemeth to put a difference betweene them & the other which preached the Gospell syncerely, who me hecalleth the Israel of God, or that perceineth vnto God.

The Argument of the Epistle

It the Epiftle Saint Paul don't highly praife and for foorth the Gospell, and the vocation or calling of the Christians, whome he doeth exhort to abide stedfast in the same, and to line a godly life, acrosing to this glorieus calling. For they that live in sime, and will utirame or fashion them sellues after the worde of God, doe purhad twee them selves death and dammation; but chiefly saint Paul
the source them selves grace of God, in thu, that the Gentiles
we also called unto these spirituals and heavenly riches; Last of all,
in the path the duests of all persons in their vocation, and what
what he the the armosor and weapons of them that beleeve.

The Epistle of Saint Paul to

The first Chapter.

After his falutation, 4 he shewesh that the chiefe cause of their salution standarh in the free election of God through Christ. 16 He declareth his good will toward them, giving thankes, by prayous God for sheir faith. 12 The Maiestee of Christ.

1 Daul

The Epifle Mul an Mooftle of Jeing Chillie the will of Gob, to the fainte which are at Ephefus, and to the faithfull in Chin Jelus, *Grace be with you, and prace Rom.I.a from Govern in Lord Jeins Chilt. from Bobour father. & from the I.Cor.I.A 1. Per.1.a 3 Bleffeb begoothe father of our Lord Telus die Gal. 1.a which batt: bleffed be in all fpirituall bleffing in heanenly things by Chift: 4 Mccorbing as he hab cholen be in him, before the fundation of the world, that we should be holn and without blame before himthroughtoue. 5 16ho hath predeftmated be into the aboutime children by Jeius Christ bito bun felfe, according to the good pleafure of his will: 6 Tothe praise of the glorp of his grace, whereinin hath made be accepted inthe beloued. *In whome we have revemption through his blood, the forginenelle of finnes, according to the me Col.r.b ches of his grace. 8 Wilterein he hart abounded toward be in all mile bome and punbence: 9 20nd hath opened to be the upfterie of his willars. cording to his good pleasure, which he had purper led in him felfe. 10 "That in the dispensation of the fulnesse of the Gal. 4.7 times, he might gather together in one all thinges Rom. 8.a in Chaift, both which are in heatiens, and which 2.Cor.1.4 are in earth, in him. II In whome also we are chosen, being predefinate according to the purpose of him who werketh all things after the counsell of his owne will: 12 That wethoute be unto the praife of bis glore, which before betreued in Chuft. 13 In whome also pe hoped after that pee heard the worde of trueth, the Golpell of pour faluation: wherein also after that pe beleened, pee were fealed. 3 * 9in with the holy wirit of promile, I tire 14 Which is the carnell of our inheritance, butothe villa redemption of the purchased postession, buto the turet maile of his glorp. 23111 15 Wherefore Jalio, after that Theard of the fapth lone t which pe hane in the Lord Jefus, and lone unto all

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of poulump plapers.

Chatthe Bob of our Loibe Jefus Chrift, the fas her of glosp, map give buto pourthe fpirite of wifes eand revelation, in the knowledge of him:

The epes of pour minds being lightuebip pe may w what the hope is of his ralling, what pris Rom. 15.0 of the glopp of his inheritance is in the faints:

nd what is the exceeding greatnesse of his voluto be ward which believe, according to the wors gof his mightie power,

hich he wrought in Christ, when he raised him

win the bead, "and let him on his right hande in Pfal. 110.2 nenip places.

farre aboute " all rule, and power, and might, and D bininion, and euerp name that is named, not one Dan.7.4

and harh put all things under his feet, and gaue teo bethe head ouer all things to the Church. in Which is his body, the fulneffe of him that filleth

all in all

The Notes.

That is the true vnderstanding of predestination, that thout any merites or deferrings of ours, yea, afore the fundatios of the world were laid, God hath decreed with im felfe to faue, through Christ, al them that do beleues

Theil. Chapter.

To magnifie the grace of Christ, which is the onely cause of faluation.

Ab he quickened pour that were dead in tres 20

valles and finnes:

Buthe which in time paffed *pe walked, ace Ron. c. a solving to the course of this would, after the govers Cololie nourthat ruleth in the appe, the spirite that nowe

workerh in the children of bilobebience.

I mong whom we all hab our connertation allo Colo 3.2 Mine past, in the lustes of our fleshe, fulfilling the vill of the field, and of the minde, and were by nas ture the children of wrath, even as other:

But God which is rich in mercie, for his great

lone wherewith he loued bo,

when we were bead by finnes, hath quickes B g.uu. ned

The Epiftle

ned be together with Christ, by whole grace preme

6 And hath railed vs by together, and made willer together in beauently things, in Chill Leine:

28 7 That in ages to come, he ringht them the excreting riches of his grace; in his kinderielle to be marke through Christ Jesus.

8 for by grace are pee made fafe through faith, and that not of your felues : it is the gift of God,

9 Rot of workes, left any man thous boatt him tile.
10 for we are his worken anthw, created in Chiefe
Titus 1.d Jefus butto good * workes, which God hath before
orderied that we spould walke in them.

Colof.2.b. 11 11 11 12 to that pe beeing in time passes feb. Gentiles in the fielde, called unercouncillon that which is called ewcuncillon in the field, have by hands:

12 That at that time pe were without Chill, being aliants from the common wealth of Itael, and strangers from the testaments of promise, pains no hope, and without God in this world.

13 But nowe in Christ Jelus, pe which formtim were farre off, are made night by the blood of Chil.

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4 14 For he is our peace, which hath made both one and hath broken bowne the middle wall that was a floy betweene ws.

of commandements conterned in ordinances, by to make of twaine one news man in him felt, h making years:

16 And that he might reconcile both buto Cobin one body through his croffe, and fine hatred thereby

17 And came and pleached the glad tidings of pear to pout which were a farre off, and to them that we migh:

18 For thlough him wee have both an entrancin

The Epifle on 19 How therefore, pe are no more frangers and to Saint Thotepners: but fellowe citizens with the faints, and maiday.

1.Cor, 3.d 20 And * are built open the foundation of the Apo Rom. 9.f files and Prophets, Jelus Christ him felfe being Pfal. 118,c the head corner Cone,

D 21 In whom all the building coupled together, mit

eth buto an holy temple in the Lord, and and

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In whom allo pe are builded together for an has station of God through the fpirite, -

The Notes

They are without God, which either beleeve not that here is a God, or if they do beleeve, yet do they not be-Leve him to be fuch a one as he is, & truly as many as are without the true, living, and evernal God, it is well faid, that they are without God.

The iii Chapter.

He showeth the cause of his imprisonment, 23, and descreth them to faint because of his trouble.

Methis caule I Paul am a piloner of Telus M Christ for pou Meathen:

If pe haue heard of the dispensation of p grace the Epiphanie Accs. 13.2

for by renelation thewed God the implierie buto Galatharb melas I wate afore in feme wordes.

Ohereby when pe reade, pe may buder frante mp wledge in the multerie of Chilt.)

Bhich myfterie in other ages was not opened bus to b formes of men, as it is now renealed unto his mapofiles and Prophets by the fpirite:

6 That the Gentiles thould be inheriters allo, and of the fame body, a partakers of his promife in Christ by the Gofvel:

herefore I was made a minister, according to 25 the gift of the grace of God, which is ginen buto meafter the working of his power.

to me "which am leffe then the least of al faints, Colofieb this grace given, that I thould preach among the Bentiles the bufearchable riches of Chift,

9 And bring to light to al men what the fellowthip of the implierie is, which from the beginning of the world hath bin hid in God, which made all things though Jelus Chailt:

to To the intent that now buto the rulers & polvers inheauenly things might be knowen by h Church.

thebery manifolde wiledome of Bod, Maccording to b eternal purpole which he wrought m Chuift Jelus our Lord:

13 25 whom we have boldnesse and entrance in the

The Epifile on

The Epiftle

confidence op fairly of him.

The Epifile on 13 Mbherefoje I belier that pe faput not for my me she x vi. fan. imilations for pan, which is pour gloste.

des fin & 14 for this caufe I bowe mp knoes buto the father Traitie. of our Lord Jefus Chrift.

2.Coc.15.4 15 Of whom at the familie in heaven and earth is

26 Charhe would graunt pou, according to the reches of his glorie, to be strengthened with might be his spirite in the inner man.

17 Chat Christ map dwel in pour heartes by faith that pe being routed and grounded in lone,

18 Apight be able to comprehend with allaints, what is the brebth, and length, and bepth, and height

39 And to knowe the love of Chrifte, which excelled al knowledge, that pe might be filled with al filled of God.

20 Onto him that is able to be exceeding abundant ip about al that we aske of thinke, according to the power that worketh in be,

21 25e glorie in the church by Christ Jelus, through out al ages, world without ende. Amen.

Salak a telmospath tout up The Notes.

a. That is to fay, that ye may comprehend how farre about measure the goodnes of God doeth reach forth it fell in height, to the very Angels: in depth, to the lowest pane of the world: in length and breadth, ynto all the common of the earth.

The iii Chapter, wa 4-10 1900

He exhorteth them to meckeness, long suffering, and onto his and peace.

I Therefore a prisoner "in the Larbe, exporteror, that pe walke worthis of the vocation whethis pe are calleb,

2 Whith al lowlineffe and meekeneffe, with long life fering, for bearing one another in lone;

3 Endenouring to keepe the pritte of the fpiritin

4 Due bobie, and one fpirite, euen as pe are called in one hope of pour calling.

5 Dne Lorde, one faith, one baptifine,

The Epiffle

on the xvii.

funday af-

ter Trinitie.

Or, for the

Lordes canfe.

6 One God and father of al, which is about all, and through al, and in you al,

7 25 nt

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to the Ephelians.

Chap, iiii.

But onto every one of be is given grace, accop 25 The Epifle herefore he faith. When he went up on high, the on Saint beaprinitie captine, and gane giftes buto men. Markes day mur that he alcended, what is it but that he allo 1. Cor 7.b fended first into the lower partes of the earth? Rom, 132 34 Me that bescended, is even the lame also pascen, 2. Cor.12.2 enup facre aboue al heauens, to fulfil al thinges.) Pfal.68.d Mind he gaue forme Apollies, & fame Biophets, John. 3.b mo fome Guangeliftes, and fome Shepheardes, 1.Cor. 12.b. Mat.10.a nd Teachers. Lothe gathering together of the fainctes, into Luke.9.a he worke of minutration, into the edifping of the

om of Christ; In we al meete together into the bnitie of faith & memlebas of the foune of God, unto a perfect ma, mio the measure of the age of the fulnes of Thist:

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That we henceforth be no more children, wante med carried about with enery winde of boctrine,

and ni the typlinelle of men in crastinelle, to the Colofab laving wapt of beceite.

But folowing trueth in lone, let be growe up ins

tohim in al things which is the head, euen Christ: Erhef r.d to In whom all the body being conneniently cous Colofic web and kuit together by enery topint, pelbing nous sibment according to the effectual power in the mealure of every part, maketh increale of the hoop

menthe edifying of it felfe in lone. This I fap therefore, and restifie in the Lorde, that The Epifle pe henceforth walke not as other Gentiles walke, an the xix.

muanitie of their minde: Darkened in cogitation, being alienated from the Trintie. Weof Bod, by the ignorance that is in them, by the 1. Pet. 4.2 dinbenelle of their hearts.

19 1Bhich being paft feeling, haue ginen them felues merbnto wantonnelle, to worke all bucleannelle with greedinelle.

19 But pe haue not fo learned Chill.

If lo be that pe haue heard him, and haue bene m Mught in him as the trueth is m Jelus,

12 To lave botone, according to the former comters lation, the olde man, which is corrupt according to heludes of errour.

I To be remued in the spirite of your minde,

24 20nb

Sunday after

Or haranes

The Epiftle

24 And to put on that news man, which after God is hapen in righteoulielle of bolinelle of trueth

25 * Wherefore putting awap tring, speake enem man trueth buto his neighbour: for as much as we are members one of another.

26 *18e pe angrie, and finne not:let not the firme go bowne boar pour wrath.

27 Meither gine place to the benil.

28 'Let him that fole, feale no more but let him is ther labour, working with his hads o thing which is good, that he map give but him that necess.

29 Let no filthie communication procede out of pour mouth, but that which is good to edifie withall as ofte as neede is, that it may munifer graceburg thearers.

30 And griene not the holy Chirite of God, by whom pe are lealed but the day of redemytion.

31 Let al bitternelle, and fiercenelle, and wiath, and croing and euil speaking, be put awap from pos, with al nanghtinelle.

32 Be pe courteous one to another, merciful, forgiuing one another, even as Gob for Christes fate hath forginen pour. e fi

amb dank

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10 Giu

l Suh

The Notes.

a. Here we learne, as the spirit of life doth come downs from the head into the whole body, which is sundry wife compact & made of many members, so is the congregation of the faithful quickened by the spirit of Christynich is the head of the Church. The toynt that toyneth the mysticall bodie together, and wherewith the grace of God is ministred vnto euerie member, is love and yntice for neither the hand nor yet the soote, being cutoff, can be partaker of the heavenly vertue that cometh from the head.

The v. Chapter.

Heintreateth of corporal marriage, and of the spiritual besties. Christ and his Church.

Be pertherefore folowers of God, as beare chi

Dhien:
And walke pe in lone, " enen as Chiff bath we be, and hath given himselfe for war an offernet a factifice of a five te first line favour to Gob.

a facrifice of a tweete finelling fauour to cours of 28 ut fornication, and al uncleannesse, of contemporaries feel it not be once named among you, as it has come.

The Epifila on the third fun- 2 day in Lent, 1.Pet.2.d Iohn.13.b 3 Galat.2.d Exod.23.b

ALIE COST

Rom, 6.2 Colof. 3.2

Leuit.19.c

Pfal.4.a

munteth faintes:

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ther filthine fle neither foolifhe talking neither alwhich are not comely: but rather gining of

of this pe know, that no whosemonger, * neis Gelath, s.d. mincleane verlon, not conetous perfon, which I.Cor.6.d. a worthipper of images, hath any inheritance in

hekinabonie of & hift and of Bob.

etno man beceine pou with baine words: for Mat. 24.d tante of fuch things commeth the wrath of Bod Colof.2.b m the children of bilohedience.

enot pe therefore companions of them.

orpe were fornetimes harkeneffe, but nowe are 25 elight in the Lord: Walke as chilbren of light, on the fruite of the spirite is in al goodnesse, and 1. Thef. 5.2

teoulnelle, and trueth,

Lovioning what is acceptable buto the Lorde.) inh have no felowihip with the unfruitful works barkeneffe, but rather euen rebuke them.

foit is thame enen to name those things which

re boite of them in fecrete.

mat chings when they are rebukeb, bare made anifelt of the light: for althat which boeth make amfelt, is light.

Merefore he faith, Mwake thou that fleepeft and manifeft. fanbup from the beab:a Christ thal give the light.

Take need therfore that pe walke circumfpectly:

n as biwile, but as wile, Redeeming the time, because the dapes are end. Oherefore be pe not buwife. but buberflanding

at the wil of the Lord is.

And be not brunke with wine, wherein is excelle:

ut be filled with the spirite,

Dreaking bnto pour felues in * Plalmes and Pfal 33.2 mmes, and spiritual songs, singing and making Colos.36

mobie to the Lord in pour heartes:

o Gining thankes alwayes for althings buto Bob whe father, in o name of our Lord Jelus Chilt: a bubmitting pour felues one to another in h feare po

M God.

Mines, fubmit pour selues unto pour owne hus

for the hulband is the head of the wife, euen as Gene.2.d militisthe head of the Church, and he is the Sas 1. Cor. 11.4 uiour Epheliad

Mark.12.2

Luke.21.b

Some reads rebuked of the light aremade

The Epiftle on the xx Sun-

day after Tri-

The Epittle

miour of the boby.

24 28th as the Church is lubiect bito Chill. His the wines to their owne hulbands in althing

25 De hulbandes, loue pour wpues, euenas e allo toued the Thurch, and gave himfelfe for it. 26 To lancrifie it, when he had clenled it in the fir

taine of water in the woosbe:

27 That he might prefent it buto him felf a doilo church, not having fpotte of winchle, of any fu thing but bir fould be boly and without blam

28 So ought men to loue their woues as their o bodies: herifat ioneth his wife loueth him leife.

20 For no man ener pet bated his own fielb.but in rubeth & cherifheit it, enen as the Lord the Chur 30 for we are members of his bobp of his fiel.

of his bones.

Gene.2.d Mat.19.2 Marke.10. a 1.Cor.6.d Ephel.s.g

own sill

21 * forthis caule that a man leave father and m ther, and halbe topned unto his wife, and two the be made one fielh.

32 This is a great fecrete: but I fpeake of Chill

of the Church.

33 Therefore enerpone of pou do ye fo, let euerge of pour lone pie wife, enen as himfelfe, and lett wife renerence ber bufbanbe.

The Notes.

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artes

a. They are called darkeneffe that walke yet in the might of incredulitie and milbeliefe, doing the works of darke nes, which are whoredome, adulterie, wantonnes, &c.B. they are contrariwife called the children of light, that bring forth the fruits of the spirite, Galath.6.

b. That is to fay, the finnes that are rebuked, and by rebuke brought to light, make them that have any grace in them to be ashamed of them selves, and so beginne to be light

through repentance and amendement of life.

Thevi.Chapter.

How children should behave themfelves toward their father and mothers, 4. likewife parents toward their children, so for mants toward their mafters, 9. mafters toward their fernante.

Milden, tober pour parentes in the Lorde: in this is right. Colof. a.b

Exod.30,b

Honour thy father and mother, (which is the

to the Ephelians.

Chap. vi.

commitantement in violitie. hat thou mailt profper, and fine long on earth. thers, pronoke not pour children to wrath; but them by in infiruction and information of

inibe. mantes, obep them that are your bodyly mas with feare and trembling, in linglenelle of

rheart as buto Chuft. with fernice unto the epe, as men pleafers: tipe fermants of Chinit, doping the wil of God

the beart. ath good wil ferning the Lord, and not men: omig that whatforner good thing any man

the fhal he receive agains of the Lord, whether bond, or free. pe malters bo the lame things buto them, puts

awap threatnings, knowing o pour mafter als m beatten, "neither is refpect of perfon to bint. 3.Par. 19.6 finally my bjethjen, be frong in the Loide, and Ades. 10.c the power of his might.

out on al the armour of Gob, that pe map flande The Epifile of of the allaultes of the benil.

or we wrettle not against blood and fielh but as day after Triminitralers, against powers, against worldip gos min. iours of the darkenelle of this worlde, agamit

birtual wickednelle in bequently places,

Oherefore take unto pour the whole armour of mithat pe map be able to relift in the euil day, & Luke.21.0 ung finished at things, to stand fast.

brand therefore, thaning pour lopnes girt about @ whithe trueth, and having on the best place of 1.Pet.1.0 hteomineffe:

bibpour feet show in the preparation of the Bob lor peace.

Shone al taking the flield of faith, wherewith pe p quench al the fierie dartes of the wicked. and take the belinet of faluation, and the fworde the wirite, which is the word of God.

braping alwayes in al praper and inpplication Luke. 18. the fairite, and warching for the faine purpole 1. Thefed

inflance, and supplication for al faints, and for me, that beterance map be ginen unto Colofas that I may open my month freely, to beter the metes of the Bolpel,

4 6 4

the first

20 Maheres

Rom.z.b

the xxi. Sun-

.ann The Epiftles

20 Mahereof I am a mellenger in boliba i that there

in I map fpeake freely as I ought to fpeake.
21 28ut that pe may also know my affaires b Too, Tpehicus a beare brother and faithfullin nifter in the Lord, that them pou al thingen:

22 Bhont I have lent buto pour for the fame pur pole that permiabt know of our affaires and that

he might comfort pour hearts.

23 Beace be voto you beethen a lotte with faith from Bod the father, and from the Hord Telus Chim

24. Brace be with all them which love our Loub Tes fus Chrift in linceritie. Amen.

Thent from Kome unta the Ephelians by De chicus, at all a manual

The argument of the Epiftle to the Philippians.

Irft, Saint Paul exharteth the Philippians to misie, or to fuch conversation as becommeth Christians Secondly, he g wholfome admonitions or warning that they should to to them selves, and beware of fulfe prophets, and false seach they should fland fledfast in the faith, and not suffer th to be brought under the joke of the lawe, In the ende hoen them heartie thankes for the liberalitie that they showed town

The Epiftle of Saint Paul to the Philippians.

The first Chapter. 3. Saint Paul discouereth his heart towardes them, by his thanksgraing, 4. prayers, 8, and wisherfor their faith and fabration

Mul and Timotheus the fernances of Jefits Chrifte, to all the faintes Am Thill Jeuis, which are at 19 hoves with the Wishous & B cons:

Brace be buto pout and pear from Bob our father, and fromthe

Jelus Chrift.

to the Philippians.

Chap.i,

The Epifle on (Subaper in all now, making the Epifle on (Subaper in all into praper for all you, making the exis, jun-

di pour fellowthip in the Galpell, from the first min.

using personated of this same thing, that he tuhich Colos. 1. a see begun a good works in you, will personeme it

will the day of Jeins Chift:

We becommeth me to indge this of you all, her 28

and I have you in my heart, and in my bonds, in modelence and confirmation of the Golgel, you all being partakers of my grace.

on Bod in my records hows greatly I long after

pou all in the bowels of Jeins Chuit.

100

24

nthe

The this I peap, that pour love may abounde per more a more in knowledge, a in all understanding: That pe may discerne things that differ: that per may be pure, a without offence til the day of Christ, Being filled with the fruits of righteonlines, which we by Jesus Christ, unto the gloty a peacle of God. This I would be should understand, beethen, that the thinges which came unto me, have coine rather

but the furtherance of the Golpell:

so that my bonds in Chiff are manifelt throughs at all the ingbement hall, and in all other places. This many of the beethers in the Lorde, being ens C corraged through my sonds, dare more plentis

fully speake the worde without feare.

1 bome preach Christofenny and frife, and fome

The one preach Chill of firife, not foncerely, fine

But the others of love, knowing that I am let to

befence of the Bolpell.

What then a lothat Chill be pleached any mas notway, whether it be by pletence, of by trueth, my therein, and will iop.

o I know that this thall turne to mp * faluas 1, Cor. 5.b through pour player, and minustring of the

out of Jelus Christ,

Mecoding to my earnest expectation, & my hope, be in nothing I shalve albamed but that with al bles, as always, to now also, Christshalve magaled in my body, whether it he by life, of by death.

D. 21 fos

Chep.in The Epiftle 21 for Chrift is to melife, and beath is forme amang 22 But whether to line in the fielh, this be the fringe of mp labour, and what I thatt choic, I wotenot, 2.Cor. 5.2 23 * for I am in aftrait betwirt two, hauing a bes the to bepart, and to be with Chaill, which is much farre better. or, body. 24 Menertheleffe, to abibe if the "flefh is moie neebe full for pou. 25 And this I am lure of that I fhall abide amous. Trume to pour all, for pour furtherance a top of faith: 26 That pour reforcing map be the more abundat in Jelis Chrift for nie, by mip coming to you again Ephel.4.a 27 Dneb let pour comterfation be as it becomment the golvet of Chiff, that whether I come a fer or els be ablent, I map pet heare of pour matters, that pe continue in one spirit, in one soule, bolding together in Defence of the faith of the Golvell, 28 30 no in northing fearing pour adverlaries, which is to them a token of verbition; but to you of lab

or,Christes

nation, and that of God.

29 For unto pou it is given for This, not once this, to beleene on him: but also this, to fuster to his take,

30 Hauing the fame fight which pe fawe in me, and

nome heare in me.

The Notes.

mo:

A Do

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17 Pea

feruic

ma

Here we do learne, that the bonds and impriforment of the faints, doe promote and further the Gospell. Sugais Martyrum, semen Emangeli, as a certaine holy father some fay: that is to wit, The blood of Martyrs, is the seed of the Gospell.

The ii, Chapter.

He exhorteth them about all things to humilitie, whereby put doctrine is chiefly maynteined.

I If there be therefore any confolation in Chill, if any comfort of love, if any fellowship of the fait, if any compassion and mercle:

2 fulfill pe my top, that pe be like minbed, haningthe fame lone, being of one accord, of one minbe.

3 Let nothing be done through firife or vaine glot, but in meekeneffe energy man esteeme one the other better then him selse.

Cor.tod 4 *Asoks not enery man on his owne thinges but

to the Philippians.

Chap,ii,

men allo on the things of others. the funday

o being in the fourme of Bob, thought it not next before erie to be equall with God:

made him felfe of no reputation, taking on 28 nthe fourme of a fernant, and made in the likes le of men and found in figure as a man :

le humbled him felfe, made obedient buto beath.

un the beath of the croffe.

prefere Gob allo harb highly evalted him, and in him a name which is aboue every name :

hat in * the name of Jeius * every knee fouribe Mat.t.c of thinges in beauen, and thinges in earth, and Rom. 13.0

under the earth:

id that every tongue thouse confesse that the

old is Jelus Chrift, to the glorp of Bob o father. Ades 2.f Oberfore, my berely beloued, as pe have alwayes Rom. 14. b b,not as in mp prefence onelp,but now much in mp ablence, worke out pour owne faluation with feare and trembling a ward and had at

of it is God which worketh in pou, both to will

and to bo, of good will.

14 Doall things without murmuring & disputing: C That pe man be blameleffe and pure, the formes

of God, without rebuke in the middes of a crocked o peruerle nation, amog whom thine pe as lights

nthe morling.

sof

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folding faff the word of life, to my * reiopcing in 2. Cor. t.e bap of Chrift, that I have not runne in baine, 1. Theff. 2. c either laboured in baine.

17 Pea, a though I be offred up upon the facrifice a truice of pour faith, I reiopce, and retopce with mall a success of the me in the

for the lame caufe allo bo pe reiopce, and reiopce

Int I truff in the Lord Jefus, to fend Timothes Ades 16.2 is though buto pou, * that I also mapbe of good LThest 3.b. mutar when I know pour fate.

for I have no man like minded, who will natue

care for pour fate.

for all leeke their owne, not the things which are w elus Christes.

e knowe the proofe of him, that as a forme with 期 b.tt,

The Epiftle

the father, be bath ferned with mee in the dien 23 Mintherefore I hope to lend, alloone as I man mp state.

24 Bint Trrift in the Lord that I allo my felfe fin

come thortiv.

25 2But I fuppoled it necellarp, to fend to pou Con phobitus nip brother and companion in labour, s fellowe fouldier, but pour Mpoffle, and minifer a my neche.

26 for he longed afterpou all, & was full of heart nes, because that pe hab heard that he hab bon uch 27 Minb no bout be was ficke nigh bito beath.

Bob hab mercy on him: & not on him onely, on me alfo, left I thould have forrow byon form

28 3 fent him therefore the more biligenth, th when pe fee him againe pe map reiopce, and that

map be the leffe forowfull.

Vinsti?

29 Receine him therefare in the Lorbe with all die

3. Theff. 5.c neffe, + and make much of fuch:
30 28 ecause for the worke of Christ he man nights to beath, not regarding his life, to fulfill pour lack offeruice toward me.

The Notes.

To be in the shape of God, it is to be equal with Golin all things, yea, to be very naturall God: which thing we ought to vnderstand of Christ, which being a crue nate God, did for our faluation take vpon him the fa of a feruant, that is to fay, vouchfafe to be bornege natural man, being in all things like vnto vs, finne being excepted. york aday with an a risk a total

The iii. Chapter.

3 He warneth them to beware offalfe teachert, 3 again the be fetteth Chrift.

Deouer,mp brethren, reiopce in the Lope It 20 I grieneth me not to write the fame things of ten to pou, for to pou it is a fure thingsied

2 Beware of bogges, beware of euill workers, bu

ware of concilion.

For we are the circumcilion, which worthin Col in the fpirit, and reiopce in Christ Jelus, and h na confibence in the fleth:

Though I might allo haue confidence in theft

to the Philippians.

Chap.iii.

other man thinketh that hee hath whereof ight trust in the fielh. I inoie:

framciled the eight dap, of the kinred of Jirael, tribe of Benjamin, an Bebiewe of the Mes

nes, after the law, a Phariles. ing the rightenument which is in the laws, 3 dameleffe

at the things that were vantage buto me, thole 28 counteb loffe for Chriftes lake.

Athinke all things but loffe for the ercellencie Aces 23.b knowledge of Chail Jelus mp Loide: for Mat.14.c fake I have loft all things, and bo inoge the

boung that I map winne Christ,

befound in him, nor hauing mine owne righs field which is of the lawe: but that which is ugh the faith of Chill, the righteoulnes which eth of God, through faith:

That I map knowe him, and the vower of his rection, and the felowship of his passions, bees

mate conformable buto his death: Aby any meanes I might atteme unto the res for, aftering.

rrection of the bead.

orim

e.3t

tas though I had already attemed, epther already perfect : but I follow, if that I map ebend, wherein allo I am comprehended of u Jelus,

men. I count not my felfe as pet that I have ned; but this one thing lay, I farget thole which are behind, a endenour inp felfe bis hale things which are before.

and I preafferoward the marke, for the prife of &

thigh calling of God in Christ Telus.

by therefore, as many as be perfect, bethus ed: and if pe be otherwise minded, God shall the fame also buto pou.

erthelelle, buto that which we have atteined et by proceede by one rule, that me may be of accord.

then, befolowers together of me. & looke on The Epifle on which walke to as pe haue bs for an enfample. the xxiii. many walke, of whom I have told pout ofte, funday after now tell pou weeping, that they are the enemies Trinitie. croffe of Christ:

I.Cor.4.c

U b.iii. 10 *DBbols

2.Cor.11.2

Por pelfe, ora chaffe.

Chapailt The Epiftle 19 "He bole end is Danmation, to bole Cob a th Rom. 16.c lie, and glosp to their thame, which minus 20 28 in our convertation is in beaven, from wi I.Cor.IS.g

d'a sell

2.17.70

Miss on A

Mat.IA.C

1 11 to

- alforme looke for the language the land Leius din 21 1900 that change our bile body, that it may fallpioned like buto his glorious body, according to the working whereby he is able to lubbue al things brita him felfe.
- The Notes a. The most excellent & most perfect knowledge of Christ. is to knowe that Christis both a true naturall God true naturall man, who having picie and compassion was came downe, and was meathate, and at length man vpon the croffe, for the fariffaction of our linne
- The unidenticity is an in the second connection as sold in the second connection as sold in the second connection when the second connection is a second connection that the second connection is a second connection that the second connection is a second connection to the second connection that the second connection is a second connection to the second connection to the
- Herfore my bruthren, berein beloued alor for my iop a crabme, to continue in the land mp dearely beloned.
- 2 Aprap Euodias, and befeech Syntheties, that
- lighte of one accord in the Lorde. helpe thole women which taboured with me Dofpel and with Clement allo, e with other bour fellowes, "whole names are in p boke 4. Reiopce turbe Lord always and againe Twill Reiopce.

Salet pour parient ininhe be knowen buto all men. The loib is at hand.

6 . 25 carefull for nothing but in all things let pour petition bee manifest binto Bob, in praper and hipplication, with aining of thankes.

25 7 And the peace of Bod with palleth all intentant bing, fhat keepapour bearte & pour muids though Christ Jeins.

8 Furthermore bethie, whatforner things are true, what were things are houelt, what foener thinges are juft, whatforner thinges are pure, whatforut things pertaine to loue, whatfoeuer thinges acal honell report : if there be aup bertue, and if there be any prafe, thinke on thefe thinge:

or any thing praise worthy

Luke to.c

Apoc. 17.b The Epiftle on

The siss (un day in Ad.

ment.

o Which

Heb. 13.6

ich pe baue both learned, and receined a hearb tene in me, those things one; and the God of shall be with pott

Trejoice in the Lord greath b now at the laft re remined againe to care for me, in that wherin re allo carefull, but pe lacked opportunitie. ak not because of necessity: for I have learned,

hattoeuer eftate Jam, therwithto be contet, 1. Tim, 6, b know howe to be lowe.and I know how to erbe: enery where and in all things I am infruce

both to be full, and to be hungrie, both to have mtie and to lufter neede.

can bo all things through Christ, which strengs

eneth ine.

ift.

net

enf

e be pich

commithstanding pe have well bone, that peadid a

mmunicate to mp affliction.

2 20 hilippians know allo, that in the beatinning the Golpell, when I beparteb from Bacebonia. Church communicated to me, as concerning gis and receining, but pe onelp.

e enen in Theffalonica pe fent once, and agains

imp necellitie.

Aot that I belire a gift : but I belire fruit aboun-

to vour accompt.

But I have received all, and have pleutier I was en filled after that I hab received of Epaphiobis the things which were fent from pour, an about Threete finella * facrifice acceptable, pleafant to

p Bob thall huplie all pour neede through his s in glorie, in Chrift Tefus.

mto Bod, and our father be glosp for enermore.

Dalute all the faints in Christ Telus: The brethie hich are with me greete pou.

flithe faints falute ponavolt of all thep that are delars houshold.

The grace of our Lord Jeius Christ be with you all Minen-

This Spiftle was written to the Bhilippians from Kome, by Epaphioditus.

The Argument of the Epiftle

so the Coloffians.

The Epifile

Am Pauldorth chiefly intreas upon three things. Purp he discite the processor a tradfiere God hath given unter us by the Gaffeel, certifying at thereby, that we are delinered from this is a name of the density, and from finne, being made the anterious of his heavenly kingdome Secondly, he willeth us to cleane full unto the fame destroine. Or not fuffer our febres to be placked away from it meither by the lawe, for by men traditions. Thirdly, he external all Christians to godly conversation and living.

The Epiftle of Saint Paul the Apo-

The first Chapter.

g He gineth thanker unto God for their faith, T Confirming the dastrine of Epophras, y and project for the increase of their faith.

Mulan Apollic of Jefus Chill be the will of God, and Limotheus Athe brother,

To the faintes and faithfull he then in Chiff, which are at Colioffa: "Grace be unto you, & peace from God our father, & the lobe

Jefus Chill.

We give thankes buto God, and the father of our Lord Jefus Cipill, alwayes for you, praying:

4 Since we heard of pour faith in Chill Jelu, and of the lone which pe have to all faints:

3 For the hopes take which is laid by for you in his aren, of which hope be heard before in the wooded trueth of the Golpen.

6 Which is come but o pon enen as it is in afthe world, and is femiceful, as it is also in pour comflet day pe heard of it, a niew p grace of God in tends, 7 As pe also tearned of "Cyaphian our deare from serial, which is for you a faithfull minister of Chift:

8 Who also beclared but o be your love in the spirit.
9 * For this cause we also since the day we heard it, bo not cease to pray for you, and to be trethat recurrently to fulfilled with knowledge of his will, in all wisedome and spiritual understanding:

10. That per might walke worthie of the Lorde in

Gal.1.a Ephel.1,a

Lill of the

The Epifile on the 24. I funday after Trmitie, Phil. 1.2

Col.4.e

Mphef.r.c

to the Colossians.

Chap.i.

g, being fruitfal in al good workes, and lohn. 15.6 realing in the knowledge of Gob:

reathened with al might, through his glosious ower, unto all patience and long luffering with

Bining thankes buto p father, which hath made bergin meete to be partakers of the inheritance of the

ints in light.

11 19ho hath belivered be from the volver of barks nere and hath translated us into the kingdome of is beare fonne:

14 In whom we have rebemption through his Hood, even the forginenelle of finnes: ho is the image of the unillble Gob, the firit 3.Cor.4.2

boine of al creatures.

For by him were al thinges created that are in Hebre.La rauen, and that are in earth, billble, and inmilible. ther they be maiesties, or lerothippes, epther mies of powers: al thinges were created by him and for him.

Ind he to before al things and in him al thinges

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ind he is the head of the body of the Churche: Ephelib is the beginning, the fiell boine from the bead, 1.Cor.15.b t in al things he might have the preeminence:

for it pleafen the facher, that in him thoulbe all

findelle bivel:

b bp him to reconcile al things buto him felfe. te he hath fet at peace through the blod of his by him, both the things in earth, and thinges

nd pon which were fometime frangers, and D nies by cogitation in enil workes, bath he now Rom 5.2 Ephel.3.4

reconciled

boop of his fielh through beath, to welet pou spublanicable, and without fault in his light. fpe continue grounded and fablifhed ing faith,

be not moued away from the hope of the Bol which pe have heard how it is preached to enter merature which is binber heanen, wheref J Danl

made a minister.

ow retopce I in imp fufferings for pou, and ful. 2. Cor, 1.a all which is behinde of the afflictions of Chill in Ephel 3.b my fleth, for his bodges lake, which is the Churche,

The Epiftle Ligaria 24 Whereof I am mabe a minifer, accomment dilpensation of God, which is given to me tone ward, to fulfil the word of Bob: 26 Even the " motherie which hath bin hob fince et Ephef, 2.b morld began, & fince the beginning of generations. March. 11. d but noine is openen to his fainter 27 To whom God would make knowen what is the riches of the glosp of this multerie among the dime tiles, which is Christ in you, the hope of glops 28 Whom we pleach, warning euerp man, and tra ching every man in al wifebome, that we may mes fent enerp man perfect in Chiff Jelus, 20 Whereunto Tallo labour, friumg, accorbingto his working which worketh in me mightpb. The Notes. Saint Paul doeth not meane that there wanteth any thing in the passion of Christe, which may be supplied by man: for the passion of Christe, (as touching his now perfon)is that most perfect and onely sufficient facili whereby we are al made perfect, as many as are landifi in his blood. But thefe wordes ought to be vaderflat of the elect and chosen, in whom Christ is and shallbeger fecured vinto the worldes ende, Actes. The puller of Christ then (as touching his mystical body, which is the Church) shall not be period til they have alsuffered, whom God hath appointed to fuffer for his fonne. The ii. Chapter. 2. Haning protested his good wyl towards them, she admentihal them not to turne backefrom Christ. # 1 Tol I would that pe knewe what great fight ! haue for pou, and for them that are at Laboure, e for as many as have not fene my fate mite flefh: 2 That their hearts might be comforted, being hint together in love, and in all riches of certeintie of bis berflanding to know the implierie of God, and of p father, and of Chill: 3 In whom are his althe treatures of wilbonne and knowledge. 4 This I lap, leaft any man fhoulde begupte pon Ephe, 5.2 with perlivation of woodes. 5 Forthough I be ablent in the fleth, pet am Jwil pou in the fpirite, ioping and behalding pour of ber, and pour febfalt faith in Chill. 6 31

Joshe Colossians,

Chap,ii,

de ve hane speresoje receined Christ Jelus the

and the bupit in him, and frabliffet in p faith, 25 as pe haite ben taught, abounding therein, with

mankes giuma:

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Seware leaft any man spople you through philos sophie & baine decept, after the tradition of men. E mer o rudiments of the world. I not after Childe. For in him divelleth al the lainelle of the godhead sophe.

to And pe are complete in hun, which is the head of

al mincipalitie and vower.

make without handes, by putting of the body of helpfied.

The finite of this colors of the body of helpfied.

The finite of this colors of the body of helpfied.

The finite of this colors of this colors.

The buried with him in baptiline, in whom pe are als Rom.6.a forien agains through the fapth of the operation Galat.3.d of God, who hath railed him from the bead.

u Ind you being dead in your finnes, and the uncircumcation of your fielh, hath he quickened id him,

haning forgiven al pour trefpattes,

And when he had blotted out the handwriting of a obmances that was against be, and that was contart to be, even that hath he taken out of the wap, bauma fastened it to his cross:

is and hauning spopled al principalities and powers, bath made a shelve of them openly, triumphing

over them in him lette.

is ace no man therfore indge you in meat or in brink, our parte of an holy bay, or of the news mone, or

of the Babboth dayes;

Bhich are hadowes of thinges to come, but the Heb.7.a

boop is of Chill.

ter no man beguite pan of victorie, in the humbles nedes worthisping of angels, intruding him felfe into those thinges which be bath not ferre, caules alle puft up with his delbtic minbe:

o And holderh not the head, whereof al the body by inntes a bands, having nouriflutent ministreb, a most together, merealeth with the increase of Cob.

Wherefore if pe be bead with Chill from the "tus" with the worlder why, as though litting in Galach. 4.6 the worlder are pe led with traditions,

St Couch not tafte nor handle not?

22 Mbich

The Epiftle

Or doo perish in abusing. Eras.
Seeying they perteyne.

22 110 pich at the in corruption, in abuling after the

23 Which things have a speive of wisepoint in too huntarie religion and humbleness of mende, 5 in not sparing of the body, not in any honour to the satisfying of the flesh.

The Notes.

a. We must beware f we do not with the Anthropomorphites thynke that God hath a bodyly shape, because the Apostle saysh that the godhead dwelleth in Christ bodyly; for that is as much to say, that the godhead doth dwel truely & naturally in Christ, being a true & natural God, and that therefore he is a sufficient treasure of al heavenly riches.

b. That is to fay, that the truth and vericle of al the things whereof the lawe was a shadowe is fully and most perch.

ly in Christe.

The iii. Chapter.

2. He showeth where we should fack of this. 3. He exhertes is more fication, so. to put off the olderman, and to put on Christ.

The Epifle on Eafter day. Ephel.1.c Hebr.1.2

T. 1. ()

I If pe then he rifen with Christ, feeke those things twhich are about, where digital littery on a right hand of God.

2 Det pour affection on thinge about, not onthings

on the earth.

For pe are bead, and pour life is hid with Chillin

4 10 henforger Christ which is our life that appears, then that pe also appears with him in glore.

5 - Postific therefore your members which are upon the earth-fornication, uncleannelle, inspinals affection, enticonempifeence, ground other, which is worthing in a firmages:

6 Hor which thinges lake, the wrath of God coms

Ephel.s.a

25 7 'Inthe which pe allo walked fometime, when pe

8 28 ut nowe put pe off allo al warth, fiercenelle, mad licion fuelle, blacopenie, filthie communication out of pour mouth.

o lpe not one to another, feeing that pehane put of the olbe man with his workes.

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to the Colossians. no hane put on the new man, which is remued Rom.6.2 knowledge after the image of him that made Ephel.46 Galat.6.2 here is neither Greeke, nor Jeto, circumcifion, bucircumculon, Barbarian, Scothian, bont, free but Chuff is al, and in al. n But on therefore (as the elect of Bob, holy and The Epitte med bowelles of mercy, kindnelle, humblenelle the fifth Sanfunno, meeknelle, long luffering, day after the forbearing one another, and forgining one anos Epiphanie. her, if any man have a quarel against any:even as chift forgaue pon, to allo doe pe. Ind aboue al thefe things pur on charitie, which & sthe bond of verfectneke. Math. 22d is And let the peace of God have p victorie in pour irts to the which also we are called in one body: and fee that pe be thankeful. 16 letthe word of Thrist dwell in you richly in all wifebome, teaching and admonishing pour owne thies * in platmes, and houmes, a fouritual longs, plat. 33.2 ging with grace in pour hearts to the Loid. Ephe. 5.d 17 And whatfoener pe boin worde of beebe, doe all 1.Cor.10.g inthe name of the Lord Telus, giving thankes to the father by him. 18 * Wines, hibmit pour selves buto pour owne bus Ephes. 5.c 1.Pet.3.4 mbs, as it is comely in the Loid. 19 Musbands, loue pour wines, and be not bitter as apul them. Children, ober pour parents in all thinges, for Ephel.6.2 latis wel pleating buro the Loide. Il fathers, pronoke not pour children to anger, leaft an or be biscouraged. bernants, obep in all things pour bodyly mas Ephel.6.a.

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not with epe fernice, as men pleafers, but in Titus.2.6 denelle of heart, fearing God. In the whatfoener pe doe, doe it heartily, as to the

loid, and not unto men, r.Pet.a.d Inowing, that of the Lord pe that recepue the res 2.Par.9.g ward of inheritance: for pe ferue the Lord Chrift. Actes.10.c What he that boeth wrong, that receive for h wrong Eccle.35.b

which he hath bone, there is no respect of perlos. Rom 2.b The Notes. Colof.3.

The true mortifying is when the feare of God doth my vs from finne, fo that our heart trembleth for feare 10 P G7

The Builder of Gods judgement when we are compred or entited finne. The heart being thus ftrieken with the feare of G. acknowledgeth bis weakenede, and calleth vnfayari vnto God for helpe. This morrifying is the worke of the holy ghoft, Rom. 8 . and worketh outwardly a fober of living, and other godly exercises. The iii Chapter 2. He exharteth them to be ferment, in prayer, g.to walkewild

toward them that are not yet come to the true knowledge of Christing . He faluteth them, and myshesb them al profit A Miters, toe buto pour fernante that he Lis infr and equal: knowing that pe alfo hate Ephel.6.a

a malter in beauert. Ephel.6.c 2 *Continue in praper and watch in the fame with thankelgining:

2 Braping allo for be. That Bob map open hitto be Ephel.6.c the boge of btterance, to fpeake b millery of Chit. 1. Thel.6.c wherefore 3 am alfo in bonbes:

4 That I map beter it as Tought to fpeake. Ephel s.d . * Malke in wifebome toward them that are with out rebeeming the time.

6 Let pour fpeach be alway in grace, "powbed with Leuit.2.d Matth.5.c afait, to know how pe ought to answere energman,

25 7 Mimp fate that Tpchicus beclare buto pour won a dearely beloued brother, and faithful ministerand felow fernant in the Lorde:

8 110 hom I have fent boto pou for the fame thing, b he mpght know pour fare, a comfort your hearts:

Mith Duefinns a farthfull and bearely beloud brother which is of pon: thep that thew pon of all things which are bone here.

10 *Ariftarchus mp vilon felowe faluteth pon, and * Darcus, Barnabas fifters foune, (touching whom pe recepted commandements:) if he come buto por recepue him.

II 20nd Jeins, which is called Jufins, which are of the circumcifion. Thele onely are my workfelower buto the kingbame of Bab, which hane bin but

mp confolation. Arter and to garden the state of the stat 12 *Cpaphias which is of pou, a fernant of Chill Colof.1.b fainteth pon, alwapes labouring fernently fol por in prapers, that pe map fland perfect, and fplich in

al the lopl of Gob.

Actes.27-2

1. Timab

13 fq

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Chap. iiii.

on I beare him record that he hath a great zeale apponant them that are in Naodicea, and them are references.

Deare Lucas the Phylition, and Demas grateth &

Dalute the bethen which are in Laobicea, and a. Tim.4.6 semphas, and the I hurch which is in his house. And when the Epittle is read of you, cause that it is read also in the I hurch of the Laobiceans: a that white wife reads the Epittle from Laobicea. And say to Archippus, Take heed to the ministerie fat thou hast received in the Logh, of thou fulfil it. The Calutation by the hand of me Dant, kenneme are my bondes. Grace be wirth you, Amen.

Mitten from Rome to the Colollans, bp Tps

thicus and Duelimus.

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The Notes.

Here we have a godly lefton, howe that our communication ought to be temperated with godly wyfedome, shickhe vnderftandeth by falt (for as falt maketh meates fature, fogodly wifedome caufeth our communication ad talke to be allowable, and have a grace) we ought to take heedewith whom and before whom we talke, and troubling to the audience to moderate & rule our commulation.

The argument of the first Epistle

dist Paul doeth prayse and set forth the Thessalinians sayth, bar, and fledfastnesse against persecution, excusing himselfs becasse that he came not in his owne person to comfort them in
trackles and afflictions as they were in for the truethes sake,
andly, as he doth in all his other Episses, he exhortes them to
primite fation. Furthermore, he teacheth and instructed them to
it they ought to comfort them selies by the comming of lesses
it and the resurrection of the dead, if they doe by the promes of God depart out of this worlde. And because he had
incution of the last day, that it should come suddenly and vnhe exhortest them to watch, to pray, & to exercise themselves
to worl, and in the fayth,

The

The first Epifile of Saint Pant to

the Theffalonians

He thanketh God for them, that they are fo fledfaft in faith &



Mul and Silvamis, s Im theus, but of the Churche of a Checkalonians which is in the father, and in the father, and in the father, and in the father father from God on the there the Lord Telus Chief. We give thankes to God a loans for all pour making no tion of you in our pragers.

3 Mithout ceallying, calling to rememblance of most of pour farth and labour of love a patient abding in the hope of our Lord Jelus Christ, in the light of bod and our father.

4 Anowing, beet hen beloned, pour election of do

for our Colpel came not butto you in "working but allo in power, and in the holy gholl, o many certeintie, as "pe knowe after what maner to him among you for pour lake.

d And pe became followers of the and of the link having received the twoid in much affliction, and top of the holp about:

25 7 So that pe were an enfample to al that belery, it

8 For from you founded out the worde of the last, not only in Macedonia and Athaia, but also impery place your faith to Godward is spread algod, fo that we neede not to speake any thing.

9 For they them felues thew of you, what manual entring in we had but a pou, and howe yeturnate Bod from images, to ferue the lining a true Coo,

10 And to tarp for his forme from heaven whom be rapled from the bead, even Jelus which behund by from the weath to come.

The Notes.

a. They are true followers of the Apostles and of Chille, which receive the word of God. They do receive the word of God, which do believe it, and frame their live sitrification, being ready to suffer patiently all maner of advertige for the name of the Lord, as the Lord him, selfer and the Apostles did.

The

Rom.1.a 1, Cor.1.a 2, Cor.1.a Gala.1.a Ephef.1.a Rom.1.b Phil.1.a Ephef.1.b Colof.1.b 1. Thef.4.b 1. Thef.4.a 1. Tor.2.a

Aideophi?

2.Thef.2.2

Actes.1.b

to the Theffalonians.

Chap, ii,

Their Chapter

deth his diligence in preaching, 23. and theirs in

Di pe pour felues, * biethien, know our entrace M

nunto pou, that it was not in vanier But enen after that we had fuffered before. a

thamefully entreated as peknow at 1001 Actes 17.0 we were bolbem our Bob, to fpeake unto he Bolvel of Bob in * much fring.

our exhortation was not of Decept, neither of

muelle, neither in quile.

mere allowed of Bob to be put increa ith the colpel, even fo we weake, not as pleas Gob, which treeth our hearts.

eterer at any time vied we flattering words. know, neither cloke of conetoninelle, Gobis

ther * fought we praise of men neither of pon, Gala.t.b et of others:

en we might hane bene in authoritie, as the 25 les of Chille, but were tender among pou, " Or,a bur-

as a murle cherifheth her chilbren. being tenderly affected toward you, our good

was to have beatt buto pou, not the Bolvel of melp, but allo our owne fontes : because pe re beare buto be.

pe remember bethjen,our labour & tranaile: we labouring night & bape, because we would Ades 20'g de chargeable unto any of you, preached unto 2. Thef. 3.b e Goldel of Gob

are witnesses, and God also, howe holily and b, and unblameably, we behaued our feluce as ng pon that beleene.

pe knowe howe that as a father his children. chane erhoned, comforted, and befought every

it pe would walke worthp of God, who hath ed pou into his kingdome and glorp.

of this cause thanks we God also without reas because when pe had recepued the worde of which pe heard of us , pe recepued it not, as of men, but (as it is in bede) the word of which effect would worketh allo in pau that

31.1.

I.Cor.g.c

The first Episte

14 For pe, brethren, became folowers of the Churches of Bod, which in Jurie are in Christ Jeluston pe also have suffered like things of your countries men, so they have of the Jeluses:

15 119 ho both killed the Lorde Jefus and their owner prophets. & have perfecuted be, & God they please

not ,and are contrary to all men:

Luke 21.d might be faued, to fulfil their fins alway. For the wath of God is come on them to the bitering.

17 Foralimuch brethren, as we are kept from por for a thort leafon, in person, not in heart, we ensuced the more to see you personally with great before.

18 And therefore we would have come unto pon, (es nen J Baul) once and agapne: " but Satanbins bered us.

19 For what is our hope, or for, or crowne of reiope cing? "Are not pe in the prefence of our large fee fus Christe at his comming?

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Be

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20 Ped, pe are our glosp and iop.

Actes. 5.a

2.Cor.I.c

a. This is the only marke that the minister ought to shoot at, that he may please God (that trieth the hearts) and not men. In y meane while he must take heed that he do not displease them which are good and godly: but as for the vigodly, to displease them, it is an high praise.

The iii. Chapter.

I He thewest howe greatly he was affestioned towards them, both in that he fent Timothemete them, so and also provide

Ades. 17 d Wherefore, lince we could no longer forbeats, we thought it good to remaine at * Atheis alone.

2 And fent Timotheus, our brother and minister of God, and felow labourer in the Gospel of Chille, to stablish pou, and to comfort pour cocerning pour faith:

Iohn 13.c 3 * That no man should be moued in these assists
Ades. 14.d one: For pe pour selves know that pe are appoint

before that we thould lufter tribulation: even and came to palle, and as peknowe.

for this cause when I coulde no longer forbeare, I sent him to know point faith, lest by some meanes the tempter hab tempted you, and our labour hab bene baine.

Cant now lately when Timotheus came from pour butto be, and brought be good tidings of your faith and charitie, and howe that we have good remember thance of be alwayes, defiring greatly to lie be, as weallo to fee you:

Therefore brethren, we were comforted over you, in 25 alow abvertitie & necessitie, because of your faith.

1 - for now we live, if pestand fast in the Lord.

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for what thankes can we recompende to God as gaine for you, for all the top where with we top for your lakes before our God-

to Praping nights day exceedingly to les pour personally, and repaire the wantinges of your fauth.

I how God himfelfe, and our father and our loyd lefus Chaff, guide our wap but you.

n And the Lorde encrease pou, & make pon abound incharitie one toward another, & toward all men, sum as we also toward pou:

To Cablifle your hearres, unblameable in holymile before God and our father, in the comming of our Lord Jelus Christ with all his faintes.

The Notes.

A good shepheard doeth alwaies count the welfare & temperous estate of Christes flocke to be his owne. For while it goeth well with the congregation, it goeth well with him also. But if he seeth the Church to be in any pendorweakenesse, then is he weary of his owne life, he can have no ioy. Who is weake (faith Saint Paul) and I am netweake who is offended, and I burne not? This affector is not in them that seeke their owne lucre, or their owne glorie.

The iiij. Chapter.

He theory of the line of the state of the st

Porthermoje, we belieche pout hiethen, and et Mehrhermoje, we belieche pout hiethen, and et Mehrhermoje. The Epifile and moje, as pe haue received of ws, howe pe on the feconde motto walke, and to please God.

Sunday in

Ti. n.

2 Fol Lent.

The first Epistle 2 For pe know what commaundements we want poubpthe Lord Jelus. for this is the will of Gob, "euen pour holineft. ? Pot in the fult of concupilcence, euen as the Sens

Rom.12.2 Ephel. 5 a "Or,fanctification. I.Cor.7.a Rom. I.d

that pe thould abiteine from fornication: 4 That every one of pour fould know to bote to pos

felle his bellett in holmelle and honour:

tiles which *know not Gob.

6 That no man oppgelle and befraude bis brother in any matter : because that the Lord is the anenger of all fuch, as we also have forewarned pou, and teftifieb.

for God hath not called be to bucleannelle, but

into holpneffc.

Luke 10.6 1.Cor. 3.b 1.Thef.1.2 John 13.d

8 *He therfore that belpileth, belpileth not man.but God, who bath allo given to you this holy fpirite.

9 But as touching brotherly loue, pe neebe not that I write buto pon: * for pe are taught of Got to lone one another.

10 Pen, and that thing berelppe bounto al thebies then which are in all Macebonia; but we beleech pou biethien, that pe encreale more and more.

day should Actes.20.b i.Cor.g.c 3.Thef 3.b

II " Mind that pe findie to be quiet, and to boo pour owne butines, a to worke with pour owne hands, as me commannded pou:

12 That pe may walke honefly toward them that are without, and that pe map have lack of nothing.

13 But I woulde not have pou to be ignorant, bis thren, cocerning them which . fleepe, that pelajow not even as other which have no hope.

& 14 For if we belæne that Jeine bieb, and role again, enen fothem alfo which fleepe by Jelus, will 600 bring with him.

1.Cor.15.g

15 for this fap we buto pou in the word of the Lon that we which "line, which remaine unto the come ming of the Lord, thall not preuent them which fleepe.

Matt. 24.C Daniel 12.2 16 for the Lord him felfe that belcend from heaven, in a b showte, and in the vopce of the * Archange and in the trumpe of God : and the dead in Chille thall rife first.

17 Then we which time, which remain, fhalbe cangit by rogether with them in the cloubes, to mettell Lord in the aire: & fo thall we ever be with plops

18 Mohern

to the Theffalonians.

Chap,v.

n mherefoit comfoit pour felues one another in

The Notes.

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To fleepe, in this place is taken for to die: because of the fire hope of the resurrection. For we are not so sure to rise again, when we lay our selues downe to sleepe, as we are like by the worde of God that our mortall bodies shalbe raised againe. And this sleepe ought only to be applied who the body, and not to the soule which is immortall. Reade the v. Chapter of John, and thou shalt finde that this showte, the voyce of the Archangel, and trumpe of God, is nothing els but the voyce of the some of God.

The v.Chapter.

He informath them of the day of sudgement, and of the comming

De of the times and lealons, brethren, pe haue ?

For pe pour selves know perfectly that o dap Matt.24.d or the look to cometh, even as a there with enight, 2 Pet.3.c for when they shallay. Deace a laterie, then sud. Apoc.3.a has bestruction commeth byon them, as some up. I erem.15.b in a woman with childe, and they shall not escape in any wife.

But pe, bethen, are not in barkneffe left that bap lohn 12.e hould ouertake you as a thiefe. Ephel 5.c

Peare all the children of light, & the children of the bar two are not of the night, neither of barknelle.

Cherfore let ws mor * fleepe, as do other : but let be Rom. 13.b watche, and be fober.

For they that fleepe, fleepe in the night : and they 25 that be bunken, are brunken in the night.

Milet be, which are of the day be fover, putting in the *bieft place of faith and charitie, and a hele Ephel.6.4 mer, the hope of faluation.

For Soo hath not appointed us to wiath: but to obteine famation by our Lord Jefus Chrifte,

10 Mbich vied for us, that whether we wake of 2. Cor. 5.c

Menterfore comfort pour lettes together, and edis

hich "labour among pou, that the ouerfight of i.Tim.s.c. Ji, iij. pour Philip.a.b

The first Epistle

pon in the Lord, and adminish pour

13 That pe have them in high reputation in lone for their worker and be at peace among pour felnes.

14 We exhorte pou, biethien, warne them that are burnly, comfort à feeble minibed, lift by the weake. be pacient toward all men.

15 De that none * recompente entl for euil buro ann Matth. 5.g man: but ener folowe that which is good, both as mong your felues, and to all men.

Philip.4.a 16 * Reinvce euer. Luke 18.a 17 *Wiap continually.

Num. 23.C I.Cor.I.b

18 In all things gine thankes: for this is the wild Bob in Chiff Telus toward pou.

19 Quench not the fpirite. 20 Defpife not prophecpings.

D 21 * Eramine all thinges: holbe fast that which is noon: I.Cor.II.e

22 Abiteine from all apprarance of euil,

23 Mind the very Bod of veace fancrifie you through out: And I pray God that pour whole forrite a foule. and body, may be preferred blameleffe in the comming of vin Lord Jelus Chritte,

24 " Faithful is he which called pon, which will als in bott.

25 2Brethien, prapfor be.

26 * Biere al the biethren in an hoh kille.

Rom. 16.c 27 I charge pou in the Lorbe, *that this Epille be 1.Cor.15.d read hitto all the holp brethien. 2. Cor. 1 3.C 2. Thef. 3.d

28 The grace of our Lord Jelus Christ be with pan Minen.

The first Epifile buto the Thessalonians, mitten from Athens. The Notes.

As if he should fay, God hath not called vs by the preaching of his Gospel, for to powre his vengeance vponvs, but for to faue vs. Therfore we ought to be thankful vnto lo louing a father. Here, to fleepe, is to die : & towakt, is to line. Afore, to fleepe, is to ne gleet his falnation.

The Argument of the second Epiftle to the Theffalonians.

D Ecaufo that Saint Paul had written unto them , that theday Dofthe Lorde should come fulderly exhorting them to watch

to the Theffalonians.

Chap,i.

me among the Theffalonians thought that they shoulde fee the Ader, But Saint P. wel declareth, that it was yet farre off, and nofinigh as they thought, thewing what thinger shoulds happen e meanes of Antichrifte,

The fecond Epiftle of Saint Paul to the Theffalonians.

The first Chapter.

He thanketh God for their faith, love, and patience, er Heprayeth for the increase of the some, 22 and sheweth what of fruite shall come thereof.

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Aul and Spluames, & Timothe. M us buto the church of the Thellas lonians, in God our father, & the Lord Jelus Chrift.

*Biace bito pou, and peace from Rom . 1.2 Cod our father, and the Lold Je: 1.Cor.1.a. fus Chrifte, 1.a. Erhel, 1.a Erhel, 1.a

We are bound to *thanke God alwayes for you, Rom. 1.b betiten, as it is mete; because that pour fapth moweth exceedingly, and the charitie of enery one of pour towards other aboundeth:

othat we our felues reiopce in you in the Churs thes of God, for pour patience and faith in alpour perfecutions and rribulations that pe fuffer,

Which is a token of the righteous indgement of bod, that pe map be counted worthie of the kings denne of God, for which pe also suffer.

6 for it is a righteous thing with God, to recopenfe

mibulation to them that trouble you: and to pout which are troubled, a reft with vo, in p 23 revelation of our Lorde Jelus from heaven, with the angels of his power.

inflaming fire, rendering bengeance buto them that knows not God, and that obey not the Golpel of our Lord Jefus Chrifte.

9 13 bich thatbe punished with enertalling dams Sopi. s.c nation from the pielence of the Loid, and from the monie of his power:

10 Mehen he shal come to be glorified in his faints, 3 Matt. 25.0 whemade marueilous in althem that belowe (because Ii, wil

The fecond Epifile

caufe our tellimonie toward pou was heldenen that bap.

Colof.1.2 Philip.1.b 11 . Mherefoje we pjap alwaies for pou , that po God woulde make pout worthie of the calling. fulfill all good pleasure of godlinelle in the mon of faith in vower:

12 That the name of our Lord Jeins Chiff met gloufied in pou, & pe in him, according to them

of our Bod, and the Lord Jefus Chrifte.

The Notes.

After this life the godly being deliuered from their mis bulations and paines, shall have rest and joy, whereas the wicked and vngodly shall have the contrarie Luke 1684 pi.4. The fe things ought we to have alwayes before of eyes, that we may in the time of perfecution abide fle in the tructh.

The.ii.Chapter.

He sheweth them that the day of the Lorde shall not come still the departing of the faith come first, 9. and the kingdome of tichrift, is. and sherefore he exhorteth them not to be med, but to fland fledfaft in the things that he hath tambition

TE beleeche pou, brethren, bu the com of our Lord Telus Christ, and by our affi bling buto fain.

2 That pe be not indeenly moned from your minute. nor be troubled, neither bp a fpirite, nor bp w not by letter as fro bs. as though the banofe were at hande.

a Let no man beceine pou by any meanes, for the Lord shall not come, ercept there come * a fallin wap first, and that the man of sime be renealed, in

fonne of perdition,

4 Which is an abuerlarie, and is crafted about at the is called Bob, or that is worthipped, to that hear Bod, fitteth in the * temple of Gob, fhewing !! felfe that he is God.

5 Remember pe not, that when I was per with pour I tolde pour hele things?

6. Unb nowe pe knowe what withholbeth, that be nught be renealed in his time.

25 7 Foithe implierie of iniquitie both alrebie tim

Dani.g.g 1.Tim.4.4

I.Cor.3.c

to the Theffalonians,

Chap,iii,

he lubich now letteth," wil let till he be taken 1. John 2.6

then Chall that wicked be remealed, "who the Efai.11.a that confiume with the spirit of his mouth, and abelirop with the brightnesse of his comming:

see him whole comming is after the working of seen, in all power, * and figures, and wonders Matth.246

to in all deceptable nelle of burighteouluelle, in the that perith, because they received not the loue the trueth, that they might be sauch.

and therefore God thal lend them frong deluffs Rom. 11.4

that they thould beferne wes:

that all they might be bamned which beleened at frueth, but had pleasure in burighteousnesse. Sur me are bound to give thanks alway to God moon, beethen, beloved of the Lorde, because that cohath from the beginning thosen you to saluks mu, in sanctifying of the spirite, and in faith of the

Merennto he called pon by our Golvell, to the Corining of the glorie of our Lord Jelus Christe.
Cherefore brethren, stand falt, and holde the ordical which pe have bene taught, whether it were now preaching, or by our Episte.

to Lord Telus Christ, God a our father, which but loued bus, and hath given bus everlasting contation, and good hove in grace,

Comfort pour heartes, and flablish pour in algor

The Notes.

the spirite, he understandeth phantesticall and sond phecies, whereby the simple and gnorant are made to believe, that at this time or that time we shall have the offudgemet. By the letter, he understandeth such writings are set foorth to deceive, under the name & title a godly learnest men.

Dribermore, brethren, prap pe for bo, that the M morbe of the Lorde may have free pallage, and Ephel s.e. be Cololas

Theii, Epiftle to the Theffalonians.

edal : be glouifieb, ener an with pout

2 Minb that we map be beliuered from bilozdered and enil men: for al men hane not faith.

3 2But the Lord is faithful, which thall flablift pour

and keve you from euil.

4. And we have confidence in the Lord to vontame that pe both bo. will bor the things that we come maund pon.

And the Lorde anthe pour heartes to the love of 1.Cor.15.d

Bod and to the pacient * wapting for Chiff. 6 De commanito pou, brethren, in the name of one Hord Jefus Chriff, that pe withthawe pour lemes from enery brother that watketh morbinately and not after the inflication which pe received of be.

for pe pour felice know how pe pught to folime vs: for we behaued not our lelues inordinatels

am ma pou,

Actes. 20.2 I.Cor.o.c 2.Thef.z.c

Gala.6.b

z. Thef. g.b

Philip.4.b

8 * Reither rocke we bread of any man for nough: but wrought with labour and fweatenight abap. because we would not be chargeable to any of pon, o por because we frame not authoritie, but to make

our leines an example unto pou to folow be. 10 For whe we were with you, this we warned poll

of b if any would not worke, a fame fronto notest, II for we heare that there are foute which malles

mong pou inordinately, working not at all, but be bulle bodies.

12 Them that are lich; we commaunt, and erholt by our Lorde Jelus Christe, that thep workingin quietnelle, eate their owne breat.

13 And pe, brethren, *be not wearie in well booing. C.14 If any man obep not pour boctrine, Ciquife fim by an Epittle, * and haue no companie with him,

3. Thef. 3.d that he man he albamed.

15 Pet count him not as an enemie, but warne hin as a brother.

16 Powe the very Lord of peace, gine pou peace al waies, by al meanes. The Lord be with poutall.

17 The falutation of me Daul with mine owne hand, which is the token in enerp Epiffle. So J witte. 18 * The grace of our Lord Jeftia Christ he with post

all.Minten. The fecond Spiffle to the Theffalopians was witten from Athens,

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5. R 1. F. M. M. M.

e argument of the first Epistle of Saint Paul to Timothic.

and Paul doeth exhort Timothis to abide fledfaftly in the foud.

Led true doll rine. For thu is the chiefe office of a Bushop, to
make fincerely and purely the words of GOD, and holye
immers. VV hereby onely welearne to have a pure heart, a good
lunes, and an inflamed faith, and to lune our neighbours as our

Medican function, we have here in this Epifle a most abfoliste and
office mample of a good pastour, and of a dilugent Bushop, or overfeer

the backe of Christe.

The first Epistle of Saint Paul vnto Timothie.

The first Chapter.

Rechorteth Timothie to wayte upon his office, namely to fee

that nothing be taught but Gods worde.

And the Apostle of Jesus Chaile, 29

be the commusion of Gab our Aces. 9.e

Samour, and Lord Jesus Chail,

which is our hope,

Duto * Cimotheus a naturall Actes. 16. a forme in the fairly. Grace, mercie, and veace from God our father, &

lus Chaifte our Lord.

III.

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befought the to abide this in Epheins, when Ades. 19.2 beparted into and Ades. 19.2 beparted into and Ades. 19.2 beparted into and Ades. 19.2 beparted into an Ades. 19.2 beparted into an Ades. 19.2 beparted into a facility of the facility

But the ende of the commandency, is charitie mota pure heart, and of a good confrience, and of

with unfagined. If thinges fome paning erred, have

turied buto vapne langling, development but the langling of the lawe, not under lass 23 ding what they weak, neither wherefithey affunie. But we knowe that the lawe is good, if a man vie clawilly:

moving this," that the lawe is not ginen buto a Leuit.21b

The first Epiftle ent to the bugobly, and to linners, to buhalo min uncleane, to murberers of fathers, & murberers of mothers, to manifears.

Rom. 1.d

Trans.

10 * To whosemongers, to them that befile them felues ib mankinde, to mafteaters, to lpers, to per iured, and if there be any other thing that is contrarp to wholelame bottrine:

11 According to the Golvel of the glory of the hier led God, which is committed unto me.

12 And I thanke Christ Jefus our Lord, which hat made me ftrong ; for be counted me faithfull mit ting me into the ministerie.

Actes 9.2 1.Cor.15.b Gala.s.c

13 110 ho was before a blafphemer, * and an appres four: 78 it per 3 bib obtepue mercp, because 3 bil it iquorantly, in unbeliefe.

14 Penerthelelle, the grace of our Lord waserie bing abundant, with faith and lone, which is in Christ Telus. Is This is a fapthfull laping, 6 bp all meanes wine

Matth.o.d Mark 2.C Luke 10.2 John 2.0

thy to be recepted, that Thill Jeins came in the mould to laue thiners, of bohom Jamehiel. 16 Rorwithilanding, for this caule was merci thewed unto me, that in me the first, Jeius C

might them all long fuffering to the erample of mhich should beleene on him to lpfe eneriallin 17 Powe buto the king enertalting immortal in

fible, buto Bod only wple, be honour and glow fo enerandener, Amen.

18. This commandement commit I butothe lon Timothens', according to the prophecies which went before unto ther, that then in them hon fight a good fight:

19 Maning farth and good confcience, which tim having put awap, as concerning fapth, have make thinwacke.

2.Tim. 2.C Matth. 18.c 1,Cor.5.4

013

3.48 71 72

20 Of whom is Dipineneus and Merander, who I have belivered unto hatan, that they may learne not to blatyheme.

The Notes.

Where Saint Paul faith, that he did deliver Alexander and Hymeneus vato Satan, he meaneth none other thereby, but that he did excommunicate them open no true Christians, & that he did threaten them, (if the

ald not repent & turne) that God would punish them

The.ii. Chapter.

He exherteth to pray for al ment 4 wherefore, 2 and how.

A touching the apparel and modefies of women.

those pour therefore, that first of all, prapers, hip A training, intercessions, and giving thankes bee

abe for all men:

end ers

nest

pers

ons

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Gitt

on hynge, and for al that are in authoritie, that lere. 29.0 mmap leade a quiet and peaceable lyte, in al gods Baruc. 1.6

melle and honeftie.

that is good & acceptable in the fight of God

who wil have all men to be faued, and to come

for there is one Gob, and one mediatour of Gob lohn.17.2
men, the man Christ Telus:

The gave bin felfe a raunfome for all, a teltimos Gala-3-e

mein due clines: 3 am videpned a preacher and an 16. 25

tele (I tel the trueth in Chiff, and ipe not) a teast of the Gentiles in fapth and beritie.

inil therefore that the men " pray every where, John 4.c

incivite also the women, that they arapthem thesis comely apparel, with shamefastnesse, and writer behaviour, not in blopded heare, epther

be of pearles, of colly aray: But (that becommerh women profelling godlys

mile) through good worker.
Let the woman learne in Mence with all fubices 2. Cor. 148

and inffer not a woman to teache, nepther to be in filence.

for Abam was first fourmed, then Eue.
4 And Abam was not becemed, but the woman

tring Decembed, was in the transgression.

Activithstanding, through bearing of children behalds faced, if they continue in faith and chains, and poliness, with modessie,

The Notes

. Here

The first Epistle

a. Here we do learne that God refuseth no nation whe ther they be Iewes or Heathen, also that he refuseth no estate, whether they be poore or rich, kynges or subject it is all one to him, he hath no respect of persons, but will have his Gospel to be preached to al nations and estate that such as be preordinated vato life, may come to the knowledge of the trueth.

The iij. Chapter.

2 He declareth what is the office of ministers, 12 and as touching their families. 15 The dignitie of the Church, 26 and the principall point of the heavenly dollrine.

This is a fapthfull laping, If a man belirethe of a Bilhop, he belireth a good work.

Wilhon therefore must be blamelest, the hulband of one wife, watching, lober, comely apparelled, a loner of holpitalitie, apt to teache,

3 Pot given to orienmeth wine, no fleiker, not grate of filthie lucres but gentle, abhoring fighting, abhoring conetoninelle:

4 Diethat ruleth wel his owne houle , hauing chil

been in Cubiection, with all gravitie,
(Ag if a man knowe not to rule his owne home.

how thall he care for the Church of Good)
6 Rot a pong scholer, left he, being puffed up, fall in

to the condemnation of the denill.

23 7 He must also have a good reposte of them which are without, lest he fall into the rebuke and same of the bivell.

Or, Deacons. Ades.6.2

Mr. Still

8 Likewife mind the "ministers be *grate, not down ble tongueb, not given to much wine, neither grate of filthe fucre:

9 Holding the multerie of the faith in a pure concise

10 Andlet them firft be proued, then let them min

11 Enen fo mult their wines be grave, not enil feet kers, fober, faithful in all things.

12. Let the Deacons be the hulbands of one wife, and as can rule their children well, and their other housholdes.

Matth. 23.b. 13 * For they that have ministred well, get them seemed beging, and great libertie to beaten the faith which is in Christe Lews.

14 Their

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Retea

ele things write I buto thee, hoping to come & de unto thee.

if I tarp long, that thou mapelt knowe how anothelt to behaue the lelfe in pahoule of Bob, this the Church of the lining God, the "pillar " Or, flay. cround of the trueth.

without boubt, great is that mpsterie of gobs he: * God was shewed manifesty in the flelhe, John.r.b as instified in the spirit, was feene among the ans was preached unto the Getiles, was beleeved in the world, and was recepted by in close.

The Notes.

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The Church or congregation is called the house of God. ecaple that God dwelleth in the hearts of the faithful in him he reigneth & declareth his ftregth. For they that methrough faith dedicated or given the felues wholy Christ, they them selves do not line, but Christe liveth them. Such a congregation is the pillar and ground of trueth. For why? they are buylded upon a fure founmion which is Christ, whose doctrine only they follows.

The iiii. Chapter. Reteacheth him what dollrine he ought to flee, 6. 1. is. and at to folowe . is and wherein be enght to exercise himselfs tmnally.

Dw the spirit speaketh euidently, that in * the an latter times foine that depart from the faith, Ades 20. f gining heebe unto fpirits of errour, and bocs 2. Tim. 3.9 es of beuile, 2.Pet.2.a

ich freake falle in hppocriffe, hauing their cone Jude a ce - leared with an hot from: 2. Thef. 2.4

whibbing to marp, and commanding to abifephe mmeates which God hath created to be receps with giving thankes, of them which beleeve knowe the trueth.

menery creature of Bob is good, and nothing Gene. I.d. berefuled, if it be received with thankelyining: u it is functified by the woode of BOD, and

bou put the brethren in cemembrance of these es, thou thalt be a good minister of Jesus M. which tialt bene nourished up in the words Rom. race oth, and of good doctrine, which thou halt cons Titus. I.d nally folowed. 2.Tim.3.d

7 * 25 nt

The first Epistle

1.Tim.1.2 Titus. 3.c Colo.s.b

MILLION.

25 7 * 25ut call away prophane and olbe witter and exercise the felfe rarier butto goblineller

8 for bodyly exercite profireth little. but go to profitable but all things, having promise "lyfe that is nowe, and of that which is to co

9 This is a fure laping, and by all meanes mo

be receined:

10 fortherefore we both labour, and fuffer re because we have hoped in the living Bob, wh f famour of all men, specially of those that h

II Thefe thinges commaund and teache.

Titus Le 2.Pct. 5.2

12 Let noman bespile the pouth: * but be thone terne of the beleeners, in word, in connertari charitie, in winte, in fapthan chaffitie.

13 Till I come, gine attendance to reading to en

tation, to boctrine.

S. F. WILL C.

14 Delpile not the gift that to in the which me nen the through prophecie, with the laping hands, by the anthoritie of the elberfhip.

15 Haue a care of thele things, and gine the let to them, that it may be forme bow thou melous

all thinges.

16 Take beebe bitto the felfe, and buto boctrine continue therein: For in boing this, thou shall faue thp felfe, and them that beare thee. The Notes.

They have their consciences marked with an hory which knowe the trueth ful wel, but yet of a maliceor filthie lucres fake, do teach and maintaine falle do their confeiences (which beare recorde to the con 5.100 L.C burning within them.

The v. Chapter.

He teacheth bim howe he shall behave him felfein ve degrees. 3 An order concerning wyddowes.

Rebuke not an elder, * but erhote him

The elber women as mothers, the ponge

Afters, in al chaftitie.

ocic. a.h

Luke ro.d

3 Bonour wiodowes, which are widowes in But if any widow have children or nephu them learne first to rule their owne houses of to recompende also their elder kintfolkes:fort goband acceptable before Bob.

Chap. T e that is a inconvenient beed, and left alone, Luke 2.f in God, and continuety in hyplications as a night and day. the that timeth it pleaface, is bead, being aline. any proute not for his owne, and freclath em of his possibolic, be hard bessed the faith, a moste their as difficult. Or a widow be chosen under three long peeres. ming bene the wife of mienian, well reported of in good workes, if the hane he up children, if the hane " todged frangers, Gen. 9.2 have walked the faints feete, if the hane " mir Actes 10.6 unto the that were in aduerlitie, if the haus r.Pet.4.b ontimually gruenta energy good worke. or,ho "or, holpen negunne to wate mauton against Chill, thep marrie: laung banmation, because thep haue call as their first faith. ep tearne to wander about fro house to house ea not idle only, but also tatlers, a builhobies, ing things which are not concely, out therefore of the ponger women bo. marrie, & are chilogen, to guide the poule, to gue none 1.Cor.7. nto the Aduerfarie to freake flaunderoufp. certaine of them are alreby turned backe at aran of mothan that beleeneth, hane his et thein lulleine them, & let not the Church rach that it map lufteine them that are wis ambeede. elbers that rule well, let them be counted in of double honour, molt specially they which in the worde and teaching. nethe lecipeure laith. Thou thalt not modell Deut. 25.b pethat treadeth out the counce and. The las Mar. 10b perio worther of his celuard. mit an elber receine mone acculation, but bie Deut. 19.1 moor three witnelles. m that finne, rebuke before all, that other telifie befoje Bob, and the Loide Jelus Chift, io mar feare.

The fifft Epiffle

and the elect angels, that thou oblerte their things without haltines of intogetient, and to intimin a fer partialitie.

Num, 27.d Actes 6.b 2.Tim.1.b Eccle.31.d

יים חבר

22 * Lap hands subbepon no man, neither be pattee her of other mens unnes, there che leste chair.

23. Dinthe no longer water: "bur vie a litte wine for the numerical and thine often bifeales."

24 Somemens finness are open before hand, halling before but o inducent, a in louse they follow after.
25 Likewife also good poolines are manifelt before hand, and they that are of perwife, camor be his.

Saint Paul docth not here theake of euerlasting dannation, but by this worde condemnation, doeth rather nderstand the shame that those wanton widowes hallfane in the worlde for breaking of their promise. Ambrol E. ral. If this place be well understanded, it is able to merthrowe all the monkishe views.

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The vi. Chapter,

The dueste of fernants towarde their mafters. I desint full as are not fatified with the word of God.

Ephe,6.a Colof.3.d L count their matters toothie of all honour, that the name of God and his operrine be not his others.

2 And they which have believing mallers, let this not befole them, because they are brethen, his continue, for as much as they are between the letting, and beloved, and partakers of the benefit.

These elimins teach and export.

Gal, 1.2

3 "If airpinanteach of perwife, and confenteth not but o the wholesome, worden of our loude Island Chille, and to the poertime which is according to adding the

Trus. 3.c

4. He is pust by, knowing nothing, but boting about questions, and strifes of words, whereof comments enuy, strife, radings, entil surprisings,

5 Daine bisoutations of men of corrupt mindes be structe of the truth, thinking fucre to be godinult:

from such be thou separate,

Eccle.29.d Heb.13.a Iob 1.d 28 Eccle.5.c 6 Wablines is great lucre, * if a man be content with that he hath.

for we brought nothing into the worlde, mittie

restaine that we may carrie nought away.

But having foode & raiment, we must cherewith De content.

for they that will be rich, fall into temptation and nares, & into many foolih & noplone lufts, which biowie men in perdition and beltruction,

for love of monep is the roote of all evill, which white forme hufted after, thep ' erred from the faith, or, have mifand pearled them felues through with many for fed the marke rolpes.

But thou, D man of Bod, fle thefe things, and fos low after righteoucheffe, godlineffe, faith, loue, pas faith.

mence,meekeneffe.

1

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E.

eins

12 Fight the good fight of faith, lap hand on eternal life, whereunto thou art also called, and halt mofel to a good profession before many witnesses.

3 I gine thee charge in the light of God, who mics teneth all thinges, and before Jelus Chrifte, which biber Wontins Whate witnelled a good profestion,

14 That thou keepe the commanndement without botte, burebukeable, butill the appearing of our lood Jeins Chrift:

Bhich in his times hee thall thewe that is bleffed and Drince onelp, the King of Kings, and Lord of Apoc. 17.0 Lordes:

Bho onely hath immortalitie, dwelling in the light that no man can atteme unto, whom no man ath feene, neither can fee, buto whome be honour

b power enerlasting, Amen. If Charge them which are a rich in this would, that thep be not high minded, not trust in uncertaine ris thes, but in the living God, (which queth by abus

bantly all things to eniop :) W That they doe good, that they be riche in good boorkes, that thep be reby to give, glad to biftris

bite:

Laping up in flore for them felves a good founs Hecle.20.b tion against the time to come, that they map lay Mar. 6.c

othe on eternall life.

Do Timotheus, faue that which is ginen thee Acepe, anopoing prophane and vaine babblings, oppolitions of fcience, fallelp lo calleb:

hich fome profeffing, hane erred concerning the the Grace be with thee, Minen.

concerning the

The feconde Epiftle

The first to Timotheus was written from to obices, which is the chiefest estie of Phippia Pacaciana.

The Notes.

a. Let the rich learne here how to behaue them felues in their riches. If they wil remember that they are the flew ardes of the liuing GOD aboue, then will they put all pride, and the militing of their worldly substance away. Moreouer, they are here ouerthrowen, which do affirme that Christians may have or possesse no riches: Vie dip worldly substance wel, & according to the good pleasure of God, and the Lord shall crowne in thee his owne gifts.

The Argument of the second Epistle

I Exhorteth Timothic (as he did before) to continue or linds manfully in the trueth of the Goffel, and to fet it forthfuithfully with the congregation of Christ, anording feeluh and in profitable diffurctions, and that in in wife he should furnified it through the unfledfaliness of some, and grienous perfections has were at hand. He doeth alfo declare howe perillous the last time shall be, and that the Canonicall Scriptures doe conteins sufficiently although that operation with a godlinesse. And so adding certains particular precepts, he does he conclude and make an and of this Episia.

The second Epistle of Saint Paul vnto

The first Chapter.

Paul exhorteth Tomosheus to fledjaftneffe and patience in profestion, and to consenue in the dollerme that he had taught him.

Aul an Apollic of Jeius Chilt by the will of God, according to the promise of life, which is in Chilts Jesus,

To Timothie mp beerely beloued fonne: Brace, mercie & peace from Gob the father, and this



Jefins our Lord.

3 I thanks

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12 Pr

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Mehanke Bob, " whome I worthip from mp fores Ades 22.a fathers in pure conscience, that without cealing I Rom. t.b have remembrance of thee miny prapers might & Phil. 3.2

Greatly bellring to fee thee, being minbefull of the

teares, that I map be filled with top :

. When I call to remembrance the unfained faith that is in thee, which dwelt first in the granubntos ther Lois, and in the mother Eunica, and I am al fured that it dwelleth in thee allo.

Mherefore I put thee in remembrance, that thou hirre by the gifte of God, which is in thee, by the

ontting on of mp hands.

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7 for * Bob hath not giuen to be the fpirit of feare. 2 but of power, and of loue, and of a found minde.

8 % not thou therefore albamed of the testimonie Ephe. 2.2 ofour Lorde, neither of me his priloner, but fuffer thou abuerlitie with the Bolvell, according to the nomer of God:

mho harh faned be and called be with an holpe 1 Cor. 12.9 calling, not according to our workes, but according Heb. a.d tohis owne purpole and grace, which was ginen Rom.1.2

bein Chuft Jelus, befoie the woild began :

10 But is now made manifest by the appearing of our faujour Tefus Chufte, who hath put awap beath, and hath brought life and immortalitie buto Habt through the Bolpell:

n Mherennto Jam appointed a Preacher, and an I. Tim. 2.b

Apoltie, and a Teacher of the Bentiles.

12 Por the which cause I also suffer these things, nes nertheleffe, I am not afhamed, for I know whome Thane beleened, and I am perfuaded that he is as ble to keepe that which I have committed to him against that dap.

h De thou haue the paterne of wholesome worbs, 1.Tim.4.b which thou half heard of me, in faith and loue that Titus 2.b 1.Pet.5.2

mebrift Jefus.

It That good thing which was committed to the breping, holde fall through the holp gholt which dwelleth in us,

W This thou knowest, that all they which are in As ha be turned from me, of whome are Phygellus or abhorred and Hermo genes.

The Lord gine mercie buto the boule of Ducliphe

Rk.iii,

The second Epistle

Mat.asc Rom.15.b rus, for he oft refreshed me, and was not afhanis of my chaine.

17 But when he was in Rome.he fought me out bee

rp biligently, and founde me.

18 The Lorde grannt bitto bin that he map finbe mercie with the Lorde in that bap: And in home mam thinges hee ministreb buto me at Cobebis. thou knowed here well.

The Notes.

As in the baptisme, the outwarde ministerie, or mystis call washing doeth regenerate, wash away sinnes, and cleanse and purge vs from our filthinesse : so doeth the imposition, or laying on of hands, give vs the gift of the holy Ghoff. But the outward and myllicall washing doth onely represent vnto vs, that in Christes blood our simes are cleane washed away!

The ii. Chapter.

He exhorteth him to be conflant in trouble, to fuffer manly to abide fast in the whole fame doctrine of our Lord lefus Chrift.

Hou therefore, inp lonne, be frong in the grace that is in Chrift Telus.

Titus.1.b

Mind the things that thou hall heard of mee by many witnestes, the same commit thou's to faithful men, which thall be apt to teach other allo.

Thou therefore fuffer afflictions as a good fonly bier of Telus Emift.

no man that warreth, entangleth him felfe with

the affaires of this life, that he map please bun which bath cholen him to be a foutbier. 4 20nd if a man also wielle, pet is he not crowned,

ercept he waeftle lawfully.

6 The labouring bulbandman muft firft be partas ker of the fruites.

25 7 Confider what I fap : and the Lorde gine thee bir

beritanding in all things.

8 Kemember that Jelus Chift, * of the leebe of Das. Mat-1.a mit, was railed from the bead, accorbing to my Rom.1.2 Bolvel:

9 Wherein I fuffer trouble as an euffl boer, enen bins to bonds: but the worde of Bod is not bounde.

10 Therefoge" I fitter all things for the elects lakes, Actes 20.f. that they might also obtoine the faluation which is Amif Telus, with eternall glorie.

leis a faithfull laving: for if we benead with him. Rom.6.a that alle line with him

Time be patient, welhal allo reigne with him #3f Luke 12.b

beuie him, he allo shall benie vs. Rom. 3.2 (fine he bifatthfull, be can Num. 23.4 Denie him felfe. do established and southers of

of thele things put them in remembrance, tellifie & efore the Lord, that they ftrine not about wordes to no profite, but to the peruerting of the hearers.

se Stubie to fhewethp lelfe approued buto Bob, a morkeman not to be albanied, rightly dinibing the

worde of trueth.

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16 " But prophane bopces of banitie palle oner: for r. Tim. 1.2

thep wil increase bitto greater bigobinesse.

Ind their word thall fret as boeth a Canker : of whome is * Apmeneus and Whiletus,

1. Tim. I.d 18 19hich about the trueth haue erreb, laping that "or, miffed the the redurrection is past already, and do ouerthiow marke.

he faith of fome.

to But the ftrong foundation of Bod ftanbeth fill sauing this feale. The Lord knoweth them that are is: and, Let every one that nameth the name of Emilt bepart from iniquitie.

to Mut in a great house are not onely bellels of Rom, 19.d noth and of filter, but also of wood, and of earth:

me to honour, and fome to bishonour.

If a man therefore purge him felfe from their.he B hall be a bellell fanctified buto honour, and meete the bies of the Lord, a prepared buto enery good

Luftes of pouth anoid: but follow righteousnesse. faith, charitie, peace, with the that call on the Loive

out of a pure heart.

NE +1

23 *25ut foolish and bulearned questions put from 1.7im.1.2

thee, knowing that thep do but genber frife,

14 And the fernant of the Lord muft not frine i but gentle buto all men, apt to teach, fuffering suil. 1. Tim. 3.2

In mechenelle instructing them which are contrarp minbed, if God at any fime will que them repentance, to the knowledge of the trueth:

16 And that they may come to them, lebres againe, of the fnare of the benill, which are ! taken cap. "or belde the of himar his will.

The feedade Epiftle

o colored New Joil of the San San Colored a This ought to be understande of fuch herefies as he did fpeake of euen a litle before in the fame Chapter, As if He fould fay, He that keepeth him felfe from fucherro nious opinios & herefies, & abideth fedfaft in the trueth of the Gofpel, is a veffel vinto honour. And this canno mi do without him y worketh in vs. both to will & allo tode or perfourme the thing that he hath moued vito will.

The in Chapter.

I He prophesieth of the perillous times. 16 Alfo what profit com meth of the foriprimes.

His knows alfo, that in the last baves verils

tone times that be at hand.

Actes 10.F 1.Tim.4.2 2.Pet.2.C lude c

Me delices

for men that be lonters of their own felnes. conetons, boallers, prottoe, blafptjemers, bilobebis ent to parents, buthankefull, bugobly:

3 Without natival affectio, trucebreakers, falle accus fers, riorous, fierce, befpilers of the which are good: 4 Traitours, beabby, high mindeb, louers of bleas

fures more then loners of God:

Janing a fourme of godimelle, but benping the

power thereof : Turne away from thele. 6 *Thele are then which enter into houles, and lead captine simple women laben with finne, taried with

diners luftes : 25 7 Ener learning, and never able to come bitte the

knowledge of the tructh.

Exodin.b

Titus I,C

8 Joj as Jannes and Jambies withflood Boles. to bo thele alfo i refult the trueth : Men oftoprint minbes, reprobate concerning the faith:

9 23 mt thep thall prenaite no longer ! For their mabe tes thalbe manifeft buto al me, as alfo theirs was

10 28ut thou half folowed um boetrine, fathion of humg, purpofe, fairh, long fuffering, charitie, pais

II Derlecutions, afflictions tollich came unto meat Antioch, at Icominin, at Ipitra, which perfecutios I fuffred patiently: and from them all the lop be

iniered me Militat will line godip in Chin Jeins, In Dea, and Mithat will line godip in Chin Jeins, find faiter perfection.

13 25 at the tritt men and beceiners thall ware work and worle, deceming, and being decemed, of and

Ades 13.d Pfat. 14.d Prou 24.b Eccle, 2a

14 25m

7 TI

to the Timothie, 112

Chap.iiii.

But continue thou in the thinges which thou halt a amen, which also were committed buto thee, or, wherein wing of whom thou half learned them: alfo thou hall

in that from an infante thou half knowen the bene confirrivences, which are able to make thee wife unto med and perinacion through faith which is in Chuit Jelus. fraded.

MI feripture isginen by infpiration of God, and z. Tim.4.2 mofitable to boctrine, to repimfe, to correction, to a. Pet. L.d. milruction which is in righteoninelle.

That the man of God man be perfect, inftructeb

buto al good workes.

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The Notes.

Palfe prophets that be punished for two canfes First beufethar they have not obeyed the trueth, or have fwaredfrom it after that they knewe & received it. Secondbecause that they do w those falle forcerers of Egypt. thitand and reflit the trueth, wrapping other in errour th them felues vnto everlasting damnation.

The iiii Chapter.

matertesh Timosbem to be fermens in the worde, and to fuffer efitie.

LEftifie therfore before Bob, and the Lord Jelus M Chill which that inbge the quicke and the beab

at his appearing, and his imgbonie: reach the worde, be instant in season, out of seas

minimploute, rebuke, expost in allong fuffering and

for the time wil come, when thep thall not fuffer wholesome boctrine: but after their owne luftes. alther whole eares prche gette them an heape of eachers:

and fhal turne away their hearing from p trueth,

and shalbe turned buto fables. But watche thou in althings, futter afflictions, bo The Epifile an the worke of an Enangelift, fulfil the ministerie:

for I ain now ready to be offered, and the time of up bissolution is at hand.

Thane fought a good fight, I have fulfilled my 25 course. I have kept the faith.

Wenteforth there is laid by for me a crowne of righ 1. Cor.o.d toufnede, which the Lord the righteous indge that pur me at that day : not to me only, but buto then

S. Luke the Enangeliftes

r.Pet.c.b

The ii Epifile to Timothie.

elfathathaue lourd his appearing.

o Do the biligence to come thouth unto me. 10 for Demas hath forlaken me baumg loueb th prefent world, and is beparted buto Thellalonica Creicens to Galatia, Citus buto Dalmaria.

II Dnelp buke is with me. Taking Barke, him him with thee for he is profitable buto me for the odly

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mmiltration.

12 And Tychicus have I fentto Enbehrg.

12 The cloke that I left at Troas with Carpus, inhenthou conductibiling wishehoe, and the bones, but frecially the parchmentes.

14 Alexander the Copper fruith the web me much entle the Lord remard him according to his berbes.

15 Of whom bethou ware allo: for he bath greatin withstandour preaching.

16 At mp firlt anlwering na man aflifted me but al forlookeme: I pray God that it may not be large to

their charges.

17 Aorwithstanding, the Lorde allisted me, and Arengthened me, that by me the preaching floub be fulfilled to the uttermolt, and that al the Betiles thould heare: and I was belivered out of b mouth of the & lion.

18 And the Lorde fhall beliner me from enerp enil woorke, wil preferne me unto his heanenly kings

bometo whom be praple for ener and ener, Amen, 19 *Salute Brilca and Mouria and the housholde of

Dueliphous. 20 Graftus abobe at Corinthum:but Traphinus haue Tieft at Wiletimi ficke.

21 Doe the biligence to come before winter. Enbolus greeteth thee, and Budens, and Linus, & Claubia, and al the breemen.

22 The Lord Telus Chrift be with the Wirite: Gran

be with pour Minen.

TThe lecande Epifile unto Timothens, orbeined the first Bilhop of the Church of the Cultille ans was written from Kome, when Baul was presented the seconds time buto the Emperous Mero. de la la come a la company de la la per a la presenta la la company de la la per la per

The Notes of the Notes

A. Some men doe expound this place, of Saran the denil, which

Ades.13.2 Rom. 16.a

a.Tim. I d Ada.20.b

The Epiftle to Tinus.

Chapil

sich (as S. Peter faith) goeth about like a ramping Lies, eking whom he may deuoure. But it ought rather to be deritanded of Nero the Emperour, which was the most ind tyrant that ever wat on the earth. And such an vngodly prince is as a Lion, and as a deuouring Beare vng the people. Prou. 28.

The Argument of the Epiftle

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ni,

Aint Paul giveth commandement unto Titus to appoint and yideine worthy ministers, and to set godly learned men for so me by governe the Congregation of Christ. For Satan the denil in mery where his ministers, which ought with found dollring to wise away. Therefore they that are appointed watchmen over a facks of Christ, must be of ablenesse, not only to teach, but also to made and over throw them that ressel or withstands the mit Secondly, he doth proscribe the office and dustrie of all you and ages. Last of all, he biddeth him to be are of I wishe to mid waynequestion, which do not edifie. This might well be that as Epitome or abbridgement of the sirst Epistle to Timoshie.

The Epistle of Saint Paul

The first Chapter.

He advertiseth Titus touching the government of the church, with ordinance and office of ministers. 22. The nature of the Cretians, and of them which fowe abroad Lewishe fables, and mantions of men.

Aul a fernant of God, and an Apolite of Jelus Chin, according to the faith of Gods electe, and the knowledge of the trueth, which is after godhnelle;

before the world began: But hath made manifest his worde at the time appointed through preaching, which is committed into me, according to the ordinance of DD our bandur:

The Epiftle

Cor.Le 4 Es Citus a naturall fonne after the comme faith, Grace, merch, and peace from Cob the father, and the Lord Leftes Chill our lautour.

ascient)

for this cande left I thee in Creta, that thou houle best reforme the thinges that are left, and oppose Elders in energy citie, as I had appointed thee:

6 If any be blamelelle, the hulband of one wife, has ning faithful children, not acculable of riote, up but tractable.

28 7 * for a bishop must be blameleste, as the stewarts of God: not stubburne, not angre, not give to win, no striker, not give to fitthe lutre:

8 25 ut a fouer of holpitalitie, a loner of goodnesselve ber, righteous, godly, temperate:

9 Bolding fall the faithful word which is according to boctrine, that he may be able both to ethoic in whollome boctrine, and to improve them that la

against it.
To for there are many burnly and baine talkers, a beceivers of mindes, specially they that are of the circumcision:

Tobe

to lat

xx Whole mouthes must be stopped, which submit whole houses, teaching thinges which they ought not, for filthe fucces sake.

12 Due of them felues, ouen a prophet of their olung, faide, The Cretians are alwayes liers, euil bestin, flowe bellies.

13 This witnesse is true: wherefore rebuke then that they may be found in the faith,

14 Pot taking heede to Tewish fables, and come maundements of mentiuming from the trueth.

Rom. 14.d 15 Dento the pure, are al things pure; but unto then that are befiled & unbeleeuing is nothing pure, but enenthe minbe a conscience of them is besiled.

16 They confess that they knowe Bod but with worker they being him, seeing they are abominable and disabedient, and unto enery good worker was bate.

The Notes,

a. As infidelitie is the head spring of all wickednesse and vice, so on the contrarie side, faith is the original weland fountaine of all vertue and godlinesse. Which faith is do clared, not only by wordes, but by such deedes & workes as God hath commanded vs in his holy and sacred Scriptures.

pures, and where no fuch workes be speake they negodly, there is no true linely faith.

The ii. Chapter.

He commendeth unto him the wholfome doffring, and selleth how he shal teach al degrees to behave themfelues, at shrough efite of the grace of Christ.

De fpeake thou the thinges which become a

Dinollome boctrine:

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That the elber men be watching, grane, lober.

and in faith in charitie, in patience:

the elver women likewile, that they be in fuch . Tima. aujour de becommeth holinelle,not falle accus not given to much wine, teachers of good

aes. hat thep map make the pong women lober mins to love their bulbandes, to love their children, Tobe bilcrete, thate, houle keepers, good, obebient to their owne hulbandes, that the word of God

ot blatchemen.

hung men likewife erhorte, to be fober minbeb: In all thinges the wing the felfea paterne of good 22 bes, in the boctrine, bucoruptuelle, granitie, in-

egritte, pollome worde, unrebuheable, that he which thitandeth, map be athamed, haning up emitthing

a lap of poul.

debort fernantes to be obebient unto their ofuite affers, and to pleaferhem in al things, not an pering agapne;

Meither pickers, but thewing all good faithfuls the that they map about the bottrine of God our

mour in al thinges. for there hath appeared the grace of Bob which

beatthful to al men,

Ceaching us, that benping bugodlinelle, wonlde John, 1.6 links, we though line loberly, and righteoutly, and

poly, in this prefent worth:

loking for that blelled hope and appearing of the loite of the great Bob, our laufour Jelis Chiff, Which gaue him felfe for be, chat he might res & mente ve from all burighteouluelle, and purge us Rom. 8.4 peculiar people bitto him lelle, jelone of good Galath, 1.4

mortes, the second of the second second second If Thefe Ephelab

s. priof

1, Tim.; . I.Pet.ca Ephel.6.2 1. Pet -2.d

Colof. a.d 1.Tim.6.2

Or games faying.

L LINEL S

The Epiftle to Titus,

15 Thele things freake and erhore, and rebuke him all aucepopicie: Let no man belyife thee,

The iii. Chapter.

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Afte

F Go

- 3. Of obedience to fuch as be in audinoritie. 9. He warneth Time
 to beware offeelish and unprofitable questions, seconcinding with
 certaine provate matters, 33, and falutations.
- Rom.33.4
 2.Pet.2.c good worke,

Ari.gon

T.Tim.s.b

Con mil

C. s.mi I.

Epheliab

Galogia TA

2 To Machheme no man, to be no fighters, but gene the the wing at meekengle burg all men.

3 for the our felices allo were formerine foolify his obsticit, beceived, ferning biners infres and how huptwoutheffe, living in malutiouthies & enuir, falst frace haring one another.

28 ut after that the kindeneffe and lone of our land

- a.Tim.z.b 5 "Rot of workes that be in righteorificeffe which we have wrought, but according to his mercichelated ued vs. " by the foundaine of the regenerations is
 - numg of the holy Choli,
 6 Which he thed on his richly through Jelus Chile
 our lautour:
- 28 7 Chat we inflifed by his grace, thould ber make
 - 8 This is a faithfull laying, and thele thinges I will that thou affirme conflantly, that they which have between in God, might be carefull to manners good workes: their things are good and profitable but o meri.
- 2. Tim. t. 2
 2. Tim. 2. C
 3. Tim. 2. C
 3. Tim. 2. C
 4. Tim. 2. C
 4. Tim. 2. C
 4. Tim. 2. C
 5. Tim. 2. C
 6. Ti
- Mat. 18.c 10 M man that is an heretike, after the first and the second abmonition, anophe:
 - ir Unowing that he that is fuch, is fubuerted, and funeth, being banned of him felfe.
 - 12 When I that few Afremas buto thee, or Tros cus, he biligent to come to me buto Aicopolis: M I have precumined there to winter,
 - 13 Bring Zenas the Lawper, and Apollos on this tourney biligetty, that nothing be lacking but off.
 - 14 Min let ours allo learne to maintein good wons

The Epiftle to Philemon.

necessarie vies, that they be not unfruitful. Al that are with me salute thee Greek them that hue us in the faith. Brace be with you al. Amen. Muitten from Accopolis, a Citic of Paces

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The Notes

After that the godly minister hath by the mightie word of God convinced any man of herefie, if that man will shinately abide in his erromous opinion and doctrine, in lawfull for the godly Magistrate to punish him with the sword, this place (which doth only perreinted the Misser, vincowhom the temporal swords is not delivered) to with flanding. Paul did smite Barieto with blyndresse. Altes xiii. Also the Lord Deut. xiii, did commaund that the falls propher should be slayne and put to death. This lawe is not yet, abolished.

The Epitle of Saint Paul to

May at done it su Philemon.

Bereioyeeth to bear of the farth and love of Philomon, 9. whom a defireth to forgiste bis fernant One fines, and lournely to receive the agains.

28 10 La prisoner of Jelus Christ, \$
and brother Canothetis, unto
Dipliemon in bearely beloued, &
our fellowe labourer.

And to our bearety beloned Apo phia, and to Archippus our fellow fouldier, and to the Church in the

Grace to pout, and peace from God our father, & r.Cor.s.s. the soid Jefus & hift. 2.Cor.s.s. 1thanks mp God, making mention alwayss of Galat.t.d.

hein my prapers; Learing of thy loue and faith which thou half the Barbehe Lopd Tehin, and roward all aintes!

That the felowship of the faith map be effectuall unper knowledge of every good woorke which is in soutoward Chill Jesus.

on we have great for and confolation in the love, 25 cante the bouseloof the families are refreshed by the brother.

2 Wheres

The Epifle to Philemon.

8 Wherefore, though I might he nuch bothe in Chail to miopale thee that which is comenium: Per for lones Cake I rather bestech thee, being luck

a one as Paul the aged, and now allo a piploner of Jeftes Chifft.

Colof.4.b 10 I beleech thee for mp fonne * Duelinius, wham

I have begorten in imp honbes: 11 Which in time valled was to thee bumofiable. but now profitable to thee and to me.

12 119 hom I bane fem agamethou therefore receine .

him, that is mine owne bowels. 13 10 hom I would hane reteineb with me, that in the fread he might have ministred with me in the

bonds of the Golpel. 14 25 it without the ininde would I og nothing it the benefite thouse not be as it were of necession but willmalp.

15 For happip he therfore beparred for a leafon that thou thousbell receive him for ever:

16 Mot de a feriant but aboue a lernant, a biother beloned, specially to meshut howe much more bine thee, both in the fielh, and in the Lorde

17 Afthou count me therefore a felome, receine him as inp lelfe.

18 If he have miuried thee, or oweth thee ought, that lap to mp charge.

19 I Daut hane witten it with mine swie hand,] wil recompense it: albeit I doe not say to ther how thon swell buto me even thine own felfe belbes.

20 Bea hjother, let me entop this pleasure of the in Or fruite. the Lordicomfort my bowels in the Lord.

21 Ernfting in thine obebience, I wiote unto thee, knowing that thou will also be more then I lap.

32 Apoieoner, prepare me allo a tobanig: for 3 mil that through your platers I thalbe ginen buto pou. 23 There falute thee Cpaphas mp felome phone memil Jeine.

24 Marcus, Ariffarchus, Demas, Incas, mp fellen

35 The grace of our Lord Jefus Christ be with po fprite, Amen.

> I Weitten from Kame to Phileman, hymn Chuis a fernant.

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The Argument of the Epiftle to

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The Emily

He chief thing that S. Paul goeth about in this Epifile write zen to the Hebrewes or fewes is to exhort them that they rea I coins the Gofpell, & acknowledge Christ to be the true Mefthich in deede is that high Priest which offered his bodie upon The for our finnes, and fo didfulfill all things that before in the Ransent were shadowed or fignished in the priefthood of Leui, wile & by the facrifice. And therfore the lewes ought to forthose anciet ceremonies or shadowes, or to cleave with a true ity faith unto Chrift, as the faints did alwayes afore bolceme & in that bleffed feeds promifed unto the fathers & werethereb fassed, After that he hash thus encouraged the onto the faath, unto the true religio & dottrine of Christ: he alfo exhorinto an hely & godly courfatte. That S. Paul did not here beginning adde his owne name, as he is wont to do in all other brofhis, it was done became that his name was foliated among ves. land alfo because he called him sale the Apostle of the in that they could in no wife abide, that any thing fet fourth name, should be read or published among them. This is the onwherefore Saint Paul did not adde his name, It was written Hebrewe tongue, and afterwards translated into Greeke by Ecclefi. Hifto. Lib. 6, Chap. 1 1.

The Epiftle of Saint Paul to

The first Chapter.

the shemeth the excellencie of Christ, 4 about the Angels ?

Do which in time pall, at fun- A by times 4 in divers manets The Epifle on spake with the fathers in the Christmas by ophers,

hath in these last dayes spoke butto be in the some, whom he hath appointed heire of all things, by who also he made the worldes.

IL

3 Mbba

The Epifile

him that hab lording outer beath, that is, the hears 15 20mb b he might beliner the which through feare of beath, were all their lifetime in banger of bonbage. 16 for he in no place taketh on him the angele but

the feebe of Mbraham taketh he on him.

Wherfore in all things it became him to be more like unto his brethren, that he might be mererfill, a faithfull high Abrielt in things concerning Bob. forte purge the peoples limies.

18 for in that he him felfe fuffred, was remnteb. he is able to fuccour them that are tempted,

The Notes.

That is to fay, aswel Christehat doeth fanctific, as we that are fancified, be all of one father, which is Abraham, whole feetle Christ tooke voon him, and not angels, that fo by offring of his body, and thedding of his blood hee might fanctifie vs for ever.

The in Chapter.

- He requiresh them to be obedient into the words of Chrift, VV bo is more worthis then Mbles.
- MI Therefore holy brethren, partakers of the celefis I all calling, conlider the Wpollie and high Buill of our profession Thrift Telus.

2 Being fairhfull to bim that appointed him, as al

fo Boles was faithfull in all his house.

2. For this man was counted worthe of more glop then Aboles, in as much as he which bath builded the house, bath more honout then the house. at CI

for every house is builded of foine man ! but hee

that builded all things, is God.

5 20nd Woles bereip was faithfull in al his houle, as a fernant, for a witnes of thole things which were to be fpoken after :

6 28nt Chift as a fonne hatf rule ouer his owne House whole house are wee, if we hold fast the cons fibence, a the reforcing of that hove buto the ende. 25 7 Wherefore, as the holp gholt laith, " To day if per

will heate his Bopce, 8 Marben not pour hearts, as in the pronocation, in the day of temptation in the wildernelle:

9 Where spour fathers temped me, promedine, and fame inp worker fourtp peeres.

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Pfal.95.b

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Maherefore I was griened with this generation, mb laid, They do allwayes erre in beart, then were fane not knowen nip wapes.

Dethat I (ware many warth, If thep (hall enter

Takeipe heebe bietinen, left at any time there be in any of pour an entil heart of bubeliefe, to devart Monthelium Bobe amapag

13 Buterhoit pe one another bally, while it is cals richto dap: left anp of pon be hardened through the

beceitfulneffe of linne

14 for we are made partakers of Chuit, if me keepe Mire buto the ende the beginning of the fubitance. .. .

Do long as it is fait. To bay ifpe will heare his or while. bopce, harbe not pour bearts, as in the pronocatio: 16 for forme when they had beard, bid proudic the Lord

howbeit, not all p came out of Egppt by Boles. mount with whom was he bilpleafed fourtp peres? not with them that hab finned, whole carkeiles fell

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Binoto who fware he that they fhoulbe not enter minto his rell, but unto them that were not obediet? 10 Mind we fee that they coulde not entering because of unbeliefe.

The Notes.

manuegus o (156e (Lovay you) howe perillous it is to followe the exam-He of our forefathers, vnleffe it be most certaine that her have walked in the ways soft much, & have bene obedient vnto the worde, If the religion of our forefahere hath bene falle, or contrary voto the Scriptures, we oughe in no wife to followe it. Laften de seigine erroris. constitution of the minimal to the contract of the contract of

Hill Sand Shares The Sid Chapter and and and

The words without fairls in whorafitable, & The Sabheth or reft of the Christians, & Punishment of unbeleeuers, 12. The Willist of the word of God Inthin 1919

Erbs feure therefore, left at any time by fogla. A ting the promile ofentring into his relt, aup of

pou fould feeme to be befraubeb.

Thi bitto us was the Cofpell preached, afwell as witto them: but the word which thep heard, did not profite them, not being compled with faith to them that heard.

BLiff and war 3. For

Chap.

The Epitte

3. For we tohich haue beteeueb, bo enter into bis fen av pelaid, Ene av I haue tworne in mp wjath, 3 thep thall enter into mp reit: although the work were made perfect frothe milbation of the worlds,

Gen. 2.3.

4. For he fpake in a certaine place of the lemeitty bap on this wife, " And Goodid ton the fenenth day in All his worker. It is this Him

5 Mint in this place againe, If they thall enterinte tity reff.

6 Seeing therefoje it folometh that forne mintenter thereinto, and they to whoms the Golpell was first vieached enered not therein for unbeliefe.

7. Agam, he appointeth a certaine bap, bp to bap, laps ingin Bauib after folong atime(anit inlapbe) Co Dan ifpe wil heare his vopre parte not pour hearts. 8 Porit Jelus hat ginenthem rell, then woulde bee not aftermarb trade fpahen of another bap, won

9 There remaineth therefore pet a reft co the people केंद्र के लिए हो है जिसके देश मार्थ में के किया है कि कि कि

10 for he that hath entreb into his reft, bath cealed allo from his owner contast, as God did cour his

11 Let be finderheretore to enter mto that reft; hall and man fall after the fame exaple of bifohebiere 12 For the word of Bob is quicke and mightie Wie

peration, and tharpet then any two edged (worde, and entrethehough enen unto the bimbin shin ber of the foule and the spirit, and of the toput and the marowe, and is a bileenier of the thought and of the intents of the heart. Mon er rosny molbing

13" Reither is theres any creature that is not manis felt hirhe light of him; but all things are nakehand open buto the epes of him, of whome we fpeake.

4. Seeing then that wet pane a great high Diet, which to entred into heavens, Tefusthe comepl Bob, ler ve holde fall this confession.

15 for we have not an high priest which cannot bee touched with the feeling of our infiguities ; but in this in all points tempted like as toe arrand yet without finie, and add a grant a odd nog

16 Let be therefore come holdin buto the chique of grace, that we may obteine mercy, and finde grace to helpe in time of neede, and a promise there

The Notes.

No mans vnthankembes, no mans hypocrifie, canbe

er into.

Phil.2.3

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porde Stat (fid from the fonne of God, which is that enerlasting and been all worde that judgeth even the very thoughts and intents of the heart. Therfore let no man thinke that the falle imagination of his heart thall scape vnpunished. intricii mer nec, as brintan

The y.Chapter. ... and and to

He compareth lefts Christ with the Leuiticall prieftes, shewing wherein they eyther agree, or diffent.

De enery high prieft taken from among men, is a D ordeined for men, in things pertaining to Bob, to

offer aiftes and facrifices for finne Bhich can fufficiently have compassion on the igs mojant, a on the that erre out of the wap, forainnich to be hur felfe alfo is compaffed with infirmitie Mind for the fame infirmitie beis bounde to offerfor linnes, alwell for him felfe, as for the people.

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Mub ino man taketh the honour buto him felfe. but he that is called of God, as was Maron.

Enenfo, Christ alfo glorified not himfelf to be made the high prieft : but he & faib unto him. * Thou art Pfal.2.b mp foune, to dap haue I begotten thee, gaue it him, Actes 13.c the fapeth alfain another place, * Thou art a Heb. 1.b pielt for ever, after the order of Abelchisebeth, 233

Which in the bapen of his fleth, when he had offes 25 the by prapers & Supplications, with Arong crying steares, buto him that was able to faue him from reath, and was heard in that which he feared.

Chough he were the foune, pet learned her obes dience, by these things which he suffred. And being perfect was made the authour of eters

all faluation but all them that obep him: 2.23 And is called of God an high prieft after the or er of Melchilebech.

Of whom we have many things to lay, and hard abelittered, locing peare bull of hearing, 2007

for when as concerning the time, pe ought to bee achers, pet hane pe neede agamethat we teach on the first principles of the beginning of the word Bod, & are become fuch as have need of milke, 1. Cor.3.4 ib not of firing ment, if have the state of

for enery one that weeth milke, is buervert of the boide of righteousnelle for he is a babe. But Arong meat belongeth to them that are pers

Il.iiii. fect,

The Epifle ...

fect, enen those which by reason of bis hanether wittes evercifed to bifcerne both good and entil wienes of the open of the tope low and inclidation the

The Notes (and to nother ment offe) . WHEN CHILD CONV. SK Let no man hereafter by vnlawfull meanes, as by fauour or bribes, clime vnto furritual promotions, leaft he as a copanion of Simon Magus, do in the stead of the blessing of God, receive his curfe. If any man be lawfully called thereunto, let him be mindful of his holy calling & watch diligerly over the flocke of Christ, being fore of this, the the blood of all them that perift through his negligence, Chalbe required at his hands, id and a fine to the

fi mediant gave galathevi, Chapter. 119 + 2014 the

12 mu

a He proceedeth in reproding them, or exhibiteth them next of thing, 12 but to be fredfaft and patient; 18 ferafmuch as Geall furely hiproprofess of the filter and for the second country

ent afterno scall na mus and delimination designifications

- M Animigerfore leaning the botteine of the benimin of Chint, let be goe forth buro perfectioninot slaping agains the fundation of reventance from bead workes, and of faith toward Gob; 11
 - 2 Diebe doctrine of baptifines, and of the laying on a offinites, and of refinitection of the beat, and of & ternallindgement. wedte aft leife ran midbug
- 379 an this will we bo. "if Wobvermit. I bidelt ? Actes 4.b and IS.C

Mat. 12.d 2.Pet 2.d

Heb.to.b

- 4 Foritean not be, that they which were ouce bigh tebiand have taited of the heanenly pift, and were become partaliers of the holy ghot, delia, and
- 5. Muchaustafferef the good word of Bod; anothe powers of the world to convert the and all soliding
- 6. A Ambethen a fallandam, fromto be remued against in to rependance, crucifornia be them felues the forme of Con afrelh, and makhor a morke of him.
- 25 7 For the earth which bath withen in the raine that regummerty of tupon it want beingeth foothy herbes trieete forthem bollutjomentfrit intillebarereineth bleffing of Boden fittentimesones an institute to the
 - 8:45 me that ground that he areth thomes and hipers is is represed, and is night but ourling whole end is Attobe burneb. and and and anionad app a destin
 - 9 Menertheleffe, beare friendes, wer are perfmateb berrerthings of pous ethinges which accompanie faluation, though we thus speake; mails with which the intimated and an interest to the property to the pro

to the Hebrues.

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Chap.vi.

Sos Bob is not burighteous, to forget pour Mar, a 5.6 worke and labour of lone, which pe hane theweb toward his name, haning minifred to the faintes. and do minufer. A ... the art clay web bony are

Weat and we before that energone of you boo the the fame biligence, to p ful affurance of hove. The viil inguer, , , some sett of

That pe faint not, but be followers of them, which though faith & pacience inherite the promiles.

n for when God made promise to Abraham, bes to be could tweare by no greater, their tware by Gene. 12.6

Daving Surely bleffing I will bleffe thee, and a multiplping. I wil multiplie thee. : it it de And to after he had taried nativitly be obteined

fiel being called by tute wetarian Aimore sit for men berilpameare by the greater. Fait othe Exod, 22.4

hi confirmation, is to them an end of al ftrpfe. erein God willing more abundancly to thew heires of momile the stablenelle of his cons

lice bar likered burn other want demokil and sail That by two immutable things, inwhich it was appaliblefor God to ipe, we might haue a ftroug folation, which have flebbe to hold fall the hove laped before be:

Which hopentud holbe an amaniker of the foule. fure and debfaft an entring in interfat thing which is truthing the wayler of the maditality of

hptherrheforernmeris for ba entred enen Jes s, after the other of Melchilebech mabe a * pitell Heb.8.e o dam he whole kinced is not counted an armed

received tuber Thursham, a bleffed hint think The Notes. - Dilling 3111

This is Paules meaning they that do believe truely and infaynedly, do continue and abyde ftedfaft in the knowen All Finer herfore: fataway from Christanica: plaine oken that they were diffembling hypodritis, and that Maynetter beloetted truely ias Indus, Simos Magus, Do-Hymeneus & Philemewere, whichalfel away from knowen vericie, and made a mocke of Christe, which lidoth call here to crucifie Christ inewest because they turning to their olde vomite againe, doo most hemously treade the benefites of Christes passion Mertheir feere. They that are fuch car hend wife bere-

J.S. Just

Chap.vi. .z The Boille much by repentance. For they are not of the number of the Mar, asib elect, as Saitte John doth fay, They went from vs, but ther were not of vs. for if they had bih of vs. they would have remayned w vs vnto the end. If fuch men do repent, their rependace was Indas and Carnes rependance was ទំនាក់សំណើងនៅក្នុងស្តែលបង្ហារបង្ហាញវិទាក្សា The vii. Chapter. 1. He compareth the priefthoods of Chrieft unto Melchifedechant alfo Christes priesthood with the Lenters . !!!!!! Dethis Belchisebechkingoft Balem prief of Bene.14.d the molt hygh God, who mette Abiaham res dis turning fromthe flaughter of the kinges, and

bletteb him:

Exod, 22.8

2 An whom alfa Abyaham gauetythe of allthings firft being called by interpretation king of rightes oninelle:and after that allo, king of Balen, which is king of prace,

3 Without father, without mother, without ken haning neither beginning of bapes, meitherenbelof life, but likened buto the forme of Bobasntimeth a wieltfor ener. comil bleiningen antendamin at

A Moweconliber howe great this man was, bitt inhom allothe Barriarche Abaham gane tythe of the worles.

3 Mub bevelp, thep which are of the chilbren of Leui, which receive the office of the buellhood, have a commandement to take tothe of the veryle acros bing to the lawe that is, of their methen, though . 2. . . thep cause out of the lownes of Mbraham

6 But he whole kinred is not counted amongthan, received tithe of Mbraham, & bleffed him that hab the promiles.

25 7 Minb without al controvertie, the telle is bleffed of the better ! Indball al.

8 And here men that bie, receive tothes:but there he receineth them of whom it is witneffed à he lineth.

9 Mind (co fanthe trueth) Leui alfo which receined

tothes, papet tothes in Abjaham.
To foi halwas pet in the lopnes of his father, when Belchilebech met Mbraham.

II *Afcherfoze perfection was by the mielthodoff R om.2.c. Leuiten (For unber & priefthood the people receis Galat, 3,C neb the law) what needed it furthermore that and ther ue :

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muielt thould rife after poper of Wetehtlebech not be called after the other of Marone if the viielthood be translated, of necellitie als ere is made a translation of the lawe. for he of whom thefe thinges are fpoken, verteis h buto another tribe, of which no man gaue ats dance at the altar. mit is embent that our Loade splung out of. na of which tribe fpake Boles nothing conters Matth.I.8 prieftioob: טיוויים יייכטוגיים Die is per afarre moje enibent thing, if after militude of Belchifebech there arpfeth anos priets lignor in a minimize on of herbus tellifieth, Thou art a prieft for euer, Pfalm. 110.6 reprotect of Welchtlebech, war in one dies ich is not made after the law of b carnal coms ement, but after D power of the endles life: of there is truely a bifanulling of the commans at moinin before; for the weakeneffe and bupyos enelle thereof, in the lame mabe northing perfect, but was the Rom. 8.2 ing in of a better hope, by the which we braw Galath, 3.6 into Gob. to Grand higher sile of dir bin as much as that was not without an oth. bifida in infres were made without an other a us this priest with an other phint that lain but n, The Lord fware, and will not repent fint, Pfalm, 110-2 late a prieft for euer after the order of Delchis ar, frine farmelo bat afte engager. lo much was fleins mabe a furetie of a better feeling that there are priched, that accresion nd among them many were made prieftes. bes Colonzac lether were for bibben by beath to endure: this mail becaute he endmert ener, harh ait a .r : ordelf langeable prichbood, a mode ber seine wi 25mi erefore he is able allo ener to fane them to the : wes. 7.1 emoft that come unto Gabby him, feeing he mieth ro make intercellion for them. d 7.Tim 2.2 fuch an high witer became be, which is holy, 1. lohn.2.6 Orteffa- dun faranti from finners, and -efforto higher then the heavens: lell neevesti not baptpine that high printes, Merby facrifice, first for this mone finnes, and Leuit ob for the peoples to than opp he once, when he the metel at anos

The Epidie of Chap, vii, di alleretrico film felfes de alla alle aften il fistime 28 * Forche Lawe maketh men high vielles hi Hebre.s.a have mirraties but the worde of the othe b mas aftenthe later, maketh the foune, which is effection energingen in the and model to at any with sinto anutific. . The fer will the no man cane are The Notes. In all the animalist Te is faide that Metchifedech is without father, and me where because the mention at aling the feriptures B.z.distalf made of his parents, wor yet of his genealogie. And the Therh the firip core declare, that he is a lively figure Christ, which as roughing his godhe adus without mothe being begotten of the father without all beginning our mind as roughing his man hone is without fat her being cone ued by the mighty operation of the holy ghoth 1716 grading to not made him the late of present reme Hebre. qua and and a mind The will. Chapter no mount from Heproveth the abolishing as well of the Lauriteal graff to of the olde uniterestiby the friestnall and travelafting Priffe of Christ, 8. and by the nowe couenant, 10313111 3 134 144 16 24 11 19 Brof the thinges which we hane fpoten chair Detre finginert Bet hane fuch an bigh Wieft bat litteth on the right hand of the thiong of the dinas nuch as tha ensured strifficial same. 2 2 minifter of halp thinges; and of the true tabets annaele, mhicheffeil ord pight; and not, man. 3 Forenerebigh priettis arbemiet to offer golff and facrifices: wherefore it is of necestitie, that this man hane fomewhat alfo to offer. 4: For Bewerender dapielt, if he were on the earth, feeing that there are prieftes, that according to the Jame offengiftes auf guam maris promis of pra Colof.2.c Hebre 10, a l'attenip things as spores was abmonihed of Cal. when he was about to finish the tabernace; Exod 25.d of the paterne fletuer bute thee in the inquitient Accs.7.f 6 But now hath be obteined a mousersellen s.c miT. by howe much afforhe inchemediatour of addit Mes adol. onfcontenant, which was confirmed in held Or,teftauspelication client of hearterfer miles.

25 7 For if that first coverage hab bin fault hould no place bane ben fought for the inch 8 Fortn rebuking them be lapth Behald, the north

ment.

Jerem. 31.f

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toube Hebreves.

Chap. ix

short drieudellied live Eden, von Sitratifal frael and byon the boule of Juda, a new co-

line that that I made with their fathers in pap when I tooke them by the hand to leade nout of the land of Egppt, because they courts that in imp covenant, and I regarded them

faith the Lord. on this is the conenant that I wil make with policof Afrael after thole bapes, faith the Loid. nomp lawes into their minbe, and in their t I wil wite them, I wpt be to them a God, thep halbe to me a people, on enul possil Co

and thep shall not teach every man his neighs ir and energy man his brother laving. Knowe lord for all thall knowe me, from the little of mitothe great ofthem.

Mirt

tahers

of I will be mercifull to their burianteonfies. other thines and their intiquities will I thinks man more of the first to appropriate casa.

nthat he lapth a newscovenant, he hath wome the fielt: for that which is wome out! and red olde, is ready to bainfly away sait up and

The Notes and on a note of

By this newe contribut he vinderstandeth free remission fines, Which all men doe obteque, not by their owne ngh the merites of Christes blood of all all the A steer o resting sole and a

The ix Chapter, and the case of the that the ceremonies and facrifices of the lawe are abolished the erewhit is and perfection of Christes facrifice.

the first couchant their hab verely instifping 2 momannes, feripings of God, and worldly Or,cere. adentialipsis a entra refrancia nothere was a fabernatle mabe, the first truely fernice.

tein was the randleflicke, and the table, and the Exod. 24, b which is called help: " which is called help: tafter the fecond vaile, was a tabernacle, which alled Holieft of alter the har an ananger of the

nich hab the golden renter, and the arke of the menant ouerlaph round about with gold, wherin The golden por hanning Danna and Marons Exod. 16.2

dessboxH Leuit.16.3

Ses Los S

tine intin Sten-

dowing I ere.

robbe Leuit.17.4

Chap. it. .co The Epiftle robbe that hab bubbed and the tables of the cones Exod.40.e nant: A - fiet Exod. 30.b Mant: 5 And oner it the Thernbinis of glosp, fhabologing Leuit.16.d the mercie feat: Of which things we can not win peake particularly. 6 When their thunges were thus orderned & miens imentalwapes into the first stabernacle accomplis thong the ferupce of Gob. 25 7 25ut nito the feconde went the high wieft alone once enerp pære, not thout blood, which he offend for him felfe, and for the ignorances of the people. 8 The holp about thus liquifping, that the wap of ho

SThe holp ghost thus Agriching, that the way of his ly things, was not pet made quanties, while as pet the first enbernacie was standing. 9 Which was a smulitude for the time then present, in

o Which was a fimilitude for the time then preferr, if which were offered giftes, and facrifices, p coult not make the worldipper perfect, as pertempng to the confeience.

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10. With only meates and drinkes, and bilers was flings, and indifferings of the field, which were law to be until the time of reformation.

The Epifile on ; the fifth Sunday in Lent. Hebr. 6.d

11. But I historibeing come an high priest of good things that should be, by a greater and more perfect tabernacle, not made with handes, that is to lap, not of this building.

3.Pet.1.b

12 Reither by the blood of Coates and Calues by this owne blood he entred in once into the hap water. and found eternal redemytion.

13 for if the blood of Dren and of Goates, and the after of a young Cowe, frinkling the butterie, fauctifieth to the purifions of the field:

T4. Howe much more the blood of Christe, which, through the eternall spirite affered hun-lesse walk water God, shall purge pour consistence from the dod worked to Erne the lining God.

Testament.

15 And for this caule he is the "mediatour of the "new consumnt, that through death, which was for the redemution of the transgressions that were wis der the first covenant, they which are called, might receive the promise of eternal inheritance.

The Epifle on 16 for where as is a Testament, there must also at the Wedness medicitie bethe beath of huthat made the Testas day before

Befor. 17 For a tellament is confirmed when men are beat

con circular.

2.2. 1010

Tenir. 16 c

Plal.40.b

en it is per of no balue, las long as he that made Tellament is alpue.

for which cause also, nepther the first Testament an Debicated without blood.

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Teltas

beab,

For when Boles had froken enery precent to all people according to the lawe; taking the blood Calues, and of Boates, with water, a purple moll, and helove, he frinkeled both the booke it He and al the people

baping, * This is the blood of the Ceffament, Exod. 14.6 hich Bob hath iniopned unto pour mel and

And likewise he spaniseled with blood both the Barracle, and althe bestels of the ministerie.

And almost al thinges are by the lawe purget th land a withour shedding of blood is no remission; It is neede then that the paterns of heavening iges be purified with such thinges:but the heas. things themielues be purified with better fas

thices then are those. for Chaile is not entred into the holy place Ades, 16, e abe with habs, which are paterns of true things: tinto beanenit felfe, Anome to appeare in the 1. lohn. 3.4

tot Bod for his. of that he thould offer him felfe often, as the which entruch into the holy places enery piere Arange blood:

For then mult be have often luffered lince the impation of the world: but nowe once in the end, fine would hath he appeared, to put awap finne, the facrifice of him felfe.

and as it is appointed buto men once to bie and

ter this the judgement:

Cuen lo Chaute once offered to take away the Rom.c.b es of many the fecond time shalbe feene bout 1. Pet. 3.b me of them which wapte for him buto faluation.

The Notes. there was but one tabernacle, which was denided into wparres with a vaile, being like vato our Churches. ere a particion is made betweene the quier and the of the Church This I have added because we should think that the fathers of the olde Teltament had two semacles. It were meete, fich that at Christes death he vaile of the temple was rent in two, there should be aparticion at alin the temples of the Christians.

The

Chapte

The Epifled of

and the property of the supplemental and the state of the supplemental and the supplemental a

e. The olde lawe had no power to cleanfe wire firms, to be Christ dad it with offering of his body once for all:

The Epifile on good Friday.
Colof.2.c,
Hebr.8.a

on the lain, having the thatow of good hings on the come, and not the very fathiot of the things them telues, can never with those facilities which there offer peeve by peere continually, make

the commers thereunto perfect.

2 1 for would not their those Gerifices have realled to have been offered because that have been entered actions and project offered their particular and project of their particular and particu

3 Remerthetone, in tholefacilices is mention in

Leuit. 16.c 4 Parit is not politic par the blood of Butles and of Bontes from the away finnes.

Pfal.40.b

Meretoje, when he commeth into the worde, le fapth, Caccifier and offering then wouldenne hane: but a body half thou of bepneb me.

s. die de pleaturer de l'accept de la company de la compan

28'7 Then supe Iloe, I come, (In the beginning

the booke it is written of nie to boe tip wil, & Sub, 8 Aboue when he faith, that fattifice and offering and buttu offerings, and offerings for finne the wouldest not neither habit pleasure cherein, which are offered by the lawe:)

o Then faith he, Loe, I come to bo the will Down . De saketh away the first, to stablishe the lecoil.

10 In the which wil we are made holy, even both offering of the body of Jelus Chill once for all

11 And every priest standeth dayly initistring and offering offerinines the same facilities which can be reserved to the same facilities which can

22 But this main after that he hath offered one he crifice for finnes, is let bowne for ener, on the cutt hand of Sob.

13 From hencefoorth tarping till his foes beemate this footelloole.

euer them that are fauctifieb.

15 And the holy gholf allo beareth be recold to

Or, testament. 16 Chis is the consensus that I toplimate in

on after those bapen (layth the Lorde) gining mp main their heart, & in their mindes wil I waite

Ind their finnes and iniquities will I in no wife ember any more. b where remillion of thele things is, there is mare offerpna for finne.

fauing therefore brethren, libertie to enter fitto

boln places in the blood of Telus, on the new and lining wap, which he hath wes ofor vertyough à vaite, that is to lap, his fleth: Heeing we have an high Prieft ouer the houte D

e mabe

fect for

et us braive nigh with a true heart, in affirance web, uninheled in our hearts from an euill cone we, and malhed in body with your mater. be bolivethe profession of the hope without

ring. (for he is farthfull that promifeb:) and let ve confloer one another to pronoke brito

and good worker.

ot forlaking the affembling of our felies toges as the maner of fame is, but exhorting one,an, and fo much the more, as pe lee the dap ap-

for if we finne willingly after that we have Mat. 12.d. neb the knowledge of the trueth, there remaps Hebr. 6.a.

no more lacrifice for finnes, it a fearefull looking for of indgement, and bis

the which thall benoure the advertaries. e that defpileth Woles lawe, byeth without @ rcie, " under two or three wirneffes:

of how much forer punishment, support ye, thall Mat. 18.c. worth which hath troben unber fot p forme 2. Cor. 13. a. Bob? & hath counted the blood of the couenant, rein he was fanctified, an bicholo thing, & hath

bespite to the spirite of grace?

or we knowe him that hart fapt, * Pengeance Deut. 23.d. geth buto me, I wil render, farth & Lord, And Pfal. 94.a. me, The Lord thall indge his people.

is a feareful thing to fall into the hands of the g Bob.

altro remembjance the founer bapes, in the ich after pe had receptied loght, pe enbureba thight of advertities:

Min.

33 Bartip

The Epifile:

- . 33 Partip while pe were mabe a galling floche, both by reproches and afflictions, and partly while pe became companions of them which were to tolled to and from the continuous sing
 - 34 for pe fuffered also with mp bonds, and tookein woith the footing of pour goodes with glabnelle: knowing in pour felues bowe that pe haue in beant a better and an enburing aubitance: 12 1999

F 35 Caft not away therefore pour confidence. which hath great recompense of reward, which all

30 For peliane neede of pacience, that after pe hane bone the will of Baogre might receive the promite, 37 for pet a very little while, and he that thall come.

Abacuc. 2.a. Rom.r.a. Gala.3.b.

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tipfranic, and upf for tarp. him felfe, mp loule fhat hade no pleatneem han.

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30 Weare not of them which wirhblaw our chus bato verbition but we pertepue but farth, to the whitmen of the louis वेताव प्रशास का वाल

toposamily one in which woles, and much think talk a. They finne wyllyngly, which of fet malice and purpose doe witholde the tructh in varygliteoulnelle and li which knowe that in al the world there is no other forfice for finne, but that onely one fufficient factifice of Christes death, & yet they wil not comit them felties into it, but rather despise it, & abide stil obstinacely intheir wyckednesse and finnes. Vnto fuch remayneth a most horrible and dreadful judgement

all that he he he had

The M. Chapter

VV hat faythis, and a commendation of the fame. 16 A I L'April is the grounde of things hoped for the I nibence of thinge not feene:

For by it "the elvers obtepned a good report. 3. Through farth, we understand that the worldes were or bepned by the worse of God, a that things which are lerne, were made of things " which win

not feene. 4. *28p fapth 20 bel offered unto God a more excellent facrifice then Cain, by which he was witnesself be righteous, Gob teltifiping of his giftesibe which allo he being bead pet (prakerh.

* 28p faith was Enoch translated, p besponte not

Rom, r.c Gen. 4.a. Gene s.g. Sapi. 4.b. Eccle. 44.b.

A.Cr. mot

or,repre-

fentation.

forefathers.

Ades. 13. c.

or, our

the beath, neither was he found, for God had taken him away: For afore he was take away, he was renoted of to have pleased God.

But without fapth it is unpullible to please hout.

for he that cometh to God, mult beleene that God is, and that he is a remarber of them that diligent he feeke him.

7 * 28 p fapth Aoe being warned of God of thinges 25 not feene as pet, mouned with renerence, prepared Gene. 6.d. the arke to the faming of his house, through publich arke he condemned the world, and became heppe of Math. 12.d.

the righteoninelle which is by fapth.

is fapth, "Abraham when he was called, obeyed Gene.r.a.
God to goe out, into a place which he thould after Aces. 7.a.
warb receput to imperitance, and he went out, not
known a whyther he frould goe.

9 28 eapth he remoused into the land of plomife as http a frange countrep, hohen he had divelou tabernacles with Jahac & Jacob, beyies with hint

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to for he looked for a citie hanging a foundation,

whole burider and maket in God.

Through fapth allo * Hara her felfe receptied Gene. 21. a. firength to concepue feede, and was behinered of a child when the was pall age, because the subged hon fapthfull which had promised.

b) And therefore lyrang there of one, enen of one buich inam as good as bead, to many in multitude Gene.15.2, as are the flartes in the flare, a as the fand which

is by the fea fhore innumerable.

13 * Thele all byed accoraying to fabth, not happing lob.8.g. recepied the promises but when they had seize the Gene.47.b. a farre off, & belevied, falured, and confesse that 1. Pan. 29.d. they were francers and pilorines on the earth.

14 Forther that lap luch things, beclare that they C

ficke a countrep.

is Also of they had bin mindefull of that countrey from the necesthey came out they had leplure to have returned:

beauenly: Wherefore God is not ashamed of them

Tro he called their God, for he hart prepared for the Exod. i.c.

a citie.

The Epiftle 103

was proned: & he that had received the premitee offered by his onely begotten forme. 18. To whom it is lapo that in Ilahac thall the leng he called. 19 for he confidered that God was able to raplethe bear by againe, from whence allo he received him in a cerrayne fimilitude of the refurrection. 20 "2Bp faith bib Ifabar bielle Jacob, and Clan-Gene. 27, d. rancerupua thinus to come. D 21 25p fairh Jacob, when he was a dying, lielled both the formes of Jokyb, and worthipped to warde the top of his frepter.

Gene.49.2. Some 22 By faith Joleph, when he bpet, remembied the reade leaning vpon

his staffe. Gene. 50.d. Exod.2.b. Acts.7.2.

lofue.6.c.

Indg.7.2.

Judg.4.d.

Judg.14.2.

ludg. 11.d.

1. Reg. 17.f.

beparting of the children of Ilrael: and gave conmambement of his bones. 23 . "25p fauth Boles, when he was borne, was hibbe 10

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three maneths of his father & mother, because the lawe he was a proper childe neither feared they the kings commaundement.

24 By faith Woles, when he was great refulite to be called the forme of Pharaos baughter:
25 Chooling rather to littler abuerlitie with p people Exed. 2.b.

of Goo, the to entop o pleatures of firme for a lealo:

26 Efteeming the rebuke of Chuft, greater richefte then the treatures of Egppt: for he had refpect bis to the recompence of the reward.

27 "By faith be forlooke Egopt , fearing not the warth of the king : for he endured, even as though Exod.12.f. he hab feene him which is muilible.

28 "Through fauth he orderned the Passeouer, and the estation of blood, lest bethat destroped the spit Exod. 12.d. borne, fhould touche them.

Exodus. 14c 29 * 25p faith thep palled throughthe red fen, abby byperand: which the Egyptians allaping to boo, were biowned.

30 25p faith the walles of Jericho fell bowne, after they were compatted about leuen dapes.

31 *28p faith the harlot Mahab perished not with them that were visobedient, when she hab received the fpies with peace.

32 And what that I more lap ? for the tome would faple me to rehearle of Bebeon, of Barar, amof "Samlon, and of Jephte, of Daub allo, and bas muet and of the prophetes: 1. Reg. 12.4. 33 Which

to the Hebries.

Chap,xii.

11 110 bich through farth subdued kingdomes, monght righteouhielle, abteined & promiles, flov. 1. Reg. 17.2. ped the mouthes of the Lions.

Amenched the biolence of fpie, * elcaped the ebge Daniel.3.c. of the (word, out of meakenes were made fromu. mared valiant in fight, turned to flight the armies

of the aliantes.

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M The women received their bead rapled to lpfe as gapne: Dther were racked, not looking for Delines rance, that they might receive a better refurrection. and others were treed with mockings, & Cours

omigs: Dea moreover with bondes and victoniner: They were flomed , were hewen alunder, were 3. Reg. 21.b. tempted were flapue with Iword , wandjed about Elai. 38.a. in theepelkinnes, and goatelkinnes, being deltitute,

Micted, and tommented.

of whom the world was not worther They wans bied in woldernelle. s in mountapnes. & in dennes. and cause of the earth.

o And thefe all through faith, haning obterned good report , receined a not the promile:

o. Whereas God bath prepared a better thing for be o thep without va thould not be made perfect.

The Notes.

They had not fuch cleare light as we: for they looked for that which we have, therefore it were shame for vs, if at half we have not as great constancie as they.

The xij. Chapter.

to diswhertation to be pacient and fled aft in trouble and adverfitie, upon hope of ener lasting reward, as. A commendation of M hanewe Testament about the olde.

A Therefore, leeing that we are compalled with for, that to great a cloude of witnesses, all land away to lightly that preffeth bown, & h "finne that hangeth vpon every a falt on, let us runne with pacience unto the bate circumstace tell that is let before us: Josking buto Jefus the captaine and finisher of taketh hold

our fapth, which for p top that was let before him, of vs. oured the croffe, having despiled the thame, &'is or, begin. at bowne on the right hand of the throne of Bob. ner. Confloer therefore him that endured fuch freaking Ephelia.d.

ainst him of sinners, lest pour hould be wearied, Colos.3.a. fain Hebre. 1.4. Month.

Daniel 6.f.

Daniel.z.c.

3. Reg.19.2.

Ephel.z.a.

MOCEST SE

The Epiltle

fainting in pour minbes.

4 We have not pet refilted but the fledding of blood, firming against sinne.

And pe have forgotten the erhoptation which freesketh unto pour and unto children, SPP founts, behild morthoushe challening of the Lorde, mey ther faput

when thou art rebuked of him:

6 for whom the Lord loueth, he chasteneth, & frouradeth enery some that he receiveth.

28 7 If pe endure chaltening. God tendereth pou as his formes; for what forme is he whom the father of chalteneth not?

8 But pfpe be without chaftifement, whereof all are vartakers, then are pe baftarbes, and not founds.

o furthermose, we have had fathers of our fielde, which corrected be, and we gave them reverence: that we not then unuch rather be in subjection but the father of spirites, and lines.

10 for they verely for a fewe dayes chaftened by after their owne yleafure : but he, for our yrofite, that

we might be partakers of his holinesse.

II No chastising for p present seemeth to be sopous, but grienous: neverthelesse, afterward it bringesh the quiet fruite of righteousnesse, but o them which are exercised thereby.

Efai, 35.4. 12 7

Gene. 27,f.

12 * Straighten up therefore the hands which were let bowne, and the weake kines:

13 And make right steppes but o pour feete, lest that which is halteng, be turned out of the wap: but let it rather be healed.

£ 14 Folow peace with all men, and holineffe, without the which no man thall fee the Lord:

15 Taking beede that no man fall away from the grace of God, left any roote of bitternelle foringing by, trouble pou, and thereby many be defiled.

Gene. 25.b. As Clau, * topich for one morfell of meate folde bis birthright.

17 for pe knowe home that afterward, when he would have inherited the blessing, he was republated: for he found no place of repentace, though the bught it carefully with tearer.

el for pe are not comedite the mount that is tous thed, and unto burning fire, and unto flower and barkness.

parkenelle, and tempelles of weather,

And found of a trumpe, and the bopce of worder: th voyce thep that heard it, wished awap, that the word thould not be fpoken to them:

o (for thep vid not abide that which was comann. and if io much as a bent touch the moutain, Exed 19 b. malbestoned or thrust through with a barr.

and to terrible was the light which appeared, i. D

sles land. I feare exceedingly and quake:)

But pe are come unto the mount Dion, and to the die of the lining God, the celefial Dierufalem, & o an unquierable company of angels and buto p congregation of the first bome which

are written in heaven, sto Gob the indge of all and

maunt, & to the * blood of lymkling, Wat fpeaketh ment. etter then dyd the blood of Albelana auf the 100 h & 1. Pet.r.a.

is beethat pe delpile not him that freaketh: for pf Hebre.9.d. they eleaned not, which refuled him that wake our Gene.4.d. arthumuch more thall we not escape, if we turne as ap from him that speaketh from heaven:

16 1Bhole bopce then thooke the earth, & nowe hath beclared, laping, Pet mice more I thake, nor the

earth onelp, but allo beauen.

27 And this word , Pet once more, Agnifieth remas ting of thole things which are libake, as of things for, chanwhich are made, that the thinges which are not geable. akenimap remaphe. perefore we receining a hingbome which can geable.

not be moued, let be have grace, whereby we may & where God acceptable with reverence and god Deut.4.d.

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nb Mr. for our God is a confuming fpje.

The Notes

Nouatus dyd not well understand this place, gathering thereby, they which doo of a fraylenesse finne (though they repent neuer fo truely ought not to be received inof sucur agayne. Fur here not one word is spoken of re-mission of sinnes, but of the right of the synt borne, which empfold for a vile melle of pottage, gould not be recocredagayne shough Efau fought it with scares.

Mm,iii.

The Epiftle

The xiij. Chapter.

. He exheresth vy unto lowe, s. to hofpitalitie, s. to thinks upon fuch as are in advertine; 4. to mainteyne wedlocks; 14 to the worde coneroufnelle. Care Caption

Et brotherly lone continue.

Rom.12 C. 2 Ades.ic.c. 1.Tim.4.a. Gene.19.2.

25e not forgetfull to lobge frangers: forthere by foine haue lobged angels buawares. 1. Pet.4b. 2 Remember them that are in bonds, as bound with them: Wind them which fuffer aduerlicie, as being pour fetues allo in the boop fubied to adverfitie.

4. Weblocke is hononrable among all men, and the bed bindeffleb: But whojemongers and abulterers

God well mage.

Eccle.29.d. 1.Tim.6.b. lofua. I.a.

5 Let pour connerlation be without conetonfrelle hes ing * content with fuch things as pe haut, for he hath fait, " I would in no cafe faple thee, neither for lake thee

6 So that the man boldin fap, The Lorde is mphel perie I wil not feare what man mapboo butome. 25 7 Remember them which have the overlight afpon, which have spoken buto pon a word of Got whole end of connerlation pe confidering, folow their

8 Jelus Christe petterbap, and to bap, and the faine

for ener.

9 25e not caried about with diners and france does trines: for it is a good thing that the hart be flable thed with grace and not with meates, which have not profiteb them that have ben occupied therein.

10 We have an altar, whereof thep have no rpott

to eate, which ferue in the tabernacle.

II for the bodyes of thole beaftes, whole blood is brought into the holp place by the high priest for finne, are burnt without the tentes.

12 Therefore Jehrs allo, that he might lanctiffe the people with his owne blood, fuffered without the

gate.

13 Let us goe fooith therefore unto him out of the tents, bearing his reproche.

14 for here have we no continuing citie:but we leke

one to-come.

15 25p hun therefore let be offer . facrifice of laube, alwayes to God, that is, the fruite of lippes, confes Ong his name.

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Chap.xiii,

16 To boo good, and to distribute sozget not, *for Eccle. 35.2.
with such sarrifice God is well ple aled. Actes. 19.2.
17 Obep them that have the overlight of pour, & subs Rom. 11.2.
mit pour selves: for they watch for pour soules, Philip.d.
as they that must give accomptes, that they
may do it with iop, and not with griefe: sor that
is unprofitable for pou.

18 Dray for his : for we trust we have a good con-

19 But I belie you the more earnelity that pe lo boo, that I may be reliosed to you the somer.

the God of peace, that brought agains from the bead our losd Jelus *the great thepheard of Ezech. 34. d. the there, through the blood of the enertaiting losus. 1. Pet. 5.2.

of Peake poin perfect in all good inothes, to how D his will, working in you that which is pleasant in his light, through Jelus Christe, to whom he glory for ever and ever. Amen.

2 And I beliech pon diethien, luffer the word of erhortation, for I have written but o pon in fewe worders.

13 know pe, that our brother Timothens is belines is belines it bet : with inhomist he come though) I wil the pout.
14 Salute all them that have the overlight of pout, and all the faintes. They of Italie fainte pout.
15 Grace be with you all, Amen.

IButten to the Bebines,(from Italie,) by Cimotheus.

The Notes.

VVe being a kingly priesthood, do offer three maner of facrifices. The first is the sacrifice of prayse and thankes giving, which Saint Paul doth here call the fruite of our owne lippes. The second is mercy toward our neighbour, as the Prophete Osee saieth, I will have mercie, and not sacrifice. Reade the xxx. Chap. of Math. The third is, when we offer our bodies a linely and an acceptable sacrifice vnto God, mortifying our carnall and sessly consequences, Rom, ra, Chap.

money white The carolal

The Argument of the Epiftle of

report both almost

Saint James.

Aint lames doth write in this Epifle unto them that were I streadie converted unto Chrift , and had full infruition in the dollrine of the Gofpel. Therefore he freaketh nothing of the principles of the Christian religion, as of repentance, of the abolishing of the lawe, of the faith that doeth instife unto life enerlating, an Such other like pointes of our profestio, wherin they were sufficiently raught and instructed; but rebuketh most earnestly certains vices which began to fpring among the people of God: First of all, there were force, which whe they did finne, would put all the fault in God, colouring their wickednesse, not without great blasphemie of Gods providence. Agame, fime there were, which boufted much of faith, and in the meane feafon were without the true fruites of faith, and being ungodly me, and wieked liners . There were alfo certains that tooke upon the for to teach, afore that they were called there. unto euen men which hat ready tonguet, but alwayes more ginen to contention and firife, then to true edifying , Some were exceeding conetons, and did defrande their poore neighbours not paying them their byre. Against all these vices duth he write confuting them all with good reafons and firong Scriptures.

The Epiftle of the Apostle

Saint lames.

The first Chapter.

3 He exherteth to reionce in trouble, & to be ferment in preyer with fledfaft beloufe, yy and to looke for all good thing from aboue.

The Epistle on S. Philip and Lames day.

Job.42.2 Sapi.3.a Rom, y.a lob.18.c Eccle.7.c Matth.12.4 Luke.II.b

Mines a fernant of Gob, and of the Lord Jefus Chrift, to o twelne eribes which are frattered abwab. greeting:

Map brethren, count it all ion whe pe fall into biners teptation Anowing this, that the trying of pour faith worketh patience.

4 Windlet patience hane her perfect waske that pe map be perfect and found, lacking nothing.

5 If any of pou lacke wildome, "let him alke of do that gineth to all men indifferently, and calleth m man in the teeth: and it thatbe ginen bim.

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The Epistle of S. Iames.

Chap.i.

But let him alke in fairly nothing wanering : For that wanereth, is like a wane of the lea, tolt of e winde, and carred with violence.

leither let that man thinke that he thall receive 28

thing of the Lord.

bouble minded må is bullable in all his wapes. et the brother of lowe begree, reiopce in that he is

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Mgaine, the rich, in that he is made lowe: " hes Efai 40.b mute an the floure of the graffe he that paffe amap, Eccl. 14.b For as the fumme bath rien with heate, the grafte LPet.I.d h wothered and his floure hath fallen awap, & beautie of the falhion of it hath perithed: so also all the rich man fade awap in his wapes.

Bleffed is the man that endureth temptatio: for when he is tried, he shall receine the crowne of life; which the Lord bath promiled to them plane him. Let no man fap when be is a tempted . I am teps mof Gob: for God ran not be tempted with suil.

wither tempteth he any man.

But enery man is tempted, when he is drawen & away and entifed with the batte of his owne conmpilcence.

Then when luft hath conceined, it bringeth forth Inne, g finne whe it is finished, byingeth forth beath.

16 Doe not erre inp beare beetheen.

Cuerp good gining, and energ perfect gift is fro The Epifil on Mone, and commeth bowne from the father of the fourth htes, with whom is no variablemelle, neither Sunday after habowe of turning.

Ofhis owne will begate he us , with the worde John. 1.2 Mirneth, that we should be the first fruites of his Prou.17.d

treatures.

Wherefore my deare brethen, let every man be D wift to heare, flowe to weake, flowe to wrath.

in righteous before Bob.

Dhereforelap apart all filthineffe, and fuvers oufneffe. mitte of naughtinelle, and receive with mecknelle t The Epifile e word that is graffed in pour, which is able to on the fifth me pour foules.

It And bere boers of the worde, and not hearers Eafter.

Mp, beceining pour owne felnes. Rom.z.b How if any be a pearer of p word, a not a doer, beis Matth. s.d. tike Luke.11.g

Eafter.

Eccle. c.a

Rom.13.4 For the wearh of man, workerh not that which Colol,3.2

or maliti-

Cunday ofter

The Epiftle

like buto a ma beholding his bodilp face in a glan.
24 for he hath confidered him felfe, and is gone

his wapes, and hath forgorten immediath what

his fathion was.

Matth.7.d 25 "Bur who to looketh in the perfect laine of there tie, and continueth therein, he being not a forgetful hearer, but a boer of the worke, shalle hiesed in his bede.

or, religious, or, religion.

26 If any man among por ferme to be become, and refraineth not his con jue, but beceiveth his own heart, this mans benotion is in bane.

27 Bure benotion and undefiled before Son the father, is this, To ville the fatherlelle and was bowes in their adverticle, and to keep him left busineted of the world.

The Notes.

a, This word to tempt, is taken two maner of wayes hift, it betokeneth to entyce a man to eail: after this figuification we fay, that God tempteth no man. For God is of his owne nature good, and can in no wife beeniced to eail!, so doeth he moue or entice no man vnto finne, which he him selfe doeth detest and abhorre. Here we learne, that if we finne, we ought not to put the fault in God, but in our selves. Secondly, this worded tempt, is taken for to produe; as when we say that God tempted Abraham, Gen. 32, and that he did tempt the liradites, Deut, 8, that is to say, did produe Abraham, and cried the liradites whether they loued him or not.

The ij Chapter.
He forbiddeth to have any respect of persons, s. Em to regard

hail

the poore as well as the rich.

My beethiers, have not the facth of our loube Action of perions, of perions,

or, congre- 2

Paring Cla

But sais

Askle To

- 2 for if there come into pour companie a ma west ring a gold ring, in goodly apparell, a there come in allo a pour man in vile rapine ::
- 3 And pe have a respect to him that weareth the gap clothing, and say unto him, Sit chon beceme good place; and saye unto the page, Stand that there, of sit here under my foothole,

4 Me penor partiall in pour felues, and are made indues of entil thoughtes?

S Wearhen mip beare beloued brethie Wath not Gol

molen the proje of this world, that they might be such in faith, and hepres of the kingdome, which is promised to them that lone him?

But pe have belpiled the page. Do not rich men oppielle pon with tpiannie, and diame pou before me indocument leates?

Do not they blafphemethat good name, by the 28

which pe are nameb?

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free first propal law according to the scripture, then that some the neighbor as the self, pe do wel. Sut if peregard one person more then another, becominit since, and are reduked of the lawe as managressours.

Wholoener thall keepe the whole lawe, and pet

laple mone point, he is giltie of all.

ape in one point, ge is ginte of an.

"For he that laive, Do not coming adulterie: Math. 3.6,
and also, Do not kill: Though thou do none adulberievet if thou kill, thou art became a transgress
mut of the lawe.

bo fpeake pe, and fo bo, as they that fhalbe inte

mb bp the lawe of libertie.

for he fhall have indement without mercie, that ath fheweb no mercie : and mercie retopceth as

camit indaement.

n What profiteth it, rip brethre, though a man lap & behath faith, & hath not bedes, ta faith lave him?
I fa brothet of a lifter be naked, and belittite of baile foode.

o And one of you lay but the Depart in yeace, be for warned and filled : norwithitanding, re give them not those things which are needfull to the

boby: what thall it profite:

r Enf to fairh, if it have no bedes, is dead in it felf. But fome man will fap, Thou half faith, and I have bedes: their me thy faith by thy dedes, and

I will them the mp faith by my bedes.

Thou belevielt that there is one Cob. thou boeft

bet the beuils also believe, and tremble.

But will thou know, D thou vapne man, that

hat faith which is without workes, is beab?

"Was not Abraham our father fullified through D workes, when he had offered Isahac his sonne Gen 33.6.

bert than not how that faith is songht with his

The Epifle

hebes, athrough his bedes was the faithmabe perfect?

Gen. 15.b Rom. 4.a Gala-3-a 23 And the lectiveure was fulfilled, which laith, us braham beleened God, and it was reputed into bin for righteaulnelle, and he was called the friend of God.

24 Pefecthen, how that of bedes a man is inflifieb.and not of faith only.

Iofu. 2.2

25 Likewife allo, was not "Kahah the hariot in the fieb through workes, when the hab received the mellengers, and had fent them out another war.

26 for as the body without the fairte is head: even to faith without workes is bead also.

The Notes.

2. When we reade in Saint Paul, that we are justified thorough faith without the works of the law it is to be me der traded that through faith whereby we take hold voo the mercy of God, to plentifully declared ynto vs in our Saniour Iefus Chrifte, we are without any demerites er deservings of ours couted just & righteous before God, fo that out finnes shalbe no more imputed vnto vs. Here in faint Tames, to be justified, is for to be declared righteous before men, and that by good workes, which are infallible witnesses of the true justifying fayth, and therfore he faith. Shewe me thy faith by thy deedes. Agains, he bringeth the example of Abraham, of whom it is written (thirtie yeres afore he offered his sonne Mahac) Abraham beloeved, and it was reckened who him for rightcoulneffe, Gene. 15. whereby we do euidently fee, that faint Tames meaning is, that Abrahams faith was no idle faith, but such faith as made him obedient vato God, which thing he did well declare, when he did to willingly offer his foone at Gods commaundement, All that faint lames goeth about then, is to proue that faith can not be without good workes. And as by faith only we are inflified before God: to by good workes proceeding from a linely faith we are justified before men. Here we learne alfo, that where no good workes be, there is no true infliving faith, but a light vnprofitable beliefe, fuch as is in deuls: and yet we must beware that we ascribe no part of our justification before God, vnto good workes. The iii. Chapter.

2 He forbiddeth all ambition to feeke honour about our brithm.
2 He deferibeth the propertie of the tangue.

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A P bretigen be not manp t matters knowing 24 VI how that me thall receive the greater bams Matth. 23.6 nation. Maribarra m Prou.17.2

for in many things we firme all. If a man finne not in word, the fame is a perfect man, and able als

he to bridle all the body.

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Behold, we put bits in the houses mouthes, o thep man oben bo. we turne about their whole boby: Behold allo the thippes, which though they be fo great, and are brinen offierce windes, pet are then which about with a very finall helme, whither mener the luft of the gonernour will:

Quenfo the tangue is a litle member alfo, and boas feel areat things: beholde howe great a matter a

tirle fire kindleth. attendentes st

Mind the tongue is fire; euen a work of wickels nelle; fo is the tonque fet among our members, that it befileth the whole body, and fet teth on fpie he courle of nature, and it is let on fire of hell,

filshenature of beattes, and of byibes; and of 28 ferventes, and things of the lea, is methed a tamed o affer

the nature of man:

sucche tenque can noman tame cit is an buruly

H, full of deably poplous:

Herewith webleffe our God a father: and theres with curse we men, which are "made after the fis Gen. I.d milicule of Box.

Out of one month procebeth bleffing & curling: Op bretfrenthele things ought not fo to be. Dueth a formtaine fembe fourthat one hole fwet

erer and bitter alfor men of her sy.

Can the flage tree imp brethen, beare Dline bes. enteither a bine beare figges fo can no fountaine gine both falt water and fresh alfor-

Mahais awile man, genbueb with knowlebae mong pout let him thewe his workes out of good

onnerfation with mekenello of wifeborne. Bubif pe haue bitter emping and ftrife in pour a art glosp not neither be were against the trueth. for fuch wilebome descended not from abone: but is earthly, fenfuall, and binelift,

for where emping and firife is, there is lebition.

in all maner of enill workes.

But the wifebome that is fro abone, is first pure, then

The Epiftle

A their peaceable, gentle, and eafle to be entreath, a column mill of mercy and good feuites, without indiging

18 Pea, and the fruit of righteonfielle is fowen it

The fif Chapter, mot att de la care

4. He exhorteth them to lone God, 7 and fubreit them felan

I Fisom whence commeth warres a fightings a mong your Come they not herebence, even of your luftes that fight in your membered.

2 Pe luft, and have not: pe enuie and have indignation, and can not obteine : Pe fight and warre, pe have not, because pe alke not:

3 Pe afke, and receive not; because pe afke aniste,

4 Peapulterers, and abulterelies, know penot how that the friendship of the world is emilitie with Bod ? Wholoever therefore will be a friend of the world, is made the enemie of God.

5 Either bo pe thinke that the feriprure fairth in banne, The fpirit p bivelleth in be lufteth to emitel

6 But the feripture offereth more grace, and there fore lairly. Son reliteth the pront, but gineth grace butto the lower.

7 Submit pour lelnes therefore to God; but arelle the benell, and he will flee from pou.

8 Drame nigh wito God, and he will braw nigh to pon: cleanie pour handes ye flumers, and purific pour hearts, ye bouble mindeb.

9 Suffer affictions, and mourne, and weepe; let pour laughter be turned to mourning, and pour iop to heaumelle,

to Bumble pour fetnes in the light of the Labes

11 Backbite not one another, bethen: He that backbiteth his brother, and he that indgeth his brother, backbiteth the lawe, and indgeth the law but and if thou indge the lawe, thou art not an observer of the law, but a indge,

12 There is one lawginer, which is able to lanc, to destrop. * What art thou that indgest another 13 Goe to now, pe that lap, To dap and to indicate let be

Rom.14.2.

1.Pet.s.b.

I.Pet.g.a.

Chap, in

of Saint James,

Chap.v.

beins go lato luch a citie, and continue there a pere,

(And pet can not pe tell what shall happen on the C morrow: For what thing is pour life & It is even a bayour that appeareth for a little time, and then he barrisheth away.)

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to for that pe ought to lap, " If the Lord will, and if Aces 17.e he line, let be bo this, or that. Hebr. 6.a

16 But now pe relopce in pour boaftings : All fuch

Therefore "to him that knoweth how to do good, Luke 13.b and both it not, to him it is finne.

The v. Chapter.

He threatneth the wicked such men, 7 he exhorteth unto pati-

De to nowe pe rich men, weepe, and howle for m

Powriches is cojent, pour garments are

Pour gold and illuer is cankred, and the ruit of the thalbe a witnelle against pour a shall eat pour fielhe as it were fire. Perhaue heaped treasure together in the last dapes.

Befold, the hire of labourers which have reaved Leuit. 19.6 from pour fields, which hire is of pourhept back up fraud, cryeth: 4 the cryes of the which have reaved, are entred into the eares of the loude of Sabhaoth; Te have lined in pleasure on the earth, and bene wanton: pe have nourished your heartes, as in a bay of slaughter.

De haue convenmed and killed the inft, & he boeth

Be patient therefore, wethen, but the comming 23 of the Lord. Behold, the hulbandman waiteth for powerious fruit of the earth, and hath long patience thereupon, but il he receive the early a latter raine. Be pe also patient, and lettle pour hearts : for the comming of the lord diament mich.

Grubge not one agairift another, brethië, left pe be banneb: behold, the indge flandeth before the done.

Take, mp brethren, the Prophets for an example of inficing advertice, and of patience, which spake the name of the Lord.

An. II 2Behold,

The first Epistle

Mat. 5.a

pe have heard of the parience of Job, & have time the conditions of the Lord: for the Lord is very pictful and inercifull.

Mat. s.f

12 But abone all things, mp bethen, * (wearenot, neither by the heaven, neither by the earth, neither by any other other. Let your pea, beyea, a your hap, nay left be fall into condennation.

13 Is any among you afflicted flet him plap. Is as

np merp flet bim ling Walmes.

C 14 Is any diffaled among you? let him call for the Cloers of the Church, and let them pray for him, a anoint him with ople in the name of the Lorde:

15 And the planer of faith thall fane the ticke, and the Loro figall raile him up: and if he have committed

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finnes, thep hall be forginen him.

16 knowledge your faults one to another, and play one for another, that pe may be healed: For the for ment player of a righteous man auaileth much.

3.Reg. 17.2 Luke 4.c 17 Clias was a man boder infirmities even as we are, and he praper in his praper that it might not raine; * and it rained not on the earth by the space of three peeres and fire moneths.

18 And he praped againe, & the heanen gane rapue,

and the earth brought forth her fruite.
19 Brethrein, if any of pour de erre from the trueth,
and another convert him.

20 Let the faine know, that he which connectet the finner from going altray out of his way, shall faue a foule from beath, and shall hide the multitude of finnes.

The Notes.

a. Oylewas much vsed in Palestina, and was counted medicinable, Marke vi. Luke x.: Therfore where the Aposte doeth commaunde that the elders shoulde anoynt with oyle the bodies of the ficke, his meaning is, that they should in no wise despite those meanes, that God had appointed naturally to be weed for the he aling of the sieke,

The Argument of the first Epistle of Sains Peser.

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W abis most wonthis Epifle, S. Peter exhibiteth the faithfull to perfessore in the faith that they had once received, not passing upon afflictions or troubles that did happen unto them for the name of Christiln the means season he doeth lay a most substantiall flondation and ground of our Christian religion and faith. Alfo he doeth brisfely declars the office and dustie of enery one of us that profeffeth Chrift.

The first Epistle of Saint Peter the Apostle.

The first Chapter,

He sheweth that through the aboundant mercis of God we are elett and regenerate to a lively hope, 7 and howe faith must be tryed:

Coup Eter an Apostle of Jefus Chais, to them that divel * here and there as (Aftrangers, throughout Pottus, Gas latia, Cappadocia, Alla, & Bithynia Cleet according to the foreknows ledge of God the father, buto the fanctifping of the fpirit, through 0= bedience and fpinkeling of the blood of Jeins

Chift : * Grace and peace be multiplied buto pon, Rom, r. 3 Wieffeb be Bob p father of our Hogb Jefus Chaif, 1.Cor.t.a which according to his aboundant mercie begate 2. Cor. 1.a be againe unto a linely hope, bptheriling of Jelis Ephe. 1.c Chuft from the dead,

4 To an imperitance incorruptible, and bubefileb, & that fadeth not away, referred in heaven for pour

5 10 hich are kept by the power of God though faith buto faluation, readp to be fhewed in the last time.

6 In the which pereiopce, though nowe for a leafort (ifncebe require) pe are in heauines through mas nifolde temptations:

7. That the triall of pour faith, being much more pres 25 ctous then gold that periffeth, though it be *trieb lob 23.b with fire, might be found tobe vnto you buto laube, Sapien. 2.2 bonour, a glow, at the appearing of Jefus Chuit. Lames 1.a

8 19honi pe haue not feene, pet loue him, in tohom Rom. s.a suen nome * though pe fee him not, pet boe pou bes lohn io.g leenehim, and reiopce with iope univeakeable and Monious:

The first Epistle

9 Receining the end of your faith, even the faluation of your foules.

Actes 10.g Efa.g.c Dan.a.g Agge.a.b 10 Dewhich faluation have the Drophets enquired and fearched biligently, which prophecied of the grace that should come unto pour

"IL Hearthing whe of at what time the fririt of Chill which was in them, thould fignifie, which fririt tells fied before the pallions that thould happen unto Chill, and the glory that thould followe after.

12 Onto which Prophets it was also renealed, that not but o them felues, but but o be, they should mis miller the chings which are nowe shewed but o you of them, which by the holy ghost sent downe from heaven, have in the Gospell preached but o you, the things which the angels before to beholde.

Ades 2.2 Luke 12.c Ephe.6.c 13 USherefore "girde up the topnes of pour minde, be fover, a trust perfectly on p grace that is brought unto you by the renelation of Jelus Chist:

C 14 As obedient children, not fathioning your felues but othe former luftes of your ignorance:

15 But as he which called pour is holp, even to be per holp allo in all maner of convertation.

Leuit.11. g

16 Because it is written, "Be pe holp, for I am holp,
17 And if so be that pe call on the father, which with
out respect of person subgeth according to energ
mans worke, see that pe passe prime of your dwelling here, in feare:

Matero.d Pfal. 18.c Rom. 2.b

18 foralimuch as pe knowe, howe that pee were not rebeamed with corruptible things, as filmer & golbe, from pour vaine connerfation, which pee received by tradition of the fathers:

Heb.g.d 1 Iohn t.d : Apoc. t.d 19 *28 m with the precious blood of Chiff, as of a lambe imbelied, and without (pot.

20 Which was ordefued before hand, even before the worlde was made, but was beclared in the last times for pour lakes:

Phil.r.b

21 Which by his meanes doe beleene on God that railed him by fro the dead, "& gane him glosy, that pennight have faith and hope toward God:

22 Euf pe which have purified pour foules through the white in obeying the trueth with brotherly lone birfapned, fée that pe lone one another with a pure heart fernently:

23 for pe are borne anew, not of corruptible lebibut

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Efa.18.b

Accs c.b

Rom.g.f

Pfal.118.c

Mat.21.d

of incorruptible, by the marbe of God which lineth and lafteth for ever.

24 * for allfleth is as gralle, and al the glory of man Ela. 40. b is as the floure of gralle, The gralle withereth, Eccle. 14. b and the floure falleth away:

25 But the worde of the Lorde endureth ener: And this is the worde which by the Golpell was preasured with war preasured but over

The Notes.

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Verf. 2. Saint Peter feemeth to have had a respect vnto the olde ceremonic of blood sprinckling: for even as it was not ynough then y the sacrifice should be offered, and the blood thereof shed, vnlesse the people had byn sprinckled with the same: so now at this present it shall profite vision thing that Christes blood is shed, vnlesse our consciences be clensed and purified therewith. Which thing is done by the ministeric of the holy shost, which doth sprinckle our consciences with Christes blood, to wast them away.

The ii. Chapter.

- He exchartes them to lay a fide all uses, 4, thewing that Christ
 ss the foundation whereupon they builde.
- Wierefoje, all " naughtineffe, and all guile arib & fainebneffe, and enup, and backebiting laped "or, maliti-
- 2. As new boune babes before pe the milke of h word, Mar. 18.2 which is without deceit; that pe may graw theres be vero aluation.
- 3 If fo be p pe hane tafteb bolo grations the Lord is:
- eb of men, but choice of Boband practions.
- jand pe as lineip flones, be pou made a 'fritifuall' houle, an holy priekhoode, for to offer up fritigall in facrifice acceptable to God by Jelus & hull.
- 6 Wherefore it is conteined also in the scripture:
 "Beholde, I put in Sion a Cone to be said in the chiefe corner elect and precious, and he that beleever the though the said in no well be confounded.
- 7. Buto you therefore which beleeve, he is precious: but buto them which beleeve not, the flowe which on the builders disalstwed, the same is made the head of the corner.
- 8 And a frome of flübling, & a rocke of offence, which

The first Epistle

frumble at the worde, and being bifobebietit, bitte the which thing they were orbeined. Deut.7.2 an holy nation, a peculiar people: that pelhouibe theme footh the berrues of him that called pour out of barkenelle into his marnellous light. Efa.2.b 10 Bhich in time paft were not a people, but are Com.g.c now the people of God: which fometime had not obteined mercie, but now hane obteined mercie. the Epifile on II Dearely beloued, I beleech pou as ftrangers and pilgrimes, abiteine from flethly luftes, which fight the in. [unday after against the sonie Eafter. 12 Und fee that pe haite honest connertation antong b the Gentiles : that whereas they backebite poil as eilli voers, they may be pour good workes which they hall be glyife God in the day of vilitation, Gal. 5.d Rom. 1 3.d Mat.5.b 13 * Submit pour felices therefore unte al maner of Rom. 13.2 binancoof man for the Lordes fake: whether it be Titus 3.a - Torto the king, as having the preeminence 100 1110 & 14 Either buto rulers, as buto them that are fent bp him for the punishment ofenill boers, but for the tambe of them that be well. 15 for to is the will of God, that with well boingpe map Hoppe the ignorance of foolish men: -in 16 Mefter and not as haning the libertie for a cloke of naughtineffe, but even as the fernants of Bod. Romitabil 19 Bolour all freit slotte Djotherip felowihip, Feare eadsob. Bonouviene Bilia, 1122 de 11164 Fphe.o.c 18. * Seruants, oben pour mafters with all feare; not Colof.3.d "buelp if they be good & courteous, but allo though 1.Tim.6.2 e thep be from wells on the Titus 2.d 19 for it is thaile worthe, if a man for * confeience !! telwarb Gob endure griefe, and fuffer wing under The Epiftleon the feconde ນໂ.ນສາ Sunday after 20 For what prairie it, if when pe be buffetted for Eafter. polic faultes, pe find take it patiently 25 at if when Mat. 5.2 beboe well, and liffer wrong, and thalltakeit pas eiently, then to there thanke with God, Rome of 21 for hereunto verelp werepe called : for Chift als fo luffred! for be, * leaving be an crample, that pet Some treade, thould follow his Reppes i for how: 30h 22 ABhich bid no finne, neither was there guile fould 10h1 13.b in his mouth. Ephc. s.a

23 Hobich when he was remiled, remiled not againet

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the vengeance to him that industry the stiffe

24 * Which his own lette bare out unnes in his boe Mac 8.6
by on the tree, that we likeling believed from Unne Eta, 53.6
from line buto righteouhielle, by whole fluipes ye
beere healed.

For pe were as theepe going aftray: but are now runned but the Shepheard and Bilhoppe of pour foules.

the Notes and it is a first of the

We are the true temple of God, and an holy priefthoode, for to offer spiritual oblations. This place seemeth to have bene taken out of the 66. Chap, of Blai, who in the same Chapter saith plainely that God will fortake the old temple, sacrifices, at priefthood, at chuse who simileste a sinewe temple, newe sacrifices, and a newe priesthood. As many as put their trust in God, are enteremple of God, at Corio, Chap, As touching this spiritual priesthood, and the facrifices longing theseto, Reade our Notes in the 13.

minhimmen and the ith Chapters and the gas

- 'n Mon wines oughese order them felnes toward their hufbands; 's Chand in their apparell, an winter a man a second the
- Thewile "pe wines, be in indiection pour huls of the work, that enen they which obey not the work, Ephe, s.c.

napwithout the worde be wonne, by the con- Colof.3:e

- 2 After that thep have beholden pour chafte courses
- 3 Whole apparel, let it not be that which is butward, which braphed bears, and hanging on of gold either

in putting one of gorgious apparell:

out al corruption, of a meeke and quiet (pirit, which

I for after this maner in the olderine did the holpe when allo which truffed in God, tire themselves,

being obedient buto their bulbands. 1 and 1 /4

then as Sara obeyed Abjaham, calling himloid, whole daughters pe are as long as pe do well, and are not afraid for any rercont.

Tikewife pe hulbands, dwell with them according 25 to knowledge, giving honomunita fi wife, as inno

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The first Epistle

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the weaker bellell a as buto the that are beires alls of the grace of life, p your prapers be not hindred. The Epifile on 8 In conclution, be ye all of one minde, hauting come the fifth fempallion one of another, loue as biethien, be priefull. be courteous, day after o Mot renbing enill for euill, or rebuke for rebuke: Transie. Meake, but contraviwise bleffe, knowing that pe are theres unto called, even that pelbould be heires of the bles ang. 10 for he that boeth long after life, and loneth to fe PG1.34.c good bapes, "let bini refraine his tongue from enil. and his tippes that thep fpeake no guile. Ti Let him elchewe emill, and bee goob, let him feehe peace and enfire it. 12 Forthe epes of the Lord are ouer the righteous, & his cares are open unto their prapers : Mgaine,the face of the Lord is ouer them that bo enill. 13 Dogeoner, who is be that will harme pou, fipe be followers of that which is good ? C 14 Pea,* happie are pe, ifany trouble happenbuto pout for righteoulnelle lake: benot pe * afraibe for Mat. J.C any terrour of them, neither be pe troubleb: Efai.8.c 15 But Gittife the Lord Bod in pour bearts. Be rebp Mat.10.C alwayes to give an answere to every man that als le Kethpon a realon of the hope that is in pour 16 And that with meekeneffe & feare, haung a goob conscience : that whereas thep backebite pour as 3. Pet. 2.b enil boers, they map be albamed that fallely accuse Titus 2.2 pour good connertation m Chift. z.Pet.z.d 17 for it is better,if the wil of Bob be fo, that pelint Mat. 5.a fer for well baing, then for entill boing. The Epifile on 18 For almuch as Chrift hath once fuffreb for fins, Eafter Euen. the full for the bring to bring be to God, and was Rom.5.2 hilled as perraining cothe felh, but was quickened Com the fritten den strong in the strong the goal 19 In which liphrite he also went and preached buto thefuirites that were in verifon. 20 Which formetime had byn disobedient, when once the long fuffring of Bob abobe in b bapes of for, Gen.6.2 inhile the Wrke was a viewaring, "wherin fewichat Gen.7.C is to fap) eight foules were fauch in the materal D 21 To the which also the figure agreeth that now fas Rom.6.3 neth be, even baptifine (not the putting away the filth of the fleth, but in that a good confcience mas

with request to & D D) by the refurrection of Jeins Chiffe:

Which is on the right hand of Gob and is come imo heaven, "Angels, powers, and might biboued Heb.i.b.s. buto bun.

The Notes.

It is vnknowen vnto vs where this prison was for the holy feripture fpeaketh nothing of it. In the Gospelit is called the bosome of Abraham. It is sufficient for vs to know & believe that al the foules of the Saintes or faithful. which died fruce the beginning of the world, are faued by the blood of Christ. Howbeit, the Gospel was fundry wife preached vnto the dead. For vnto the boly Patriarches, deliverance and faluation, vuto the vnfaithful, defemed damnation was preached.

nitein and metal an internal section is Theiiii, Chapter.

He exhorteth men to cooffe from finie, w. to be foher, and and ppaya o is the tage

De almuch the as Chuit hath fuffereb for be in a I the fielh, arme pe pourfelues likewife with the fame minder for he which fuffereth in the flesh craffeth from finner

That he hencefoorth thould threas much time as remaineth in the flesh, not after the lustes of men. but after the wil of God, programme Committee

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for it is inflicient for by that we have frent otime that is palt of the life, after the wil of the Bens Romand tiles walking in wantonnelle, luftes, in errelle of Ephe 44 wines, in excelle of eating, in excelle of brinking, & abominable ibolatrie.

Mind it feemeth to the a Grange thing, that pe runne not also with them but othe fame ercelle of riot, and therefore weake they enil of pour

Mohich that give accomptes to hunthat is readie to inbae quicke and beab.

for unto this purpose verily was the Golvel vieas theb also but othe bead, that thep though be induct like other men inthe flethe, but thoutbeline befoge God in the Coirite and and and an anniversal

The end of althinges is at hande. We petherefore The Epifle on foler, and watch unto praper: Morgania mas. Low

But abone all things have fernent charity among ter Afcenfion

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2-1.19q.t.

8. Z.309. 8

Ch. P.H.L. .The first Epistle ponit lelites:for charitie thal coner the multitube of Gene. 19. 2 o Bepe harberous one to another without arma Hob.13.4 10 Ms euerp man hath received the gift, enen fo mis nifter the fame one to another, as good Stemarhes of the manfield grace of Bob. IT If amp freake, let him talke as the words of Ook Philip.2.b if any man minister, let him bo it as of the abilitie inhigh God minifireth vmo bim pb Bod in al things may be glorified through Jelus Chrift to whom he praple and bomunion for ener and ener Amen. 12 Dearelp beloued, thinke it not ftrangeroncerning the fire trial, which thing is to try pon, as though " Come Acange thing happened buto pon, 13 2But reiopce, in as much as pe are partakers of

Christs parions:that when his gloric appeareth. pe map be mericand glab.

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& 14 . If pe be railed byon for the name of Christhan pie are yelfor the fpirit of glorie, and of Gob, telleth prompoulou their parties is ead focken of, but on Rom. 12.b 2.Cor.8.c Mat. s.b pour part be is glorified an an auto High 15 Dee that nome of pour be panifbet as a muirberen. 1.Pet.1.a

or as a theefe, or an enti boencor as a bulle boby in a other mens matters well shoot and a land of

16 Taumman fifer fasa Chriffian mandethim not be alhamed, but let him gloufie Bob onthis behalfe. 17 Forthe enne is cometehat indgement mult begin at the floude of Gob. Thit first beginar by, what shall Barren S. the ende be of them which beloene not the Goldel

Epige. and of Godgio of the control of the Prou.11.c

Post day.

Mat. 5 b

1.Pet.1.c

18 20 no if the righteous fcarfelp be faneb, where that s the bugobly and the finner appeared 19 Wherefore let them that are troubled according

to the wil of God, commit & keeping of their fonles auto hun with wel boing, as unto a faithful creatour.

same to dolb all at The Notes

a. Of Christes going downe into hell, we have fufficiently moken in the notes of the fecond Chapter of the Ades.

b. Every man ought to vie the giftes of God vato gods on silver and the profit of his neighbour to that the glory of the profit of our neighbour, is the markethat walks. 12 ver firewe ought to shoote at in al our doings; and and a The

I.Tim.4.b

Titus, 2.d

2. Tim, 1.C

affinit mis The v.Chapter. a mini ad a mach

tie of Pastours is to feede the flocke of Christ, and what re-

they shall have of they be diligent.

Beelbers which are among pon I erhorte: # which am alin an elber and a witnesse of the afflictions of Christe, and also a partaker of

glow that shalbe ovened:

Feed pou Bods flocke which is committed bns Ades.ar. f pour taking the ouerlant of them not as come ed thereto, but willingly:not for the velice of file

incre, but of a chereful minbe:

not as though ye were loods ouer gods heritage: 2. Cor. r.e t that pe be an enfample to the flocke. b when the chiefe thephearb thall appeare, ps receine an incornprible crowne of glorp. wife pe pounger, fubmit pour felies unto the 1. Cor.9.d t: Submit pour felues enerp manene to ang- 2. Tim. 4.b becke pour felues inwardly in lowipneffe of The Epifle on be: for Gobrelifteth the pionbe, and gineth the third fune to the humble. day after Tri-

abinit pour selues therefore unber the mightie nde of God, that he map eralt you when the

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fall al pour care boon him, for he careth for pon. 25 e fober and watth for pour adverlarie the benil, Mat 6.d a roaring Lion walketh about, feeking whom Luke-12.6 map denoure 1914

ions reflet treofact in the faith knowing that the afflictions are accomplished in pour biethien

arein the worlde.

int the Dob of al wrace him lelfe which hath cale de into file eternal glorp op Chift Telus, after pellifite liffered a little affliction, make por pers

lerele, neengenen, and flablish pout. O him be gloop and dominion for ever & ever, :handmarkement

Sphianne a faithful biother buto ponlas T 2.1.15 pole) Thane wetten bitefelp, erhoiting & tellie a how that this is ottne grate of God, wheres MAKE MINT SOLVE

the Chineff that is at 25 about effected conether moon, fanineell pon and for vorte marcine mp

breeze pe and another with a some of charities. Rom. 16.d. Deace T. Cor. 16.d

The fecond Epiftle

Beare be with pout all which are in Chille Jeine

The Notes.

To feede the flocke of Christ, is to teach purely and facerely the wholesome doctrine of the Gospel, where the soules of the faithful are fedde and fatted vano if euerlasting.

The argument of the seconde Epistle of Saint Peter.

SAint Peter doeth in this Epifle entroate chiefely upon the Schings. First and foremost, as he did before, he doth exherts we conte a godly life, and worte a Christian conversation. Second he doth highly commend and set forth the dostrine of Christ, which is affirmeth to O woof necessarie, because that in the later dops take prophets shad arise, which ought to be kept off in ly with this edit. Thirdly, he doth gove them warning of the last day, suborting the to walke in the scare of God, that they may with a good consistent appears before these tight countings.

The second Epistle of

The first Chapter-

Forefunch at the power of God bath given them at things po setting unto life, by excharacth them to flee the corruption i worldly lufter.

1 116

1.Pet.1.4

Rounds.d



Jumn Beter, a fernant of the polite of Jelus Chille, to the which have obtained the persons faith with bo, through the righteonthes of our Sobs lautour Jelus Child:

Grace and peace be multiplied

of Bob, & of Jelus our Lord:

alcording as his godly power hath ginen but hat alchings he perceine but o life and godlinelle, though the knowledge of him that hath called us but go rie and bettue:

4 25p the which are given buto be excellent and

actal

mot

of Saint Peter.

Chap. i.

t promiles, by the meanes thereof, pe might partakers of the good nature, if pe fle the cos Tohn to tion of worldly luft.

Colof. Lb

bereunto gine al biligence: in pour faith minis pertue, in bertue knowledge,

m knowledge temperance, in temperance patis L.Cor Le e,in patience goblinelle,

godlines brotherly kindnelle, in brotherly kinds on

Me charitie. for if these things be among pon, and be plentes is, they make you that pe neither shalbe ible, nos fruitfull ir the knowledge of our Loide Tefus mult.

in he that lacketh thefe thinges, is blombe, and m not fee farre off, & hath foggetten that he was rged from his oldelinnes.

Dherefore brethen, give the more biligence for make pour calling and election fure: for if pe boo th thinges, pe that never fal.

ea, and by this meanes an entring in thalbe mis fred but o pou abundantly, into the everlailing madance of our Lord and Sautour Jeius Chile. Wherefore I wil not be negligent to put pon als sapes in remembrance of fuch things though pe nowe them your felues, and be stablished in the elent trueth.

horwithstanding I thinke it meete, as long as I 2. Cor. s. in this tabernacle, to firre pours, by putting u in remembrance:

knowing p thortip I must put off this mptabers de enen as our Lord Jefus Chift thewed me. will ever also gine up biligence, that ye map te wherewith to frire by the remembrance of le things after my beparting.

for we have not folowed deceitful fables, when opened unto you the power and comming of thord Jelus Chift, but with our epes we fame Iohn. 31.d maieffie:

wen then verily. When he received of God the fas flonour and glosp, and when there came fuch a ce to him from the excellent glone, "This is mp Mat. 17.d relp beloued sonne in whom I belight. this bopce we heard come from heanen, when Luke.3d

were with him in the holy mount.

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The fecond Epiftle

3.Cor.4.b

19 We have allo a right fire woode of pupplece, whereunto if ye take heede, as buto a light that thireth in a barke place, ye doo well, with the day balone, and the day flavre arple in pour hearten.

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Or interpre-

20 So that pe first know this, that no prophere in the feripeute is of any prinate intotion,

of man: but holy men of God wake, as they were moned by the holy Bloth.

The ii. Chapter.

He prophecieth of falle seachers, and sheweth their pu.

Ades.20.f 2.Tim.4,2 2.Tim.3.2 2.Pct.3.2 lud.1.c There were falle prophets allo among the prople, even as there that be falle trachers among you. Thich privile that bring in dammable hes refles, even benefing the Lord that hath boughthe, and bring upon them felnes (wift banmation,

2 And many that followe their damnable wapes, by whom the wap of trueth that be entitly oken of 3 And through conecont netter that they with faint worder make marchanbile of pon, whole indgenit

now of long time ceaffeth not, and their damnation fleveth not.

4 Foi if Pob wared not the Angels that finned, but cast them bowne into hel, and delivered them into chaines of darkenesses, to be kept but o indgement:

Gene.7.a

s. Reither spared the old worlde, but sauch shoe the eight person, a preacher of righteousiesses brought in the flood upon the world of the bugodly,

Gene, 19.0

6. And turned their cities of Sobome & Contorne into albes, ouerfliewe them, barmed them, a made them an enfample unto those that after spouldime bigodly.

25 7 And installativered with the uncleane connectation on of the wicked, belivered he.

Gene.19.6

8 (For he being righteous, and dwelling among the, in leeing and hearing, vered his righteous loule from day to day with their villawful deedes.)

10b.15.b

of temptation, and to referre the bring but of bay of indement for to be prinifed:

to 28 ut chiefely them that walke after the fiele in the luft of brickentinelle, and before aucthorize the funds

fumptuous are they, and frand in their ofone contepte, which feare not to fpeake end of them that ccel in morthiv.

When the angels which are greater both in volus rand might, give not rapling judgement against

them before the Lord.

2But thele as binice beaftes led with fenfualitie. and made to be taken and deftroped, fpeake enill of the thinges that they understande not and shall perilh through their owne corruption.

And receive the rewarde of unrightenumelle: then cout it pleasure to line deliciously for a leason: wors they are, and blots, belighting them felues in their

becepuings, in fealting with pou:

Waning epes ful of abulterie, and that can not affe from finne, laping bapte for buffable fonles: 1 Or.com earres thep have exercised with robberie, they are townelle. mrieb children.

Which have forlaken the right wap & are gone as frap, folowing the wap of Balaam, the fonne of Nom. 22 d Solor, which loued the rewards of burighteouts

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Adet. umps But was rebuked of his iniquitie. The bumbe east and vied to the poke, speaking with mans popce, forbabe the madnelle of the prophete.

Thele are welles without water, cloubes that Iude d re carried with a tempelt, to whom the mple of

barkeneffe is referred for ener.

for when thep weake the great fwelling words franctie, the pentice through luftes with the baite of wantonnelle of the fielh, them that were cleane fraped from them, which are wapped in errour:

Whole thep promile them libertie, whereas thep em felues are the bonde fernants of corribtion: For of whom a man is ouercome, buto the fame Ioha.8,a eis bionant in bandage.

o *for if thep, after thep have escaped from the file Heb.6.a thineffe of the world, through the knowledge of the and. 10.c lood and the Baniour Jefus Chill, are pet tangs Mat. 1.d. to againe therein, and onercome, then is, the late

brend morfe with them then the beginning. For it had bin better for them not to have knowe D emap of righteousnelle, then after thep have knos wenit, to turne from the boly commandemes that

Rom.6.

The fecond Epifile

mag gitter tinto them.

Prou . 11.2

22 But the lame is happened but the that is hish
to be spoken by the true proverbe, "The bog is turned to his owne bounte againe, 4 the low that was
mallheb, is turned again to her wallowing in b unite,

The Notes.

a. Reade the notes ypon the fixt and tenth Chapter to the

Theiri. Chapter.

g. He showeth the impletie of them which macke at Gods promife.
7. After what force the ends of the world shalle. 5. That they
prepare themseldes thereunto: 16.5V has they are which abuse the
writings of Saint Paul, and the rest of the scriptures, 11, concluding with evernal thankes to Christ Lesus.

I This ig the feconde Epitle that I nowe wife butto pon, bearely beloned, wherewith I fine by and warne your pure mindes,

Frine.
Actes, 20.f
Iude.c
3.Tim.4.2
2.Tim.2.b

Lohn

To be mindefull of the wordes which were whe before of the holp prophers, and also the communication of us, which be Apollies of the Lorde and Santour:

3 * Knowing this first, that there that come in the last bapes mockers, walking after their owne lustes,

4 And laving, Where is the pionile of his combined for fince the fathers fel a fleepe, al things combined like from the beginning of the creation.

for this they knows not (and that wilfully) bone that the heavens were of olde, and the earth conflicting of the water, and by the water, by the works of God:

6 Be the which thinges the worke that then was, perified, being then ouerrunne with water.

lohning b

Realist.b

A 28 7 *28 ut the hearens and earth which are nowe, be kept by his worde in Rose, and referred untofires gainst the day of indgement, and pervition of unapply men.

8 Dearely beloned, he not ignorant of this one thing, from that one day is with the Lord as a thouland peres, and a thouland peres as one day.

o The Lord that hath pionicled is not flack (as lone nien count flackeneile) but is patient to us ward, for as much as he would have no man loft, but will receive al men to repentance.

Pfaligo.a 1.Cor.7.c

10 Pener

of Saint Peter.

Chap.ili.

elettialite riege of artifethy be butterive as Mat. 24d. a there in the night, of the infirst the heavens thall 1. The ... a paste away with a great noyle, a the elementes that Apoc. 3.2.

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melt with fernent heare, the earth allo, a the works that are therem, thathe better the virned.

Asseming their that all these thinges that peritie, what maner persons singly pe to be in holy conners what maner persons singly pe to be in holy conners. cion and godipnelle,

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in hing for any pairing wine the comming of the state of God, by this on a peace is that perithe with a state of the comming of the state of the sta

Mellertheleste, we accopying to his promise. Toke Apply a new peacet, and a new earth, wherein others error in present of the control of the peacet between the peacet with the peacet of any minipes, be dringent that pe may be founds of any minipes, be dringent space or may be founds of any minipes, be dringent space of the profession of the control peacet, without space the long unreng of the long the things of the long the long of the long of the long that is in the security of the long there were peacet brother hand pinn, and written but pour.

Lea almost in every Counte speaking of such lings, among which are many things particles by the understands, which they that are bullearness by perflante, which they that are billearnen & bit

into per per, as they be allothe peper Eccipianes, made their owners before critical.

The therefore beloned letting pe be warned aforehald, separate lett pe allo, being jed att ap total the erroute characteristic fall from point often elevationelle.

Ant growe in grace, and in the knowledge of our could not lautour Jenus Christ of belowing by and lautour Jenus Christ of belowing the glory and and lautour Jenus Christ of belowing to glory and lautour Jenus Christ of belowing to glory and and for start, which,

The Argument of the first Epittle of Saint John.

Per that John had fufficiently declared howe that our whole faluation doth confil only so Christ less any more thoused there by take a boldnesse to fine, her showeth shout he man can be in Christ, unless her doth and more bins felf to keepe his comments. Which thing being dans, he exhorteth them to beof felle prophets, whom he calleth intechrifts, and to trie the a. Laft of all, he doth earnefly exhaut your brotherly

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Charatta of Saint Peter. Saint John the full Spills of Saint John the athe sentific augu. silloga believe heatern thatt t. Theise The true withing of the interface words of God, you to blood of Charles within the interface of face. finne. 2 A Mac which was try the The Spittle en Saint John En pelittes day. 0101 Mat. 17-4. ine foune Jelus Shait.

And their thinges white were unto you, that properties the period of the properties which we have been

ping, declare onto pour that God is light, and in him, a declare onto pour that God is light, and in himsen so declared at all.

6. If we cape that wee have reconstituted with him and traile on declared, we be and do not the truth.

25 of Shut if we walke in the light, even as bee is in the sydight, then have we felawhip one with another of the blood of Jeius, distill his forms eleanism we from all finne.

8 If we have that the haur no time, the beceine our felues, and the trueth to moe in the.

9 * If we knowledge our finnes, he is fapthfull and int to forgine be our Omes, and to cleanle be from all burighteoulnelle.

3. Reg.8.c.

1. Para.6.g. John. 1 3.C.

Pfal.32,d.

Luke.zg.d.

2000

10 If we lay that we have not dimen, we make him a iper, and his worde is not in be.

The ij Chapter 1. Christ u our aduocate, to. Of true lone, and howe is u toya.

A Ch

They, Epiftle of Saint Iohn,

Chap,li.

Litte change, these thinges write a unto pour, 20 Achair pe linne not. And if any man tinne, were your an Abulocate with the father, Jelius And he exceptions.

And he is the atometrent for our tinness: not for our tinness onety, but also for the fances of all the

With hereby we are fure that the kinoline him, if wie

keepe dis commandementes.

Berpat Goerb. A knowe him, and keepeth not his lohn 1: d. commandementes, is a wer, and the 'veritie is not 'oriente.

But who to herpeth his worde, in him is the fone of Cab perfect in beed : Hereby knows we that we

he that laich be abport in birn, mait birn felle to

tualie, even as he walked.
Beerfien, I write no newe commandement his 28 to pour four an olde commandement, which pe have peace from the beginning. The aloe commandes ment is the worde which pe have bearne from the beginning.

Manue, a neine commanuntement I lugite unto is poin for the backenesses palt, and the true light

lethat lapth howe o he to in the light, per hateth ots prosper is in darknede even burtlehis time.

De khat loverb his brother, abbeet his time.

to Berthat ipnesh ties inother, abiteeth in the light, a there is more occasion of cuill in him.

12. We that hatern his benther, is in backrielle, & walin warmeile: & can not tell whyther be goeth, necause that barknesse hath blinded his epen.

laben, I write unto pou, becaule pour finnes are

torginen pour for his names lake.

m ÎM 1

gek

A write buto pou farbers, because pe haue smoivent but that is from the beginning. I write buto pour rang ment, because pe haue our come the wicket.

I write to pout it is children, because pe haue most upen the farber. I have watern to pout farbers, because the farber. caufe pe bane knowen bun that is from, the begins ung I bane mitten unto nou ponganen, becaule e are ficongie the worde of Gon abpheth in poit, & Pahous ouercome the wirked.

and of the fift Epittle

Charle is John 17.b.

if bethat pe latte not "the worlbe, nepther if things that are in the world. If any man fone the world, the love of the father is not in him.

To for all that is in the world, as the luft of the feth.

and the buft of the eyes, and the price of life is not be the father, but of the worlde.

17 Mind the world paffeth awap, s the full therent him

he chat fulfilieth the will of God, abpbeth for euer, 18 Litte children, it is the last tome : and as pe have hearde howe that Untichtift fhatt come even name are there many Untichniles: whereby we knowe that it is the last trime.

4 bis commeth to paffe.

They went out from be, but they were not of his: for if they had bene of us, they would no noube have continued with us: 25ut that it might appeare that thep are not all of bs.

20 Aeuert beleffe, pe hane an opniment of hinribat is holp, and pe knowe all things.

21 I hane not witten buto pou as though ye knew not the truety, but because pe knowe it, and that no lpe is of the much.

22 10ho is a leer, but he that bemeth that Telis is dining the lame is mirrichinte, that bemper pipe las

ther and the forme.

23 10holoruer bemperh the fonne, the lame barnnot the father: But he that knowledgeth the forme mith the father also.

24. Let therefore above in pout, that fame which pe heard from the beginning: If that which be have beard from the beginning that remapne in post, pe also that continue in the longie, and in the father.

24 Mind this is the promile that he hath promittes,

cuen eternall infe

26 Thefe thinges bane I witten bato pon, touch ning them that beceme vou.

Efai. 54.d.

or before.

27 And the anoputing which pe have recepted of bin dwelleth in pour greenesde not that diff man reache pour but as the fame anoputing reachest pour of all thinges, and it is true, and not lying and as it taught pouse thall about mir

28 And nowe babes, above in him, that popel he had appeare, we may be both, a not be affained of him

at his comming.

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29 If pe knowe that he is rightentie, knowe allothat CHETP

of Saint John

Chap,iii,

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plicat, til tutet ti

tery one lohich both righteoninelle, is home of pebingion that no mandrapile at he remail is fe to

Theiii. Chapter.

The fingular la se of God towards; via y, and howe we acome he to love one mother.

Deholde what charitie & father hath fhewen bg. 2 Dependent the though because the formes of Got. Luke.20.6. for this cause the moin support his not, breause the moin support his not, breause that him tooken him.

Deareip befored, nom are me the somes of Got.

Deareip befored, nom are me the somes of Got.

6 pet it boeth not appeare up at me the formes of 450h.
We knowe that when he had appeare, be that he pike him for we that he pike him for we that he pike him for we that he pike him enery main that he put you hope in bird, bird geth him felfe, even as he allo is pure.

Who former communes allo is pure.

perphine leife, even as he and is prois ipoloener communers times. It authorement also
is laine; for finne is the transportion of the laine.
Induces and in must be appeared to take away one
mines, and in must be in time.
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peared the louine of Con, to took the working loin. 8.f.

Moholoener is bornent Gob. finneth not: for his de cemannero minina he can not finne, because e is borne of Bah.

Suthe are the children of God knower, and the been of the being indploener boeth not aggi-ninelle as upe of God, depaper by that innerly not bother.

has this is the sphings that pe heard from the bes

t de Cari which was of that wichen & fire Gene. 4 b. in banther: and value four flue be hand because his owner. And white flue four for the first owner will be his brothers righted it. I The Epifle of Barnail not my heeffer, if the would have pour, on the found flee must be that were are trainfaired from hearth fundage after butto life, became we have the beetheen; be that los Trinsie. at his brother aboveth in death

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The first Epistle

15 monotoener paterin pie brother, to a manifear, a pe anome that no manifear hath eternall lyfe at oma in kim.

16 Hereby perceptie we tone breatile he laps bottom his lote to us : a the bught to tape bowne our inte-for the hiethich.

ro i fir diesgien.

17 But who to hard this wombes godd, and feith in brother have neede. a flutterh up his compatito from him, how dwellerh the love of Cod in him.

18 Aby dades, let ha not love in woodde, neptier

18 Me babes, lee he not force in possible, nepriper in chingue, out it beste and to term possible, nepriper in chingue, out it beste and to the rice of the triper, and mall after our penties before built.

20 For if our heart contigning the desire the triper, and mall after our penties before built.

21 Bearsto bethere, it out heart converme bound that issue we nothered to make the remains of the triper of this, because the battlere is after the original with the continuum between the first lines we seepe the commonwhere mease a box that the we seepe the commonwhere mease a box that the lines is his commonwheren, that we should be seen multiperature of his forms. The first we should be seen another, as because we commonwhere the lines one another, and be flag forms a commonwhere which is the that him, and he is finited by the continuous first in him, and he is finited by the continuous first in him, and he is finited by the continuous first in him, and he is finited by the continuous first in him, and he is finited by the continuous first in him, and he is finited by the continuous first in him, and he is finited by the continuous first in him, and he is finited by the continuous first in him, and the finites here we have the property of the

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Den ibe finite eferent, beterill ffer fliere prine bat out in nur fof many fatte propperen fice gone out into

the worlde.

2 Hereby that be filingie the Write of Cobil Cite fyirite that confesseth that Tefile Christie roun

che fielh, is of God: 3 And energ Wirds which confessed nor that Isla Chill is come in the fielhe, is not of God, Espain that friete of Autichill of whose bane heart hund that he should come and even moter afterny is he in the woodlog.

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lacob.i.a. 1.John. 5.4. John, rg.d. mene. s.a. A. B. molof

Mat.7.2. Iohnas s.d.

Mat.7.c. Deut.13.4. Mat. 24.2. Mark.13.a. Luke.21.d.

greater is he that is til poutten be that is in the

the are being two the exercise frequency of the and the mouth respecting frequency frequency of the and the mouth respecting from peaceth has the top of God, peaceth has the top of God, peaceth has not if the first peaceth has not of God, peaceth has not if the first peaceth has not of God, peaceth has not if the first peaceth has not been present the first peaceth from a sure of the first peaceth for the first god, and knowledge of the first god, and knowledge of the specific has not be first god to he wants, in Trivities and God are the first god for his wants, in Trivities and God are the first god for his that he folders at the first god for his that he folders at the first god for his that he folders because his first his former to be the angular file folders, because and ferr his former to be the angular allowed on the first people helders, it could be first his first him file. The first him example, the first wants for the first him file for his force one and the first wants from him files. The first him example, the first him files for him him for the first him him files. The first him files and the first him him files for him him files. The files has an and the files files files files in the files has files files in the files files files files files in the files file

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pere is im feare fit lone, bute perfect lone caffeth

teare to feare path paincfalhelle. He that feasth, is not perfect to love.
The love him, to he touch us first.
If a man far, I four God, a pet hate his brother, is a lear to holder, the house house he hat been not his other whome he hath tene.

nd this commandintentent paire we of him, that where benery Got, fhome tout his broeper allo:

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Chappin The y Chapter.

Of the frame of faith. In a state of the form of the frame of faith.

Do note of the annexes one that access for the faith begans to me that access for the faith begans to man on also policy to gotten or bits.

By this we know that we tone o children or form when we have God, a keepe his contamberments. In the faith the top the faith intermediate and first his is the faith of Matth. Lr.c. A Por all that is bosine of Good Discreminations that is the victorization bath of the contraction between the contractions of the contraction of The Epifile on the first Phe worths com our faire.

12 ho to it that successioners the worns had be not be used to be the succession of the worns had be not be that a faire in the worns and the succession of british is be that came by water and stock not be most or be most of the stock.

1. The property has be most and himself the control of th Sunday ofto Eaffer, 1, Cor.15.g. and this the forme that beareth winneds wear

the forme in trueth

7 of there are this which heare recorde in beaum

The factor, the word, and the holy Gholf , and their

8 And there are the minico bear erecord in earth the Spicet, Aup mare, auf blood, and the pie agre

If the receive the intruelle of onen. The intruelle of Good is greater. For this is the matrielle of Good is picking of his forms.

To he rhat belease in an the forms of Good hard the impresse in him cites he in make how a there because the believe in the receive in the food hard the internet in the food hard the internet in the food gave of his form.

11 Wind this is the estate that grow wath green bute be eternall life, and this life is in his louise.

12 He that hath the lonne, hath life and he that hats

13 Theie thungen haue I mitten mitte non that bes leme on the name of the fourte of Con A per ma knowe that pe have nernall tire, and that per m beleeve on the name of the forme of God

14 Aind this is the truth of me have in him that the after the hard the area thing according to his hill he hearth by this fine know that he pears by his afterformer we

Matt,7.2: Mark.11.d. Luke. 11.b. John 14-b.

Chap, V The this male arese to tohn, the the knowe that we have the petitions that we 170 100 At plut. In transitions history flux a flux which is or view beath, he chall after, and he hall give him is for the hall give him beath. There is a limbe and beath. I say not that he should pray for it. All murigized shells is finite; and there is finite E.S.E. D. dof s.z.miol.s e knowe that inholoener is bonne of God fine All Andre chai in the legant of God Assert pair self, and the legant of God Assert pair self. And the legant of God Assert pair self. And the legant of God and the initials would be an inchested.

We know that he save of God and the initials would be a min the binds.

We know that he formed a Cod is come a bath then is a min that he formed he was in a min to be anyther to know him which is true a new many that is true, though his formed he come to be a min to be annexed by the come of the come ahes, kiepe pour feines from "Ihold, Minen, "or ima Sel resident The November receiver for What this finne onto death is, our faulour Christ deeth selficient by declare litering, if we will not be leave, ye that dye in your owne finnes. So that this faint with death, is seeding cle has a widful and obtinate infideline a This finne no manifeline is home of Godbloth commit, though a final molesure we be the in the commit, though a final ending of we have the final ending as we have month that our ign man befull, rielle of "The recond Bpiftle of Saint John, " f Gob. . He writeth unto accreaine Lady , a respring that her children walke in the blurchy is and behavior stand onto lone, childre, whom I lave in the truth:
and not I study but alla all that
have belower the creath
for the exactly fate which direct
seth in his, and hathe wind vo for Con Cha Meelber buta the clere laby & her M it linte FIGURE DE MARLEN METER & prese from Cob the letter and trum the Loid Jahns Chatte, the forme at the father in truery and tone.

Lettopies areator that I combe of the chilbren mailing in truery, as we have received a common mailing in truery, as we have received a common cobe father. ment of the fether with the first month, dans of the

Chaday The third Epiffle of S. John, And now I refer he the Lady, not as change busine a newe commandement unto the time in lame which the hane had from the beginning to me flouid lide one another.

This continuationnents: Cous is the commandinum ment, that as pe have heard from the beginning, though walke at it.

For many beceliers are entired into the women which confells not that Jeius Chuit is come in fields. Chis is a becerve, and an Britishile.

Looks on pour times, that he's lafe not that is have wrongly, but I be may have a full remark of many treatments. Tohn.13.a r.John.5.a

the forme.

10 If there come any unit you, and him hor this learning him receive not so hoods, neither hid him Bob hoese, was a so how, neither hid him I for he seas bidded him Bob hoese, is partaine of his cull debed had so had not hour, I would not by its with part and pakes his brites him. I crull to have been pour and treate with patterning to mouth, that our top may be full.

13 The land to seas the elect likes proces the spring.

The third Epittle of faint million lohn.

Ichn.

Reiselatof Gaiarthor his walkers in the sength.

The to belong wat the boye Constrom in their projection.

The belong wat the boye Constrom in their projection.

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The boye of the boy the displacement of the trueth of is in the his plant that the point of the trueth of is in the high him stout walkers in the trueth.

That is no greater top, then for to peate him in the books.

The bonnes walke in vertice.

The bonnes walke in vertice.

The Epitte of Samt Inde.

The Epiticot Saint Inde,
it to the very example to five next the very entire pane by the connecte of the character of the partite before character whom is thou bying fortunaties on a course patter a good for, thou had bottle, and that for his indicates the there went forth, and indicates of the Beneties, that for engine to receive furth, that we might chores to the trueth wat biorreples which the particle and pair the premiutes among their excelling the particle of the particle of the first of the first of the particle o

on its more. He that bouth well is of God tour at which enter South out ferre God.

A which enter South out ferre God.

Instrume hath good report of all men, and of concern it ferre. See and we are reported time.

The and premium that our reported time.

The instrument that we will extend you not with the and prime to put the will be and prime to put the control of the control o

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Gen.4.b Nam. 16. *Or, rocke Or, erees withered in

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The Epille

For there are certaine bugobly men craftilperene

For there are certaine brigodly men craftile crew in tubuch were before of albe ordered to this ome beautatia fririum the grace of air some brightly compared to the compared to prove the analy last and our four some for a subject to the analy last and our four some for a such as the analy last becooking a much as he aire mout the loon the the loop after that he had beinered a people out of the single allo under a research the look out of the single allo under the first first election out left their own habitation, he had research in cuertaining chapmas before barbenets, with the cuertaining chapmas before barbenets, with the manuscraft of the great day.

Supplies a factories who some interest the least both from a first with the manuscraft of the least both from a first with the manuscraft of the least both for all curry with the manuscraft of the least both for all cultures. In the control of the cultures are the fourth for all cultures and the control of the manuscraft of the cultures and the control of the cultures and the control of the cultures and the cultures are the selection and control of the cultures are the selection of the cultures.

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as beattes which are without realon, in those

things they corrupt them leture.
II Was be with them, for they have gone in the way of Caip, and are biterly given to the ecroar of Mar taninfor incres fake, and have periffed in the gainelaping of Cose, ball a france adt meert ifenn i

Autumne; 12 Defe are Sportes in pour feales of chartie, should fruid a hillen thep feafte with you i this hour all feate for harnelt is, to the highest of himself and the his highest the history for himself as fruite word impor- gathering and unthous fruite, thep is been a fruite. hed by be the rostes: ithing of air

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fore of fuch laying. Behole, his operhal contained STIME

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Gen.4.b Num. 16.f *Or rockes. Or, trees withered in sechor trees own fruite.

of Saint Jude

limbs of Samers. is an existencent against al men and torrenke par are biggore annual tent, of all their under bright paint in their time and of all their cruel sprainings, which unders more bone powers against him, nets are minimized, compliances, waining as ben'own inters, whose mouther beake ploub Apoc. 1.6 in own inters, which mouther beake ploub Apoc. 1.6 in own their time are min in great tellerence became Blainty.

t perbetuner, rentember the troibes which e tpoken betoje of the apolites of one both Jes

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the mercy of our Lord Teins Chemeinne eters dat, and t

And have compassion of some, significant them, Or, in pur.
And other land with searc, pulling them one of a ring different battery energy the garment botter by the self, rences.

Once had the collect to kiepe pour frée from them, and to present pour faultiesse before the present

ence of his givine with top, To Goo our lantour, which one'p is wife, he giomand maieftle, and cominion, and power, mone and euer, Mineit.

The ende of the Epiftle of Saint Inde.

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The Revelation of Saint John

I Am all ananobe Divine Bur Contract rielaki ikar thou cell, winte in a findic, and in

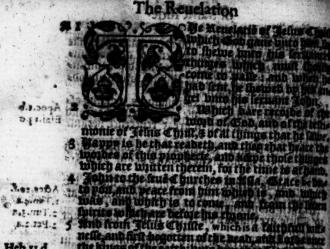
Washin in the first Chapter.

The course of this Remeletion. a Of them these reads it at John writesh to the foren Churches. a The manefin and office of the force of God. 20 The wiften of the condifferent and farres.

I Che

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The Renelation



Heb. rt.d I.Pet.z.da 1. John . I.b

nelle and first bogoteen of the beat, and for the kings of the earth butto give that your toallest be from our thrones in the riting a fine out through the first butto give and prieces butto 6. Indianable by hings and prieces butto 6. his farger sto him be gloste and dominion fore

Matth-140 Dang.d

atio a

Bejolde de comment with the combes, and all epes that the hum, a they all minich pearled him and all trincess of the earth (half maple being him; enten to, Almen.

I am Mipha ant Dinega the beginning amete ending laieth the Lorbe Allunghen minch is

opice mas and which is to come.

9 I John pour brother and companion in tribular tion, and in the kingdome and pacience of Jelus Chail, was in the Ile that is called Wathings, the word of God, and for the wirnelling of Teins Smitt.

Or, funday. 10 I was in the fritt on the Lordes bay, a heard

behind me a great poice, as it had boit of a cripe, Saping, I am Alpha and Dinega, the first and the laft: that thou feeft, write in a booke, and fende it unto the lenen Churches which are in Ma, bus to Ephelie, and buto Simpina, and buto Bergas mos, and into Tipatira, and unto Darbis, and buto Philabelybia and buto Laubitea."

of Saint Iohn.

Chap,i.

I turnet back to le the bopce that hake to sin when I man tittneb, I lawe feuen golben

ship in the milities of the fenent cambleful her one is bound for induced of the fenent cambleful her one is bound for induced in the fenency grade about the purpose of the goldent girdle.

s head and his heares were white as white ood, and as frame, and his epen were as a flame

b his fecte like buto fine braffe as though thep arntina furnace: and his boyce as the found of m waters.

Min be had in his right hand fenen flarres; and out of his mouth went a therpe thin edged fulgib: and his face flipme end as the fining in his french. Matth. 17. a . Sup when I lawe him, I fel at his facts even as

Bead. he land his right hand livon me laving but to me. Fearemet." I am the first and the last. Essle 44.6 And am aims and was beattand behold. I am Roma b the for everyone, Minien, and have the kepes of

Office the refore the things which thou hall fiene, nit the things which are and thethings which halve himler peceatier. The multerie of the lenen flarres which thou

well in my right hand, and the leven golden care flicks. The feven flarres, are the angels of the en Churches: and the fewen candlefticks which hou famel are the feven Churches.

The Notes.

on to sure?

The gament, is innocencie and holinetie. The golden gyrdle, is heavenly might and power the heares as whyte wooll, godly and heautly willdomethis eyes as a flame ffyse is a terrible and grimme countenance to the vnathfull:his feere of braffe, &c. is a readineffe to ftampe n pieces, and to deflroy the wicked & vngodly : his voyce nd the fwoord in his mouth, is the holy Gofpel.

The.ij.Chapter.

We exhortes befoure Churches ; to repentance, 10. to perfe rance patience, and amendement, 14. 26, 33. in wel by threatings, 7. 19 17. 36. de by promifes of remarde. The Paris

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建新城市的市场市场的市场的市场 ta in his right hand, approp the induces of the base outper consistence.

I know the books, and the labour and the and how they books, and the labour and the and how they be a solites, and had examine the them which take the a solites, and are not and had known their had a solites, and are not and had known their had a solites, and are not and had nown their had a solites the had laboured, and had not fairned. I have solved a grain the caute thou had the fairness the the first solites and had not fairned. caute theo hall telt the first tout. Securember therfole from whenes spin as and repeat, and one the first workes or eight with the control of any few that we will remove the any blefticks one of his place crept four repent.

3. In this thou that, because thou hately the own of the Recorditaires to have deed I also hately the following the first hately are eight the following the first that that hat hate here here what the following the first him that hate here were what the following the first him to the Chiracose. & Remember therfore from whence than art Let film that parp an eare at o hum right farth brito the Courcepes are hum right interh, will I give to eate of the cree of life. Sene.a.b is in the indues of the parable of God And once the anget of the Church of Simple white, Their things litter by their is first and last, which was beab and is affice.

I know the worker, and rething his order is first and some creating the back of some continue with some case, that export are received and a natural some and are not the continue of these toback of the continue of the con of them which cal them felues Jemes, and are not, but are the frugging of Satan. 10 feare none of thole things which thou thilling fer : beholde , the benuit thall caft forme of pour into milon, to tempt pou, and pe that have tribulation tenne bapes : be thou faithfull unto the beath, an 3 will gine thie a croinne plaife, augel aigil C ir det him that hath an eare, heare what the h faith unto the Churches, Be that overcommeth, s thall not be hure of the fecond beath aid faling 2.2 Wind to the angel of the Church in Bergamos maite. The ethings fairb he which bath the Harpe fluord with two ebges: 13 I knowe the worker, and where thou bwelled even where Satana feat is and that thou b fall inp name and half not benied inp faith, menin chole bapes when Antipas mp faithfull many

was flaine among pou, where Satan birileth. 14 But I have a few things against the because thou & haft there the that mainteine the Doctrine of Balas Num. gr.s am. which taught "Balac to put a lifbling blocke "Doine before the children of Ifrael, that thep thould eat of reade in meat facrificed buto idoles, a commit fornication.

Is Euen fo halt thou them that mainteine the bocs trine of the Airolaitanes, which thing I hate. 16 Repent, of els I wil come buto thee fhortly, & wil

fight against them with the (word of mp mouth. 17 Let him that hath an eare, beare what the fuirit faith unto the Churches: To him that ouercometh, will I gine to eate a Danna that is hid, & will gine him a white frome, & in p frome a new name written. which no ma knowerh, fauing he that receineth it.

18 And unto the Angell of the Church of Theatira. write, Thefe thinges faith the forme of Bod, who bath epes like unto a flame of fpie, and his feete are

like fine braffe.

to A know the worker, and the charitie, fernice, and faith, and the patience, and the deedes, which are

moe at the laft then at the first.

20 Morwithitanding, I have a fewe tijings against thee, because thou fuffreft that woman * Jefabel, 3.Reg. 16.g. which called her felfe a prophetiffe, to teach, and to 4.Reg. to.d Deceine impleruants, to make them commit fornis cation, and to eat meat facrificed unto idoles.

Ind I gane her fpace to repet of her founication, to

and the revented not.

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28 eholve, I will call her into a bed, and them that commit fornication with her into great Aduerilie.

vercent they revent of their deedes.

and I will kil her children with death, and all the Churches hall know that * 3 am he, which fears Iere. 27,b cheth the reines and heartes: and I will give buto every one of you according to his workes.

14 Onto pou I lap, and unto other of them of Thes atira, Us many as have not this learning, 4 which bane not knowen the deepeneffe of Batan, as thep lan, Ituil put boon pou none other burden :

100 urp which pe have alredy, hold fast till I come. 16 And wholoeuer ouercommeth, and keepeth mp maikes unto the end, to him will I gine power os actuations:

The Revelation

- Pfal.1,b
- 27 " Ind he shal rule thein with a rod of iron: as the bessels of a potter shall thep be broken to shiners.
- 28 Chemas I received of impfather, lo will I gine him the mouning flarre.
- 29 Let him that hath an eare, heare what the foirite faith to the Churches.

The Notes.

a. By Manna, vnderståd the word of God, and true heartie lone. By the white stone, is signified the election before God, and also enertasting peace, and considence in the grace and fauour of God, vnto enertasting life.

The iii. Chapter.

He exhorteth the Churches or ministers to the true profession of faith and to watching,

A pad write unto the angell of the Church that is at Sardis, Thefe things faith he that hath the fenen forces of God, & the fene flarces, I know the workes, even that thou hall a name that thou huest, and thou art bead.

2 Be awake, and strength the things which remaine, that are ready to die : For I have not founde the

workes perfect before Bod.

2. Theff. 5. a 3 2. Pet 3. c

3 Kemember therefore how thou hast received and heard, and hold fast, and repent. * If thou shalt not watch, I will come on thee as a thiefe, o thou shalt not know what houre I will come byon thee.

4 Chon half a few names in Sarbis, which have not vefiled their garments, and they thall walke with

me in white : for thep are worthp.

ge that ouercometh, halbe thus clothed in white arap, and I will not blot out his name out of the booke of life: and I will confesse his name before his angels.

6 Let him that hath an eare, heare what the fpirite

faith unto the Churches.

Efa.22.f lob.12.c

25 7 And write unto the angell of the Church of Phis labelphia, Thele things laith he that is holy a true, which hath the kep of Dauid, which openeth, and manthutteth, and thutteth, and no man openeth.

8 I know the workes : behold, I have let before the an open booze, and no man can that it : for thou halt a little firength, and halt kept mp sayings, and halt not benied my name.

9 2Behold, I wil make them of the fragogue of Dastan, which call themselves Jewes, and are not, but

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2.Cor, 5.a

boe lie: beholde, I will make them that thep shall come and worship before the feet, I shall know that I have loved thee.

to Because thou halt kept the words of my patience, therefore I will keepe thee from the houre of temperation, which will come upon all the worlde, to trie them that dwell upon the earth.

11 Beholbe, I come fortly, holde that which thou

haft, that no man take away the crowne.

12 Jim that ouercommeth, will I make a pellar in the temple of me God, and he shall go no more once and I will write byon him the name of my God, it the name of the city of my God, which is new Hierus salem, which commeth bowne out of heaven from my God; and I will write you him my new name.

13 Let hint that hath an eare, beare what the fpirite farth buto the Churches.

14 Und bitto the angel of the Church which is in C laobicea, write, Their things fauth Ame, h faithfull true witnes, h beginning of the creatures of God.

75 I knowe the workes, that thou are neither colbe, nor hot: I would thou were colde or hot.

to So then because thou art like werme, and neither colbe not hor, I wil wew thee out or my mouth:

17 Because thou sayett, Jane rich, increased with goodes, have neede of nothing: and knowest not howe that thou art wretched, and miserable, and poore, and blinde, and naked.

18. I countable thee to buy of me golde treed in the fire, that thou mapelt be rich, a white rayment, that thou mapelt be clothed, that the flithy nakednesse do not appeare, a anoput thine epes with eye salue, that thou mapelt see.

19 * 218 many as I lone, I rebuke and chaffen : be Pron.2.b feruent therefore, and revent. Heb.12.4

20 Behold. I stande at the doore, and knocke: if any man heare my voyce, & open the doore, I wil come in to him, and wil sup with him, and he with me.

ar To him that ouercommeth, will I graunt to litte with me in my throne, even as I ouercame, & have Atten with my father in his throne.

22 Ler him that hath an eare, heare what the spirite larth onto the Churches.

The Notes.
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The Revelation

out all mane; of blemish. The open doore, is the word of God, and the holy Gospell.

The iiii. Chapter.

The vision of the marettie of God. . He feeth the throne, and one fitting upon it, 8 and xxiiii. feates about it, with xxiiii. elders fitting upon them, & foure beafts prayfing God day & night.

The Epifle on A fter this I looked, and beholde, a doore was
Trintie funheard, was as it were of a Trumpet, talking
with me, which saide, Come by hither, and I will
shew thee things which must be fulfilled hereafter.

2 And immediately I was in the fpirit: & behold, a thione was fet in heaven, & one fate on the thione.

3 And he that late, was to looke byon like to a Jal per from, a Sardine from: and there was a rame bow about the throne, in light like unroan Emeralde.

4 And about the throne were foure a twenty feates, and thou the feates I fawe foure a twenty elders firting, clothed in white raiment, and they had on their heades crownes of golde.

5 And out of the throne bo proceede lightnings, and thundrings, and bopces: and there were fever lampes of fire burning before the throne, which are the fenen fourits of God.

6 And before the throne there was a fea of glatte like but of hipftall: and in the middelt of the throne, a round about the throne, were foure beaftes full of epes before and behinde.

25 7 And the first beast was like a Lion, and the seconde beast like a Calfe, and the third beast had a face as a mana the fourth beast was like a second East.

8 And the foure beafts had sche of them lire wings about him, and they were full of eyes within, and they had no tell day neither night, laying, holy, holy, holy, Lord God almightic, which was, and is, and is to come.

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MU.

o And when those beats gave glosp, and honour, a thankes but o him that sate on the throne, which lineth for ever and ever,

to The foure and twenty elbers fell bowne before him that * face on the thione, and worthinged him that liveth for ener & ener, & call their crownes be fore the throne, laying,

11 Thou art worthie, D Lorde, to receine gloip, and bonout,

Efa. 6.2

honour, and power: for thou half created althings, and for the pleasures lake they are, were created.

The Notes.

a. Gods feat is the enerlatting state of his power. The raine howe fignifieth his mercy and patient suffring. The extiliate the states, but the extiliate the most highest suffice of God, and that the most speciall friends of God, both of the olde and newe Testament, are incorporate into the kingdome of God. The sea of glasse may significe who vs the advertise of this life, which serves the glory of God, and the profite of the fauthfull.

The v. Chapter.

He feeth the Lambe opening the booke, 2. 14 and therefore the four beatt, the xxisis elders and the angels praise the Lambes of do him worship, 9 for their redemption, and other benefites:

A Jed I faw in the right hand offin that fate on a che throne, a booke witten within, and on the backelide, lealed with leven feales.

2 And I fawe a frong angell preaching with a loud bopce, who is worthie to open the booke, and to loofe the feales thereof?

9 And no man in heade, not in earth, neither under hearth, was able to open the booke, neither to looke thereon.

4 And I wept much, because no man was founde worthe to open, and to reade the booke, neither to looke thereon.

5 And one of the elders laith unto me, Weepe not: beholde, that lion that is of the tribe of Juda, the roote of Dauid, hath obteined to open the booke, & to looke the feven leales thereof,

and I beheld, and loe, in the middes of the throne, and of the foure beatts, a in the mids of the elders, hoode a Lambe as though he had bene killed, has ming feuen homes, and feuen epes, which are the fessen spirits of Bod, fent into all the earth.

7 And he came, and tooke the booke out of the right 25 hand of him that fate byon the thione.

8 And when he had taken the booke, the foure bealts, to foure a twenty elders fel downe before planthe, thaning enery one of them Harpes, & golden Wials full of odours, which are the prayers of faintes:

o And they firing a new fong, faping, Thou art wors this to take the books, a to open the feales thereoft for thou wall killed, & half redeemed vs to God P. p.iii.

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The Revelation

by the blood, out of al kinceb, and congue, a people, and nation:

20 And half made be buto our God kings & priefte: and we fhall reigne on the earth.

Is And I beheld, and I heard the bopce of many and gele about the throne, and about the healts, and the effect, and heard thoulands,

13 Baping with a loub vopce, Worthy is the Lambe rhat was killed to receive power, and riches, s wife

dome, and drength, & honour, & gloze, and blefing.

13 And all the creatures which are in heaven, & on the earth, and under the earth, and in the fea, and all that are in heaven, heard I faping, Bleffing, the nour, gloze, and power be unto hun that fitteth upon the throne, & unto the lambe for evermore.

14 And the ford beates laph, Amen. But the fours and twentie elders fell upon their faces, a worthing

ped him that lineth for enermore.

The vi. Chapter.
The lambe openeth the fixe feales, and many thinge; falowe the

opening thereof.

A fad I faw when the lambe opened one of the leales a Jeard one of the foure beatts fap, as it were the nople of thumber, Come and fee.

2 And I law, and behold, there was a white holle: and he that late on him had a bowe, and a crowne was gine but him, and he went forth conquering and for to onercome.

3 Mind when he had opened the leconde leale, I heard

the fecond bealt fap, Come and fee.

4 And there went out another house that was redde:
g yower was given to him that sate thereon to take
peace from the earth, and p they should kilone anot
ther: g there was given but o him a great swood.

5 And when he had opened the thirde feale, I heard the third beak fap, Come and fee. And I behelde, I doe, a blacke horse, a hothat fate on him, had a paire of balances in his hand.

6 And Theard a vonce in the middes of the foure beafies fan A measure of wheate for a penn, a three measures of barley for a veny, and ople and wine

feethou hurt not,

23 7 And when he had opened the fourth leale, I heard the bopce of the fourth beaft lay, Come and fee.

8 And Alooked, and behold, a pale hogle, & his name that

that fate on him was beath, and helfolloweth with him: & power was given buto the over the fourth part of the earth, to kill with (word, a with himger, and with death, & with the beaftes of the earth.

o And when he had opened the fifth feale, I faw uns ber the altar p fonles of them that were killed for John 21.5 the word of God, afor p testimonie which thep had.

to Mind thep creed to a loud bopce, laping, How long tarvelt thou Lord holp & true, to indge and to aucae our blood on them that dwell on the earth &

11 And long white garmente were ginen unto enerp one of them; and it was lapbe buto them that thep thould reft pet for a little feafon, until their felow fers nantes, and their bethien that thoulde be killed as thep were, thoulde be fulfilled.

12 And I beheld when he had opened the firth feale. and loe, there was a great earthquake, a the Sunne was as blacke as fackcloth made of heare, and the Moone wared at enen as blood.

13 and the flarres of heanen fell buto the earth, enen as a figge tree cafteth her butimely figges when the is thaken of a mightie winde,

TA Mond heatten banished away as a scroule when it a is rolled together, and all Mountaines and Iles were moued out of their vlaces.

14 And the kinges of the earth, and the great men, a the rich men, & the chiefe captaines, & the mightp men & enery bondman & cuerp free man, hid them felues in the bennes, and in the rockes of the hilles:

16 2nd faibe to the hilles and rockes, * fallon bs, Ofee ro.b and hibe be from the face of him that litteth on the Luke 23:0 throne, and from the wrath of the Lambe.

17 for the great day of his weath is come, and who is able to endure?

The Notes.

a. By the white horse, may be understanded the first estate of the Christian Church without blemish. By the secondo feale and the red horfe, ynder frand the frate of the king. dome of Christ in the time of Martyrs, By the third seale, and the beaft, the blacke horfe, balances & measure, vnderstand dearth, & want of virailes, with the portion that was allowed for one man for his dayes fpending, which happened vnto all the worlde, evther when Claudius or Traianus reigned Emperours. By the fourth feale, the beaft, y voice, & the pale horfe, vnderstand the heretikes, W v.iii.

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The Revelation

which divers wayes vexe the holy Church with falle doe. erine, The fifth feale, may fignifie the right godly & Chris ften men. The fixt feale, the great milerie and affliction which (hall arise and be procured through Antichrith

The vii. Chapter.

. 9 He feeth the ferwants of God fealed in their forebeads, out of all nations and people, is which though they fuffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of lume water, 17 & God shall wipe away all teares from their out.

It after that, I lawe foure angels flabing on the foure comers of the earth, holding the foure windes of the earth, that h wind thould not blow on the earth; neither on the lea, neither on

anp tree.

al Saints day.

The Prifile on 2 20nd I faw another angel afcenbing from the riling of the Sume, having the feale of the tining Bob: & he creed th a loud vopce to the foure angels to who power was ginen to hurt the earth & the lea,

3 Saping, Murt pe not the earth, neither the lea, neis ther the trees, till we hall have fealed the fernants

of our God in their foreheads.

4 20nd I beard the number of the which were lealed; and there were lealed an bundled & fourth & foure thousand, of all the tribes of the children of Aliraci,

Dethe tribe of Juba were fealed twelne thouland, Df the tribe of Kube were scaled twelve thousand. Of the tribe of Gab were lealed twelve thouland,

6 Of the tribe of Afer were lealed twelve thouland. Dfohetribe of Acohthali were lealed twelne thous fand. Df the tribe of Manalles were fealeb twelue thouland, and studyout

25 7 Dfiffe tribe of Simeon were fealeb twelne thoulab. Df the tribe of Len were fealed twelve thouland. Of the tribe of Tlachar were fealed twelve thouland.

8 Of the tribe of Labulou were fealed twelie thous lab. Of the tribe of Jofeph were fealed twelne thou. fand. Of the tribe of 28 enjamin were fealed twelve thousand.

o Mfter this I beheld, & lo, a great umltitude which no man could number, of all nations, and kinreds, and people, and tongues, flood before the thome, & before the Lambe, clothed with white garments, \$ Panhnes in their hands:

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to And creed with a lond vopce, faying, Saluation be aferibed to him that fitteth upon p throne of our Bod, and unto the Lambe.

if And all the Angels stoode in the compasse of the throne, sof the elders, and of the foure beatles, siel before p throne on their faces, sworthipped God,

12 Baying, Amen: Blelling, and glozy, and wifes bome, and thanks, and honour, & power, & might, be buto our God for everynoze, Amen.

13 And one of the elbers answered, saying unto me, What are these which are araped in white garments and whence came thep?

14 And I faid but him, Lorde, thou wotest. And he fapt but o me, These are they which came out of great tribulation, & have washed their long robes, and made them white by the blood of the Lambe.

13 Therefore are they in the presence of the throne of Bod, and serve him day and night in his temple: 4 he that sitteth in the throne will bive lamong them, 16 They shal hunger no more, neither thirst neither

ihal the funne light on them, neyther any heate.

17 For the Lambe which is in the middes of the throne chalfeede them, and shall eade them unto listing fountaines of waters: and God shall wppe as wap al teares from their epes.

The Notes.

By these foure Angels are understand noysome minifers, which goe about to hynder both the life and doctrine of the Gospel, and the true faith. The angel which ascendeth from the rysing of the sunne, &c. is our fauious Christ, which alwayes procureth some to further the Gospel against tyrants and antichristes.

The viii. Chapter,

s. The fenenth feale is opened, there is filence in beauen. 6. The four o angels blow their trumpets, or great plagues folow upon the earth.

A A D when he had opened the fewenth feale, there was filence in heaven about the space of halfe an houre.

2 And I lawe the a feuen angels which flood before God, and to them were given feven trumpers.

And another angel cauce, and floode before the altar, having a golden center, a many odours were given but o him, that he thould offer the prapers

The Reuelation

of al faintes byon the golden altar which was be-

4 And the linoke of the odours which came of the prapers of laintes, alcended by before God out of the angels hand.

5 And the angel toke the tenter, and folled it with fire of the altar, and call tento the earth: and bops ces were made, and thunderings, and highrninges, and earthquake.

6 And the leuen angels which hab the fenen trunk

pets, viewared them felues to blowe.

28 7 The first angel blewe, and there was made haple and fire mingled with blood, and thep were cast no to the earth, and the third part of trees was burnt, and al greene grasse was burnt.

8 And the femile angel blewe, and as it were a great mountaine, burning with fire, was call into b fea, and the third part of the fea turned to blood.

9 And the third part of the creatures which were in the fea, and had life, dyed, and the third part of the

thing was beltroped.

10 And the third angel blewe, and there fell a great flarre from heaven, burning as it were a lange, & it fell into the third part of the rivers, & into fome tappes of waters:

11 And the name of the p flarre is called wormewod, and the third part was turned to wormewod, and many men dped of the waters, because they were

made bitter.

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12 And the fourth angel blewe, and the thirde part of the Sume was imitten, and the third part of the Mone, and the third part of the Starres, that the third part of them should be darkened; and the dap was smitten by the third part of it should not shine, and likewise the night.

13 And I beheld, and heard an angel fleeing through the middes of heaven, laying with a loud voyce, Wo, wo, wo to the inhabitants of hearth, because of the voyces to come of the triumpe of h three and

gels which were pet to blowe.
The Notes.

m. These seven Angels, be many Antichristes, and those mighty that do harme to the faithful, & hinder the Gospelbut Iesus Christ standeth at the altar with the oblation of his body for the saythful.

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The ix Chapter.

is. The first woe is past. 14. The foure angels that were bound are loofed, 18, And the third part of men is killed.

A fab the fift angel blewe, and I faw a flarre fal 2

gruen the kepe of the bottomielelle pit.

And he opened the bottomelesse pit, and the smoke of the pit arole, as the smoke of a great furnace, and the dunne and the appe were darkened, by the reason of the smoke of the pit.

And there came our of the linoke locultes upon the earth, and unto their was given power, as \$ 5001-

pions of the earth haue power.

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And it was commanned them that they found not hart the graffe of the earth, neither any greens thing, neither any tree: but only these men which have not the seale of God in their foreheads.

And to them it was given that they fould not kill the, but that they fould be vered five moneths, and their paine was as the paine that commeth of

a Scorpion, when he that have tirthen a man, 6 And in those bapes that men feeke death, 4 that Elai, 20 to thinde it, and that better to bye, and beath that the Ofec. 10, b

from them.

1. And the limitinde of the locales was like unto 25.

2. Jules prepared unto battel, and on their heades
were as it were crownes like unto golde, and their

faces were as it had bin the faces of men.
8 And thep had heare as the heare of women, and

their teth were as the teth of Lions.

9 And they had habergious as it were habergious of iron, a the found of their wings was as h found of charets when many horses runne to battaile.

to And they had tayles like unto Scorpions, and there were flings in their tayles: and their power

was to hurt men fine moneths.

It And they had a kping ouer them, which is the and gel of the bottoinleffe pit, whole name in the Bre buie tongue in Abaddon, but in the Greeke tongue hath his name, Apollopu, that is to fay, a deffroyer.

12 Due woe is palt, and beholde, two woes come pet

after this.

13 And the firth angel blewe, and I heard a bopce from the foure hounce of the golden altar, which is before God,

14 Saps

The Reuelation

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14 Savingtothe firt angel which hab the trumpe Loole the foure angels which are bound in poreat rpuer Envinates.

15 And the foure Angels were looled , which were prevared for an houre, and a bap, and a moneth.

a pere, for to flap the third part of men.

16 And the uninber of the honfemen of the armies. were twentie thouland times tenne thouland and

I heard the number of them.

17 20nd thus I lawe the horles in the villon, a them that fate on them, having fiere habergious of a facinth colour, and beinftone, a the heads of home fes were as the heads of Lions, a out of their mous thes cometh fouth fire a lmoke and brimitone.

18 And of thele three were the third part of men kils led, that is to ay, of the fire, and of the finoke, and of the brimftone, which proceded out of the mouthes

zi den

10 for their powers be in their mouthes, s in their taples: for their taples were like unto fervents, has

uma heads, and with them they bo hurt.

20 And the remnant of dinen which were not killed by thele plagues, repented not of the deeds of their hands, that they thould not worthin benils, a idols of gold, a fituer, and braffe, and from, and of wood, which nepther can fee neither heare, neither goe.

21 Mlo they revented not of their murbers, and of their forceries, neither of their fornication, nepther

of their theftes.

The x. Chapter.

2. The angel hath the booke open. 6. He fireareth there shalle ne more time, 9. he giveth the booke unto Iohn which eateth it vo.

A Ro I law another mightie angel come bowne from heaven, clothed with a cloude, and the rainebowe byon his head, this face as it were the Sunne, and his fet as it were pillars of fire.

2 20nd he had in his hand a little booke oven:and he put his right foote byon the lea, and his leaft fote

on the earth:

3 . And creed with a loud bopce, as when a Lion roas reth:and when he had erped, feuen thunders bittes

red their bonces.

4 20nd when the fenen thunbers hab bttered their hopies, I was about to write: and I heard a bopce from beauf, faping buto me, Beale by thole things which

which the lene thumbers uttered, white them not.

Much the angel which I faw frank upon the lea, and upon the earth. left by his hand to heaven.

6 And tware by him that liveth for evermore, which created heaven, and the things that therin are, and the earth, and the things that therein are, and the fea, and the thinges which therein are, that there should be no longer time.

7. But in the bayes of the bopce of the fenenth and 25 gel, when he that begin to blowe, and the mystery of God that be finished, as he declared to his fernants

the Wonhets.

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8 And the popce which I heard from heaven, wake but one agayne, and layd, "Goe, a take h litle booke Ezech.2.b which is open in the hand of the angel which stand book the earth.

9 And I went buto the angel, a faid into him, Bine me the litle booke. And he land buto me, Take it, & eate it by, and it thall make the belle bitter, but it

halbe in the mouth as (weet as hour.

10 *And I tokethe litte booke out of angels hand, Ezech, 3.4 ate it but it was in my mouth as the as hone:

s alloone as I had eaten it, my belly was bitter, it And he land unto me, Thou mult prophecie agains among the people, and nations, and tongues, and to many knugs.

The xi. Chapter.

. The temple is measured. 3. I wo witnesseraysed up by the Lord, are murdered by the beast.

And then was given me a reed like unto a red, Mand the angel frood by, saping, Kple, and mete the femple of God, and the altar, and them

that worthin therein.

2 But the court which is without the temple call out, and meteit not: for it is given but othe Genstiles, and the holy citie that they tread under foote

fourtp and two moneths.

3 And I wil gine power buto mp two witnelles, and thep that prophecie a thouland, two hundred, and three logic dapes, clothed in lackcloth.

4 Thele aretwo Dime trees, and two canblefticks,

fanding befoje the God ofthe earth.

Mud if any man wil hurt them, fire proceedeth out of their mouthes, and confumeth their enemies & if any man wil hurt them, this wife must be he killed.

6 Theie

The Reuelation

6. These paue power to shut heaven, that it raine not in the pages of their prophecping: and have power over waters, to rurne them to blood, a to finite the earth with al maner plagues, as often as they wil.

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7 And when they have finished their testimome, the beast that commet hour of the bottomlesse with that make warre against them, and shal overcome the, and kil them.

8 And their bodges that the in the firets of the great cirie, which frittually is called Sobome 4 Egypt,

where allo our lojo was crucified,

9 And they of the people, and kinceds, and tongues, and they of the nations, that fee their bodies three bapes and an halfe, and that not fuffer their bodies to be put in graves.

10 And they that dwel byon the earth thall reforce oner them, and be glad, and that lende giftes one to another: for these two prophetes vered them that

Dwelt on the earth.

11 And after three dayes and an halfe, the spirite of life comming from God, entred into them: And they Rood by byon their feet, and great feare fel byon them which saw them.

12 And thep heard a great boyce from heanen, laying but o them, Come by hyther. And they alcended by to heanen in a cloude, and their enemies law them.

13 And plame houre was there a great earthquake, & the tenth part of the citie fel, in the earthquake were flaine names of men lenen thouland: the resonant were afraid, & gave glosp to p God of heave.

14 The lecond woe is palt, and beholde, the thirds

woe commeth anon.

15 And the leventh angel blewe, a there were made great voyces in heaven, laying, The kingdomes of this world are our Lords, and his Christes, and he shall reigne for everyone.

16 And the rritit. elders which fit before GDD on their feates, fel upon their faces & worlhipped God,

77 Saping, We gine ther thankes, D Lord God almightie, which art, a walt, and art to come for thou halt recepted thy great might, and halt reigned.

18 And the nations were angry, and the weath is come, and the time of the dead that they should be sudged, and that thou shouldest give rewards with the strength strength should be subjected and saints, and to them that

that fearethy name, final and great, and fhoulbettbestrop them which bestrop the earth.

to And the temple of God was ovened in beauen, & there were feene in his temple the arke of his tellas ment: and there folowed lightnings, and bopces, & thunderings and earthquake and much haple.

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The xii. Chapter.

There appeareth in heaven a woman clothed with the Sume etc.

A Ab there appeared a great wonder in heanen. A A woman clothed ib the Sume, & the Mone Orfigne binder her feet, & buon her head a crowne of thelie ftarres:

2 And the being with childe, creeth trauapling in bouth, and vapned ready to be delinered.

Und there appeared another wonder in heanen. for behold, a great red Diagon, haunen feuen heads. and tenne homes, and feuen crownes byon his heades:

Und his taile diaweth the third part of the flarres of heaven, and he call them to the earth: And the Diagon flood before the woman which was ready. to be belinered, for to benour her child affonne as it mere boine.

Mnd the brought foorth a man chold, which that! rule al nations with a rod of iron: a ber forme was taken by buto Bob, and to his throne.

6 And the woman fled into the wildernesse, where thee hath a place viewared of God, that thep thould feede her there a thousand two hundred, and three fcore bapes:

2 And there was a great battaile in heaven. Michael 25 and his angels fought with the Diagon, and the The Epifte on Saint Mi-Dragon fought and his angels.

8 And prenapled not, neither was their place found chael and all any more in beauen.

o And the great Diagon, that old ferpent, called the Denil and Datanas, was cast out, which becepieth al the world: and he was cast out into the carthant his angels were call out with him.

10 And I heard a loud hopce laying in heaven: Probe is come faluation and fitength, and the kingdome of our Bod, and the power of his Chift: for the accuser of our biethen is call bowne, which accus

Eb them before our God dap and night.

Mnb

Angels.

The Revelation

ri And thep onercame him by the blood of the lambe. and by the word of his tellimonie, and thep lonen

not their trues unto the beath.

12 Therefore reiopce heanens, and pe that biell in them. Woe to the inhabiters of the earth, and of the feat for the benil is come bowne buto pour which hath great wrath, because he knoweth o he hath but a thost time.

13 20110 when the bragon law that he was call into the earth, he perfecured the woman which brought

fouth the man chold.

14 Androthe woman were ginen two wings of a great Cagle, that the might fle into the wilbernelle into her place, where the is nourished for a time, a times, and halfe a time, from the face of the fervent.

15 And the leepent call out of his mouth water after the womanins it had bin a flood: he might canfe

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her to be carped away of the flood.

16 And the earth holpe the woman, and the earth of pened her mouth, & fwallowed bp the river which

the Dragon call out of his mouth.

17 20nd the Diagon was wroth with the woman. e went and made warre with the remnant of her feede which keeve the commandements of God. have the teltimonie of Jelus Chrift.

" Some read, 18 And "I ftood on the lea land. and be flood.

The xiii. Chapter.

r. 8. The beast deceyneth the reprobate, 2. 4. 12, and is confirmed by another. 17. The priviledge of the beaftes marke.

A Ad I falwesa beait rpfe out of the fea, hauping feuen heades, ten homes, & upon his homes ten crownes, and upon his heads the name of blafphemie.

2 And the beaft which I faw, was like a Leopard, & his feet were as the feete of a Beare, & his mouth as the mouth of a Lion: and the Dragon gane him his power, and his fear, and great anotholitie.

3 And I fame one of his heads as it were wounded to beath, and his beadly wound was bealed: And

al the world wondred after the bealt.

4 Mind thep worthipped the Dragon which gane pos wer unto the beaft, quo thep worthipped the beaft, faping, Who is like unto the beaft! Who is able to warre with him?

5 And there was ginen buto him a mouth freaking great great things, and blafphennes, s volver was sinen unto him, to doe fourtie and two moneths.

6 And he opened his mouth buto blafpheinie against ob, to blaspheine his name, and his tabernacle, & ent that bivel in beauen.

And it was ginen bitto buit to make warre with 28 the laintes, & to onercome them: And power was given him over alkingeds, and tongues, a nations.

& And all that dwell boon the earth thall woodhyp him, whole names are not written in the booke of when of the Lambe, which was killed from the bes ginning of the world.

If any man haue an eare, let hun heare.

to the that leadeth into captivitie, thall goe into captmitie: * Be that killeth with a fwoord, muft be hits Gene. 9.2. led with a fwoodb. Here is the pacimice othe fapth Mat 26.h. of the laintes.

11. And I beheld another beat comming up out of the earth, and he had two hornes like a Lambea he wake as bid the Dragon

12 And he doeth all that the first beast could boe in is prefence, and he canfeth the earth & them which nimel therein, to worthin the first beast, whose beads in wound was healed.

13 Mind he both great wonders, fo that he maketh fore come downe from heaven on the earth in the light of men,

14. And becepueth them that divel on the earth, meanes of tiple lignes which he had power to do in plight of the beatt, faping to them powel on the earth.that thep thoulde make an image to the beaft which hath the wound of a two d, and bib live.

15. And he had nower to quie a wirite unto p image of the beaft, that the image of the beaft should both weake a thoulde cause that as many as would not worthin the image of the bealt should be killed

16. And he canleth all, both finall and great, rich and poie fre a bond that he ibould gue them a marke in their right hand, of in their foreheads.

17 And that no man might bup or lell, faue he that had the marke or the name of the beaft, either the number of his name.

18 Here is impledome. Let him that hath wir count the number of the bealt. Fai it is a number of a ma, and his number is the him web three core and the

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The Reuelmion

The Notes

This heaft is the kingdome of Rome : the Catte of the mountaines is the errours and blasphemons vices of the whole world gotten in battell the beares feete, tyranny the mouth of the Lion, spoyleful and greedy to denoure wounded by infurrections & civill warres, y and dominion and governance came in one mans hand. This other beaft that commeth out of the earth; is the pompe of the Romith Rythops. He pretendeth to be a fambe. This is the second kingdome of Rome.

The xiiii. Chapter.

s. The notable company of the lambe, 6. One amounteth the Gofpel, 1, another the fall of Babylon, o, and the third warneth to flee from the beaft. 18. Of the Lorder barnest.

The Epiftle on the Innocents day.

MI'A AD I loned, s for, alambe frode on the mount Sion, & with him an hundled, fourty, and forme thouland, haming his fathers name written in their forebeads.

2 And I heard a hopce fro heane as p found of many waters, as a bopce of a great thunder: 4 I hearde the hopee of Harpers harping with their harpen. And they fing as it were a newe long before the

throne, and before the foure beatles, and the elbers, s no man coulde learne that long, but the hundred and fourties four thouland, which were rebeined from the earth.

4 Thele are thep which were not befiled with was men, for thep are birgins : Thele are thep which for low the lambe whyther foruer he goeth: Their were rebeemeb from men, being the fpilt fruites unto God; and to the lainbe.

3 And in their mouth is found no quile : for then are

without foot before the throne of God.

6 Mind I lawe another angel flee in the middes of heaven, having the everlalling Golpel, to preache into them that dwell on the earth, 4 to all nations,

and kincebs, and tongues, and people, 7 Saping with a founde pope, * Feare God, and gine glory to hun, for hippure of his indgement is come: and worthip him that made beauen and earth. The lea, and fountapnes of waters.

8 And there folowed another angel, laping, * Babplo is fallentis fallen that great citie, for the mate at nations beinke of p wine of p weath of her fornicatio.

Actes. 14d.

Efai.21.c. lerem.51,a.

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or,dryed.

o And the third angel followed them, laying with a loube bopce. Of any man worthin the beatt and his image, and receine his marke in his forebead, of on his hand.

To The fame thall brinke of the wine of the wrath of Bob: yea, of the pure wine which is vowed in the cup of his weath, the shalbe punished in fire &brins from before the holy angels, and before the lambe.

It And the finoke of their tonnent accendeth by eners more: And they have no rest day not night which woiship the beast and his image, a whosever res cerueth the print of his name.

12 Bere is the pacience of the faintes: Were are thep that keepe the commandementes of God, and the

fapth of Jeing.

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13 And I heard a vopce fro heaven, faving butome. Mite. " Bleffed are the bead, which hereafter ope in the Lorde. Guen to lapth the fpirite, b thep may reft from their labour, and their workes followe them.

14 And I looked, and beholde, a white cloude, evp. on the cloub one firring like buto the foune of man, having on his head a golden crowne, in his hand

a fbarne fickle.

And another angel came out of the temple crying with a loube popce to him that fate on the cloude: Think in the lickle & reape, for the time is come to lock 3.c. reape, for the harnest of the earth is "ripe.

16 And he that late on the cloube thruit in his fichle on the earth, and the earth was reaved.

17. Mind an other angel came out of the temple, which is in heanen, having allo a tharpe fickle.

18 And another angel came out fro the altar, which had power ouer fire, and creed with a loube cree to him that had the tharpe fickle, faping. Thrust in the tharpe Uckle, and gather the clusters of the vinepard of the earth, for her grapes are ripe.

19 And the angel thrult in his tharpe lickle on the earth, and cut downe the vinepard of the earth, and call it into the great winefat of the weath of God.

20 And the winefar was troben without the citie, & bloob came out of the fat, me unro the horse bribles, by the space of a thousand a fire hundred furlongs.

The Notes. Here is the reward they shall have, which follow not this horned beaft, nor them that worthip it, or the indge-

The Reuelation

ment and fentence of God agaynst all them which were this this beaft of Antichrift, relifting the Gospel.

The.xv.Chapter.

The fong of them that our come the beaft.

JA D I lawe another figne in heaven great am (1) marueplous, feuen Angels hauing p feuentalt plagues, form them is fulfilled b wrath of God,

2 Mith I law as it were a glaffie fea, mingled with fire, a them that hab gotten the victory of the beat, and of his mage, & of his marke, & of the mumber of his name, traine on the glaffie fea, having the barpes of God.

3. Run they ling the long of Woles the fernant of God, ethe long of the lambe, faping, Great & mar neplous are p workes, Lord God Alinfghry: mit and true are thy wapes, thou king of faintes.

4. 1000 hall not teare thee, D Lorde, and glozifie the name: for thou onelpart holy: a all Gentiles thall come, worthip before thee, for the indgements are made manifelt.

5 And after that I looked, a beholde, the temple of the tabernacle of the tellimonie was oven in heaven.

6 And the feuen angels came out of the teple, haming the leuen plagues, clothed in pure & bright linnen, a baunig their bleatts gribed with golben gribles. And one ofthe foute beattes gaue unto the feuen

augele leuen golde vialles, ful of the wrath of God, which lineth for evermore.

8. Anothe temple was full of the finoke of the glory of God, t of his power: in man was able to enter into the temple, till the feuen plagnes of the feuen angels were fulfilleb.

The Notes.

The fea of glaffe mixed with fire, fignifieth the wicked. nesse of this worlde, and all wicked enemies and aduersaries of the trueth and doctrine of the Gospel The xvi.Chapter.

The angels power out their vialles full of wrath: 8, and what plagues follows thereof. 45. Admonition to take heede and matobe.

A Mo I heard a great bopce out of the teple, laps A ling to p leuen angels, Goe pour wapes, powis out the bialles of p wiath of God woo the earth.

2 Mind the full angel went, and power out his viall

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byon the earth, a therefel a noplante a lose botch buon the men which had the marke of the beath, a poor them which worthinged his image.

3 And the seconde angel she out his viall upon the sea, and is turned as it were into the blood of a dead markand enery suing thing bied in the sea.

4 Und the third angel thed out his vial byo the rivers sountaines of waters, and they turned to blood.

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5 And Thearde the angell of the waters fap, loade, which art, a wall, thou art righteous, and that holy one, because thou half given such indgements:

of of they have the out the blood of fainten a More phetes, and therefore half thou given them blood to drinkerfor they are worthis.

7 21nd I heard another out of the altar lay Eurn lo 25 Lorde God aloughtie, true and righteous are the subgenesites.

8 And the fourth angell powerd out his viallon the found, a power was given but him to bere men with forment heate of free.

9 And menhopled in great heate, and blasphemed the name of God, which hath power over these plagues, a they repented not, to give him glosp.

10. And the fifth angel pointed out his viall upon the feate of the bealt, and his kinghome wared barke, a they gue we their tongues for follows,

11 And hlasphemed & God of heave, for their lorowes, and for their lores, & repented not of their deches,

12. And the firth angel popped out his bial braifthe great riner Euphrates, sthe water therefor bried by, bethe way of the kings of healt from he prepared.

13 And Alaw the bucleane (pirits like from come out of the mouth of the Diagon, a out of the mouth of the beat, a out of the mouth of the falle prophete.

14 For they are the fairites of benils, toopking mix racks, to go out unto the kinges of the earth, sof the whole world, to gather them to the battel of that areat day of Bob almightis.

15 * 25 cholb, I come as a thefe. Happie is he that Mat. 24.9. watcheth, a keepeth his garments, left he malke nas 2. Pcc. 3.b. keb, and men fee his folthineffe.

1. Thef. 5. a.

16 And he gathered them mgether into a place, ral-

17 And the lenenth angell policed out his biall into the apper of there came a great boyce out of the tople at q.iii.

The Reuelation

of neaven, from the throne laving. It is bone, will a

Chapyen

18 And there followed nopices, thunbrings, and light renings: a there was a great earthquake hurh a was not fince men were boon the earth, to migue an earthquake, and fo great.

19 And the great citie was buided into tine party and the citie of the nations fell: and great 28 abolon came in remembrance before God, to give birte h the cup of the wine of the fiercenelle of his winth

20 Enery Ile allo fled away, & the mountains were

21 And there fel a great haile, as it had bon talents out of heatten, upon the men, athe men blaiphemen Bod, because of the plague of the papier for fi plague thereof was exceeding great. The xvij. Chapter, plant didio, attm2

3. The description of the great whore, I. and ber simes and

1 A Jab there came one of the fenen angels, which had the leven vialles, a falked with me laping white the Come, I wil theld with the there make ment of the great whose, that litterh open many waters:

2 With whom have comitted fornication the kings of the earth, the inhabiters of the earth are buiken L2/25/2011 Wille

with the wine of her fornication.

3. Do he carled me away in the spirite into the wile dernelle: And I lawe a woman lit boon a learlet coloured beaft, ful of names of blafphinie, having Tenen heades, and tenue homes.

Who the woma was araped in purple & learlet cos four, & becked with gold, precious frone & pearles, haning a cup of golde in her hande, ful of abominas

tions and fpithinelle of her fornication, and all

This in her foreliead was a name written a mpiles rie, arear 25 abplom, the mother of whose boin s above

minations of the earth.

6 And I lawe the woman brunken with the blood of the Saints, & with the blood of the marty is of Jes firs : And when I lawe her, I wonded with great marneile.

25 7 21nd the anger faid buto me, 138 herefore marneileft thou! I wil thewe thee the mplterie of the woman, and of the beaft that be areth her, which hath fenen peaces and tenne bornes. The sale to the sale

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2. And the beaft that thou lawell, was, and is not, a that alcende out of the bottomelelle vit, and goeth to pervition, and thep that divel on the earth that mber (whole names are not writte in the booke of life from the beginning of the mould when they bemidthe beaft that was and is not and per is

9 Mad here is a meaning that bath wilebome. The enenheades, are fenen mountaines, on which the woman litterh: They are allo fenen kinges.

10 fine are fallen, one is, and the other is not pet come: And when he commeth, he mult continue a pe space.

It And the beat o was a is not, is even the right, a is one of the leven, and goeth into bellruction.

12 And the ten homes which thou lawelt, are tenne kings which have received no kingdom as per: but receine power as kings at one hour? with the beaft.

13 Thele haue one minde, and thall give their voluer

and frength buto the beaft.

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tè.

14 Thele Chall fight with the Lambe, and the Lambe & thall ouercome them: for he is the Lord of lords a 1. Tim.6.c. Ming of kings, sthep that are on his live, are called, and cholen and faithfull.

14. And he faith unto me, The waters which thou lawell where the whose atteth, are people, & folke,

and nations, and tongues.

36 Mind the terme homes which thou lawell upon the arethep that that hate the whose a that make her belotate a natico, a fhall eate fer fleit, and interne her luftbfpre.

17 for Got hath put in their harts to fulfil hie wil. and to bo with one coulent, for to give their kings home buto the bealt, untill the words of God thalbe

fulfilleb.

18 And the woman which thou fawell, is that great eitie which reigneth oner the kings af the earth.

The Notes. The womans variable garmentes, betoken divers liveries of religious orders, or the role colour may fignifie a readines to fled Christian blood. The cup full of abomi. nations, &c.the Popes decrees, decretals, bulles, difpenfations, suspenfions, and curfires : the bealt the fitteth on, is the papal feare.

The xviii. Chapter

STRICK STRICK Bur The levers of the worlds are fory for the fall of the whore Ericky. 2 9,114.

The Renelation

of Babylon, so. Bur they that be of God, bane eding to relege for her deftruttion. A Parafter that, 3 faire another angel come from IA heatten, haming great power, and the earth wi lightened with his glorie. And he cried mightilp with a firong bopce, laplat Efai.21.f. Breat Babpion is fallen, is fallen, a is become the lere.1,a. habitation of beuile a the hold of al forote hirites, and a cage of all brickeane and hatefull bribes; for all nations have brunken of the wine of the weath of her formentio, the kings of flearly have counitted fornicatio with her, & the marchais of the earth are wared rich of b abilidace of her pleatures. 4 And I heard another hopee fro beaue laving, Come awap from her, mp prople, p pe be not partakets of her finnes, and that perfecente not of her plagues.

For her finnes are gone up to heaven, & God hath remembred her wiches nelle. 6 Reward her enen as the rewarded pour & utile her bouble acrosbing to her worker a power in bouble su per in the fame cup which the filled bitto poul 7 Am as much as the glorified her felle, hued wans foulp, to much powie pe in for her of printifficent topolives for the laid fit her peart. Int being a qui Efai.46.d. * and am to witober and that he to forme? Jul 8 Therefore that her plannes come in one bap beath and forow, a hunger, a the thalbe vererly burner wert re for frong is the Lord which intogerly hee 9 Minbehep figall bewarte her, and the hinges of the earth that lament for her, which have routhered for meation with her, & have lived wantoille with her, when they that lee the limbhe of her burning. Iere, 51.a. To Dranbing a facre off for feare of her primitiment, faping, Mlas, alas, p great citie 28abplon, ffint inightie citte, for at one houre is the inbigeriteft coite. 11. With the marchanes of the earth bo weepe Awaile oner her, farno man opeth their ware am more. 12 The ware of gold of Miner, and plecions fronces, and of pearle, and rapnes, and purple, and like a lear let, al Thous wood, all manet vellely of pump, and all maner veffelles of most precipite wood; & of braile, and pron, and marble, 13 And cinamoni, and obours, and oparinents, and

frankincente, and wine , and ople, and fine floure,

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And wheate, and beater, etherpe, and youter, and char

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charets, and bodies, and foules of men.
24. Ond the apples the the foule inter after, are beparted from thee air all things which were bame. tie, and had in price fare bevarred from thee, and thou thait finde them no more at all.

by The marchants of thele things which were ward ed rich thailmanden farre off from her, for feare of the punishment other, weeping and wapling,

16 And faping, Mlasialas, that great citie that was Iere. 31.6 rlothed in capited and purple and learlet, & becken

with gold and precions flones, and pearles: 17 for at one houre fo great tiches is come to noughe. Und enery thip governour, and all thep that occupie thippes, and thromen, and as many as worke in the fea, flobe a farre off,

18 And creed, when they faw the finate of her buts string, faping, What citie to like binto this great city? 19 And they call built on their heads, and cried, wees

ving warling, and faring, " Wlas, alas, that great lere. qu.b civie, wherein were made richeal that had thippes in the lea, by realow of her collinelle, for at one houve is the made befolate.

20 Reiopce ouer her thou beauen, and pe holp as polites, and prophets, for Gob hath ginen pour indgement on her.

21 And a mightie angel toke by a flone, like a great D multone, and call it into the lea, laping, With inch biolence thall that great citie Babplon be calt, and

thalbe found no moze at all. 22 And the vopce of harvers, and mulicians, and of pipers and trumpeters, thatbe heard no more at at in thee: and no craftelman, of what loener craft he be, shalbe found any more in thee; and the found of a mpli halbe heard no more at all in thee:

23 And the light of a candle that thine no more at al in the and the bopce of the bridegrome, and of the bribe, thatbe heard no more at all in thee: for the marchantes were the great men of the earth, and with thine inchantment were deceined al nations.

24 And in her was found the blood of the prophets, and of the Baints, and of all that were llaine byou the earth.

The Notes.

This Chapter intreateth most principally against the fecond Regimer of Rome, that is, the papiftical kingdome,

The Revelation

26 A Jab J laine an angel come bowne from heans. haning the kep of the bottomleffe pit, & a great charme in his hande.

2 Mind he tooke the bragen, that olde fervent, which is the benill and Satanas, and he bounde hun a

thouland peeten.

2 And call him wito the bottomleffe pit, and he that him up, and let a feale on him, that he thould be seine the nations no more, till the thouland peres fronto befulfilled: and after that, he must be looken for a little featon.

4 2010 I lawe thrones, and they late boothem, and indgement was given buto them; and I fawe the foules of them that were beheaded for the witnelle of Joins, and for the word of Bod, and which had nor worthinged the bealt, neither his image, neis Ther had taken his marke byon their foreheabes, on in their handes land thep lined a raigned mith Christ a thousand peres.

5 2But the other of the bead men did not line againe, untill the thousand peres were finished. This is

the fielt refurrection.

6 Bleffed and holp is he that hath part in the first refurrection : for on fuch the fecond beath hath no power, but thep malbe the prieftes of God and of . This, and that raigne with him a thousand peres. 25 7 Mind when the thousand peres are expired, Sa

tan thalbe looked out offis prilon: 8 And thall go out to beceine the nations which are in the foure quarters of the earth, Gog and Mas gog, to gather them together to battaile; whole

number is as the fand of the fea. o Mno thep went up in the plaine of the earth, and compassed the tentes of the faintes about, and the beloned citie: and fire came bowne from God out

of heatten, and benoured them:

10 And the devil that deceined them, was call into a Take of fire & brimitone, where the beaft & the falle prophet thatbe tormeted dap & night for euermore.

ir and I fame a great white throne, & him that fate on it, from whole face fled away both the earth and the heanen and their Place was no more founde,

12 And I sawe the bead both smal and great stande before God: and the bookes were opened: and an o. ther boke was opened, which is the booke of lifer

Pfaie. 38,d

Chapaix.

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th in and the bead were indged of those things which were witte in h bokes, according to their bedes. 13 And the lea game up her dead which were in her

and the leagane up her dead which were in her, and beath and hell belivered up the dead which were in the man accolding to his bedes.

14 And beath and hell were call into the lake of firet

"this is the fecond beath.

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15 And wholvenet was not founde written in the booke of life, was call into the lake of type,

The Notes.

This Chapter may be taken as it were for a reherfal of the visions and reuclations that were before metioned. And by the way it describes agains the honour and maiestic of Christ, or Gods worde and power of the Gospell, and the benefites of Christe, and added the cunto the last judgement of the dead, which shall die two deathes.

The xxi. Chapter.

3. 14. The blefed estate of the godly, \$1.27, and the miserable condition of the wicked.

A fad I fawe " a new heaven and a new earth: A for the first heaven & the first earth were bas Elai-43.e mished away, and there is no more sea. 2. Pec. 3.4

e And I John lawe the holy citie newe Pierulale, come bown from God out of heaven, prepared as

abipbe gamilheb for her hulbanbe.

3 And I heard a great voice out of heaven, laping, *28 ehold, the tabernacle of God is with men, & he Leuit. 26.6 will dwel with them, and they that be his people, & 2. Cor. 6. c. God him felfe thalbe with them, and be their God:

4 * And God shall wipe away all teares from their Haic.25.6 eies, & there shalbe no more beath, neither wrome, Apoc.7.6 neither crying, neither shall there be any more

paine: for the former things are gone.

3 And he that fare upon the throne, laybe, 23 cholbe, I make all things newe. And he faibe buto me, Write: for these wordes are true and faithfull.

6 And he laid unto me, It is bone: I am Alpha and Omega, the beginning & the end. I will give buto him p is a third, of the wel of p water of life freely.

7 Berhat ouercommeth, the inherite al things, and 28 I will be his God, and he shalle mp some:

8 But the fearfull, and unbelouing, and the abouts nable, and unrederers, and whotemousers, & forcerers, & ivolaters, and all learn, that have their

The Revelation

part in the lake which burneth with fice and bump from which is the fecond beach.

o And there came wate one one of the feuer angels, which had the feue wate ful of the feue fall plagues, and talked with me, faping, Come bither, I will theme the the burbe, the lambes wate.

to And he carried me away in the fairle to a great of high mountaine, a he shewed me the great citie had been allowed by from Con.

11 Haning the glorie of Sobrand her thining was like buto a flone most precious, even like a Jalper, cleare as Cepstall:

12 And had a wall great and high, and had tweine gates, and at the gates twelve angels, and names written, which are the names of the twelve tribes of Israel.

13 On the east five three gates, and on the north five three gates, a rowardes the fourth three gates, and from the well three gates.

4 14 And the wal of the circ had twelve foundations, and in them the twelve names of the Laundes twelve Avolles.

to measure the citie with me, had a golden reeds to measure the citie withall, and the gates thereof, and the mall thereof.

16 And the citte beth foure quare, and the length was as large as the breadth: and he mealured the citie with thereede tweine thoulands furlonges, & the length, the breadth, the height of it are equal.

17 and he measured the wall thereof, an hundled of fourty and foure cubites, by the measure of man, that is, of the Angell.

18 And the building of the wall of it was of Jalper, and the citie was pure golde like but cleare glate.

19 Bin the foundations of the wall of the citie were armiffed with all maner of precious flones. The first fundation was Jasper, the second Sapphire, the third a Chalcebonie, the fourth an Emeralbe,

20 The fifth Barboner, the firth Barbius, the less neith Chrysolite, the eight Beryl, the ninth a Tos pate the tenth a Chrysopialus, the eleventh a Jaconet, the twelfth an Amethylt.

p 21. The twelve gates were twelve pearles, every gate was of one pearle, and the freite of the citie was pure golde as it were thining glaffe.

22 And

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fes Los Jas

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a And Mahonotemple therein: forthe Lord Got almightie, and the lambe are the temple of it.

13 * Mind the cirie hath no neede of the funne, neither Efai. 6ad of the immners lighten it: for the glorie of God bib lightenit, and the bambe is the light of it.

24 And thenatimus of them which are faueb, fhall malke in the light of it; and the kings of the earth bo binigeheir glouie and honour binto it.

25 thib the gates of it ihall not be thut at all by Flaisons bap:forthere fhalbe no night, ie ad all

26. Und then thall bring the glorie and honour of the Gentiles bitto it. pino bas lattazalia and

27 And there thall in no wife enter into it am bus cleanething, neither whatforner workerh abomis mation or maketh lies but they onely which are witten in the Lambes booke of life.

The axii. Chapter. The rister of the mater of life. 9 . The Angell will not be work-13796 8811 st speed.

Ab be theweb me a pure river of water of life, m cleare as Cryffallo proceduig out of the throne of Bob, and of the Lambe.

2. Anthe middelt of the ftrete of it and of either fibe of the river was there wood of life , which bare twelve maner of fruites, and gave fruite every moneth: and the leaves of the mood ferned to heale the people withall.

3 Mind there fhatbe no more curle, but the throne of Bod and the Lambe Chalbe in it, and his fernants ushall serne button out and

4 Mnb then thatt fee his face, and his name Chalbe in their foreheades.

7 # Minb there Battie no night there, & thep nebe no Efai 40.8 canble neither light of the funne, for the Lord Bob maineth themlight a then that grigue for enemiore.

6 And he laide unto me, Thele lapings are faithfull and true. And the Lord God of the halp Brophets fent his samel to thewe but his fernants the Things which this fhorth he fulfilleben in

7 Behold, I come thortip: Happie is he that hee 28 peth the lapings of the morbecie of this booke. Re Reuel.r.a

8 I John lawe the ethings, and heard them, Und when I had heard and feene. I fell downe to wor Rouel 196 thip before the fæte of the Angel, which thewed me thele things. 9 Then

The Reuelation of S. John.

ing can o' Then faith he binco me , Sethon ho ft int; for 3 am the felowe fernant, and the felowicruant of the Los Mi buthen the Dropbers, a of them which keepe the fapings of this booke: but worthin Bobut 10 Mind he faith unto me, Seale not the fayings of the prophetie of this booke: for the time is at hand, ry We that boeth emilt, let bim boe entil ftill and he which waithp, let him be filthp full; and he that is right coustlet bon be right cons fill: and he that is holp let him be holp ftill of the land 12 And behald, I come thortip, amp reward is with me to give every ma according as his beebs halbe. 13 I am Alpha and Dinega, the beginning and the enne thefirft and the laftile and were must small Tre 25 leffeb are they that bo his commandements. that their vower man be in the tree of life and man enter in through the gates into the citie. Efaic.44.b 15 * For without halbe bogges, and inchaunters. Reuclab and wholemongers & murberers , and ibolaters. and wholoever loveth or maketh lealings. 16 I Jefus fent unine angel to teftifie butopon thele things in the Churches. I am theriote and the ge neration of Dainb and the bright morning farre, 17 And the fpicite and the bipbe fap, Come. And let hun that heareth fape allo , Come. "And let him Efaie, 55.4 that is a thirlt come. And wholbenev will, let him John.7.f take of the water of life freelp. 18 A teftifie binto enery ma that beaneth the words Deut.4.2 of the prophecie of this booke, * Af any man Gall Prou-30-3 abbe buto thele lapings, God thall abbe buto him the plagnes that are written in this booker 10 And if any man that take away from the worder ouf the bothe of this prophecie. God that take away his part out of the booke of life, and out of the holy cities and from the things which are written in this booke 20 Me which teftifieth theie things, laith, Surela 3 come quickly, Anten, Guen lo, come Lorb Jeing, 21 The grace of our nord Jelus Christ be mith pon ricolo e contaction los all Mitten. Tred this Pilan 4. So agreement the control of the Renel L.

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The Epifle of the Olde Testament

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Direction onto the both all point heart, with far loel 1.0 thing, weeping, 2 mounting, rant pour hearts at nos pour clothes. A urne ponduro plant pour cap. (9) he is gratious & inercinal long lutering, of early companion, & rador is parbon wickednes. Es boubt) he thall allo turne and forgive: ar no challening, he half let your chereale remains or meate designatings but the looke your God. Blome quewith the Trumper in Ston, proclaims a hijingseal the congregation, and garber the people thing, call the congregation, and using a ther the elacation, a gather the elacation, a gather the elacation, a gather the elacation in the children and Alchings together. Let be different by the built out the higher out the looks between the color between the col premotes the property of country as favour one of the country of t the herrage be brought to inches handbether lare strong to look a there are now their God and their and the Hanthen, where is now their God & mil

the Epifle on the Munday before Baller. Hat is he this that cometh from Choin wiff El. 33.3

A Chained red clothes of Wolfa Jubich is fo colle cloth. A commeth in to mightip with all ob engthe I am he that teacheth righteomhro, a am o heer to belo. Wherfore the 10 thp clothing rev. a thr ment like his it creaderh in the wineprefice. I have of divielle mp left alouge of al veoric there is no 16. 16. Thus will I tread bowin mine mermes in phriath, a let mp féit lipon them in mine mhiguatis Laub their blood (prang bpon mp clothes, a lo haus Marned all imp raiment. For the day of usugeance is Mgied in my heart, & the peers of the belinera ome. I loked about me, athere was no má to them ne and helpe. I fell downe, and no man beide me up. their Thelpe me by mine burne arme, a my feinem effe fuffeineb me. And thus have Treaden boitin the remote in the liver is, and bather edges in the bilideau up, in its bilideau up, its bilideau

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and the praise of the Lord for artifat he hath ginen be for the great good that he hath done for Ilrael, which he hath gusen them of his during kindrie, & according to the multitude of his louing kindreffes. For he faib Their no bombe will be interestly, and no member thildren, and to he was their faulour. In their trus bies he forfooke them not, but the Angel that wen toogth from his prefence, belinered them. Of very too and kindneffe that hee had buto them, rebeenel he cheer. He hath borne them, 's earled them by ean unit the world began. But after they proud hed had to wrath, and vered his holy minbe he was their en mir, s fought against them him leste. Per remembre he the olds time of Woles and his people, have he brought them hom the water of the lea, as a shephar both with his theep, how he had quiet his hold ton amorize them, how he had led thous by the right hi with his glorious arms, how he had brinded the wa ter before the (whereby he gate himfelfe an euerfaft name how he leb them in the beepe, as an house to in the plaine, that thep thould not finnible. The O of the Loid led them as a tame beatt goeth in the fie Thus (D God) half thou led the prople, roth felfe a glorious name withall. Looke bowne then fr heaven, behold the dwelling place of the fanctuarie e the glore. Howe is it, that the geloulic, the frent the unititude of the mercies, stip louing kindeness will not be entreated of be ? Per art thou our father for Abraham knoweth vs not, neither is Treast a quanted with us. 28 in thon Lord art our father a rebermer, a the name is enertailing, D Loide, where fore hast thou tedde us out of the way? wherefore hall thou harbened out heartes, that wee feare th not ? Be at one with his againe, for the fernants falle that are of the generation of thine heritage. The people ple have had but a little of the fanctuary in pollett for our enemies have taken it in. And we are become even as we were from the beginning: but thou are not their Loube, for they have not called byon the naine,

The Epifile on the Toelday before Ester."
The Lord San hatti pipened in the early filled can I not kep that not five law up tent but offer my batte numbers, I me change

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the nispers. I curve not mp face from spane a spite ingestact be know a so before me, therefore that I not be consomed. I have pardens my face like a fink from, for I am since that I shall not come to concurve the abuncate speaketh for me, who will then preshane to familie the same of a shall an other as there be any that will reason with me, let him require exessible any that will reason with me, let him require exessible as a shall reason with me, let him require exessible as an obclock, which the most per shall safe as an obclock, which the most pershall safe and there who so fearest the host among you let me beaut the voice of his senant. Who so walketh is barbeness, and no sight shunch by on him, let him appear the kop, and hold him by his soo. But take need, se at have kindled a sine, and graded your scheep with same the fame that se have kindled. This counter with so me the same that same the spitches of pour some sites in the same that so have have got from my have, namely that peshall do you to said.

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The Epific on the Montington of Marie.

Decourt, God hair into Mas, laying Require Ecal. 7.6

A roken of the Land the Bod, whether it be tos ward the depth beneath, or toward the hepght about. Then faid Mas, I will require none, neither will I tempt the Lorde. The Lorde answered, Then heare to, pe of the house of Manie, Is it not prough for poor, pe be grievous but o men, but pe must grieve in God also And therefore the Lord shall grieve a sold of pinn selfer Beholde, a Birgin shall concepne

Beane a Tome, and Galt al his name Emplan empare and puny that he eater that he may know the empare spot the good, that he manned ad son the of anticitum that I that and made not annithab

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Indicioned received to his formed at the color of the col amenication to all her flanes & bopce free

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Table to finde the Epiffles and Golpola read in the Church of Englande, whereof Frit turday in Adens

Fourth funday.

Fourth funday.

Fourth funday.

Fourth funday.

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Fourth funday.

Fifth fu on Christinas day Septing Cheriffina da Septingelima lundar.

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Munday before Batter of Langtay after Arcention Marcope Clatenta Cheero of M. Perini. L. Pherini. L. Tuelday M. Tu Tuesday Barrina But inpen. John pa. Tuesday Barrina Cir Whicharday.

Che Lost hath: Cia La. Répende sière Morara.

Sino anon. Spache ru, a. If pe ione. John panta
Wolnesday.

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Che feat of. Lune rru, a. For Con jo pp. John mit. Thurfday. Tueftey. Acres birl. Bhen the: Acres birl. Bitt the whole. In prin.a. Werpip berpip. John La. This I warne. In reiti.a. Dereip verpip.
On good friday.
On Triffice inoday.
For the lattic. Heb.r.a. Aberelias. Aportifica.
Roben Jeins. John. ruiti.a. Chere was. Julieriti.a.
Fielt finiday after fringe. On Edlier tues,
For if is better. L'Oet für : Belonet, let i John linit.
When the ... Spair cron. i There was. Luke roke.
Eafter day.

Ape then be ... Col. id.a. Barraide not! John lift.
The majowe. Juhn. cr. a. it certaine man kulynite. Munday in Bafter weeke.

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Streep good. James in Security of Charles of Security.

Sine now on John ruit. Beware of Charles of Space of Charles of Security.

Ninch funday.

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Open he eit. Ant.

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The willinday. appp are the. Luker, b finally mp. Fourtenth funday. mmalke. Balbe The sxii funday. frechan. Enkervii, b I thanke mp. Then came. A in mow. Gal.bi.b The xxiii. funday. in can. Hat, vi.d Biethien de. Hhilitic inch funday. Then west, Mat, prii.e fore I. Ephesiii.d The exilis funday. foreil Luke vii.d We give thankes. Col.i.a uteenth funday. While he. Shat, we refore. Ephe. itti, a The xxv. funday. chan duke riii, a Beholdthe. Then Jefits. ighteenth funday. aithe tonte

When the Mat. Artis Ninescenth funday. Ching lap. Cohe iiii.c Then he en. The kingbom, Materia Enh.bi.b Zohn mii.g and there. 10 hills Then came, Wat, ruti, d

Ber rriit. 2

John bia

The Epiftics and Golpels for the Saints dayes

On Saint Andrewes day. or if that. Kom.r.b Jelus. Mat.nu.c On Saint Thomas day. nt Thomas. John er, d teb for the fundap. Matthias Apolile. ind in thole. Actes i.c goat.rt. b e shat time. Annunciation of Marie. orequer: ... Elat.bit.b no mthe flet. Marke Euangelift

BE JUL.

Onto enerp. Cobe iti.b Jamthetrite. 3ob.xv.a Philip and lames. James the fern. Jam.i.a ow therefore Enheric And belaid, Joh. riilia Saint Iohn Baptift. Purification of Marie. Be of good. Cla,tla tabe b Epittle appoint Elizabetho time. Luk.i. 25e of aoob. Glatta On Saint Peters day . benthe time, Lathe ti, b In the time, Mcres rif, & When Teins. Wat, rui.b Saint lames. In those bapes. Mct.ri.c Thencame, Mat.rr.c - Saint Bartholomewe. Tine i.b 23p the hands. Mct.b.b And there was. Luk, rrit, d Saint

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